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A CRITICAL STUDY OF

MAHĀPURĀṆA OF PUṢPADANTA

[A CRITICAL STUDY OF THE DEŚYA AND RARE WORDS FROM PUṢPADANTA'S MAHĀPURĀNA AND HIS OTHER APABHRAMŚA WORKS]

by

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GENERAL EDITOR'S

FOREWORD

It is really a matter of great pleasure to publish 'A Critical Study of Mahāpurāṇa of Puṣpadanta' a thesis that earned doctorate degree for the learned author, Dr. Ratna Shriyan. She has studied the character, scope and function of Deśya element in the Middle Indo-Aryan. Moreover, she has critically studied more than 1,000 deśya and rare words from the Mahāpurāna of Puspadanta Her method is empirical. She takes a particular word, notes the meaning given in the Sanskrit gloss, collects the different references where the word occurs in the Mahāpurāna and other works as well (here the author has wisely used the indexes of the critical editions of the published Apabhramsa works), quotes Deśīnāmamālā, takes note of different forms in which the word is used, gives us Gujarati, Marathi, Konkani, Kannada, Tamila and Telugu counterparts, examines the meanings in all these contexts and finally arrives at its true form and meaning. Hence the work has become very useful for those who are interested in the study of Apabhramśa, Deśī, and NIA languages.

I gratefully acknowledge the grant of Rs. 2,500/- given to us by Bangalore University by way of subvention towards its publication. And I am thankful to the author for allowing us to include her thesis in our L. D. Series.

L. D. Institute of Indology,
Ahmedabad-9.
(INDIA).

Dalsukh Malvania
Director.

FOREWORD

The class of words known as Deśya or Deśī in accordance with the traditional Indian system of Prakrit grammar constitutes one of the major problems of Middle Indo-Aryan lexicology After the pioneering work of Pischel, Sheth, Doshi and others relating to Hemacandra's *Rayanāvalī* (or what is popularly known as *Deśīnāmamālā*) and to Prakrit lexicogrphy, little progress has been made in this area, in the face of the fact that a considerable body of fresh data has become available in the Prakrit and Apabhramśa texts as also in the comparative and historical works of New Indo-Aryan lexicography which have appeared during the course of the last few decades.

Really speaking, the Deśya problem is not one single problem, but rather a whole cluster of related problems : the character and origin of the Deśya words, their relationship with the words of obscure or unkhown origin in the lexical stocks of the New Indo-Aryan languages, the sources, authenticity and validity of the Deśya words and their meanings recorded in the traditional Prakrit lexicons and grammars, etc etc One line of investigation for the last mentioned aspect of the problem is to examine the Desya elements found in the language of pre-Hemacandra Prākrit and Apabhramśa texts With this aspect in view, Dr Ratna Shriyan, following my suggestion and guidance, collected and studied the Deśya words found in the works of Puspadanta, who was a major Apabhramśa poet of the ninth century A D. The present work embodies her scholarly labours in this connection

Our initial problem was how to characterize *deśyas*. The term had been evolved and was meaningful primarily in the context of the traditional system of Prakrit grammar, and as such it could not be expected to be serviceable in the present day context of historical linguistic investigations. On the other hand, some criteria of selection were necessary for collecting the data from texts under study. Under the circumstances it was decided to follow the obvious course of selecting broadly those items which either have been recorded traditionally as Deśya or were not derivable from Sanskrit in accordance with the principles of early grammatical and lexicographical traditions. Expectedly, the material thus extracted was linguistically quite heterogeneous. A working scheme was therefore devised to classify it under various heads

(See. p. 47-48 of the present book) It is hoped that the scheme might be found of some practical use in a similar type of work.

Dr Ratna Shriyan has painstakingly and systematically collected here considerable amount of positive information regarding the meaning and use of more than fourteen hundred items. At numerous places she has cited corroborating passages from original Prakrit and Apabhraṁśa texts and has extracted relevant information from modern works of Prakrit scholarship She has used her sources carefully and critically, has pointed out some serious errors and at several places made original suggestions In the first section of the book she has presented most of the available information on the nature, character and scope of the Deśya words from the traditional as well as modern sources.

Her present study of Deśya words from Puspadanta is the first of the concerete steps which should pave the way for investigating the bases and authenticity of Hemacandra's *Deśīnāmamālā*. It also provides properly documented and hence highly valuable material for Middle and Modern Indo-Aryan lexicography, and thus opens up quite a fruitful line of studying Prakrit and Apabhramśa texts. For all these she deserves our high praise. Let us hope that she continues her scholarly labours in this field and makes further valuable contributions.

The Bangalore University and Lalbhai Dalpatbhai Institute of Indology deserve credit for what they have done in making available to the public such a useful and valuable work.

Gujarat University
Ahmedabad
1, December 1969

H. C. Bhayani

PREFACE

The present work was prepared by way of a thesis and was accepted by the University of Bombay for the degree of Ph. D., in Ardha-Māgadhī in December, 1962.

In this volume I have made a humble attempt to study the Deśya and rare material contained in the three Apabhraṁśa works of Puspadanta. I have also attempted here to study the character, scope and function of the Deśya element in Middle Indo-Aryan.

I have divided the present work into two parts. The first part consists of the Introduction which deals with the discussion of Deśī in general and the collected Deśya data in particular and of the conclusions derived therefrom. The second part presents all the Deśya and rare words under study with critical and comparative notes on their meanings and interpretations. Appendix I gives the Deśī and rare words exclusive to Ṇāyakumāracariu and Jasaharacariu and Appendix II presents rare words found in the old glosses of the works under study. I have also given an alphabetical reference Index of all the words discussed.

For the sake of convenience of reference the words in the Appendices are numbered in continuation of the words in the main thesis. Words given in Appendix II are marked with an asterisk in the beginning

While preparing this work I have consulted the valuable contributions of several authors. For my work I have used Mahāpurāna and Jasaharacariu edited by Dr. P. L. Vaidya and Ṇāyakumāracariu edited by Dr. Hiralal Jain. I have also made use of Deśīnāmamālā edited by Prof. P. V. Ramanujaswami and Hemacandra's Prakrit Grammar edited by Dr. P. L. Vaidya. I have constantly consulted various other works, most important among these being the three volumes of Paumacariu edited by Dr. H. C. Bhayani and Karakamḍacariu edited by Dr. Hiralal Jain.

In the beginning I had the intention of quoting original passages from various Apabhraṁśa and Prakrit works in support of the interpretation of the words under study. But, later on, as the bulk of the work grew beyond expectation, I had to curb my temptation of including them. So also it was not possible for me to make use of Dr. Bhayani's "Studies in Hemacandra's *Deśīnāmamālā* (1965) as it became accessible to me when a large part of the present work was already in print.

In the end there remains for me the pleasant duty of acknowledging the help that I received in the preparation of this work. In the first place I must express my deep sense of gratitude to my revered Guru Professor Dr. Harivallabh C Bhayani, to work under whom is a rare privilege. I consider myself to be exceptionally fortunate in having enjoyed this. Had it not been for his invaluable guidance, critical direction, resourceful help, indefatigable zeal and constant encouragement this work would never have been completed I sincerely believe that all the credit for this attempt goes to my honoured Professor Dr Bhayani, while I humbly accept all the blame for the deficiencies therein.

I must also express my gratitude to our late revered Guruji Prof. H. D. Velankar for his valuable suggestions and advice and paternal interest and Dr. N. I. Pandya, the Librarian of the Bharatiya Vidya Bhavan, Bombay, for his kind help in making readily available all the books I needed. I am thankful to my referee Prof. Dr. Hiralal Jain for his critical appreciation of my work I am grateful to Prof. M. A. Krishnaswamy for sponsoring this work and presenting it to the consideration of Bangalore University.

I AM THANKFUL TO THE AUTHORITIES OF BANGALORE UNIVERSITY FOR RECOGNISING THE NEED FOR THE PUBLICATION OF THIS WORK AND FOR HAVING MADE A GENEROUS GRANT OF RS. 2,500/- by way of subvention towords its publication

I also express my sincere gratitude to Prof. Dalsukhbhai Malvania and the L D. Institute of Indology, Ahmedabad, who came forward generously to meet all the remaining cost of publication and thus enabled me to put this work before the scholars.

I am much indebted to all the authors whose works I have consulted, referred to or quoted from, mention of which will be found in the Bibliography.

I would be failing in my duty if I do not give expression to my feeling of obligation to the Bharatiya Vidya Bhavan which provided me all the facilities for carrying on this research work.

Bangalore

Ratna Nagesh Shriyan

ABBREVIATIONS

(The abbreviations of grammatical terms etc., are given in the beginning of the II Part.)

ABORI : Annals of the Bhandarkar Oriental Research Institute, Poona.
Ap. : Apabhraṁśa.
App. : Appendix.
Apte : Apte's Student's Sanskrit-English Dictionary.
Bh. : Bhavisayattakahā of Dhanapāla.
Bṛ. K. : Bṛhatkathākośa.
BSOS : Bulletin of the School of Oriental Studies, London.
CMC. : Caupanna Mahāpurisacariu of Śīlāṅka.
Chand. : Chandonuśāsana of Hemacandra.
GS. : Gāthā Saptaśatī.
Hem. : Hemacandra.
JAOS : Journal of American Oriental Society, New Haven.
JC. : Jasaharacariu of Puṣpadanta.
JOI : Journal of the Oriental Institute, Baroda.
Kams. : Kamsavaho of Rāmapaṇivāda.
KC. : Karakamḍacariu.
Kittel : Kittel's Kannada English Dictionary.
L : Lexicons.
MIA : Middle Indo-Aryan.
MP. : Mahāpurāṇa of Puṣpadanta
MW. : Monier Williams's Sanskrit-English Dictionary.
NC. : Nāyakumāracariu of Puspadanta.
ND. : Turner's Nepali Dictionary.
NIA. : New Indo-Aryan.
PC. : Paumacariu of Svavambhū.
Pk. : Prakrit.
Pischel : Grammatik der Prakrit-Sprachen.
PSM. : Pāiasaddamahaṇṇavo.
PV. : Paumacariu of Vimalasūri.
Sam. K : Samarāiccakahā of Haribhadra.
Sk. : Sanskrit.
SR. : Sandeśarāsaka of Abdala Rahamāna.
Tr. : Trivikrama.
Tri : Triśaṣṭiśalākāpuruṣacacrita of Hemacandra,
English Translation by Helen Johnson.
Up. K. : Upamitibhavaprapañcā Kathā of Siddharṣi.
Usā. : Usāṇiruddha of Rāmapaṇivāda.
Vajjā : Vajjālaggam.
Yt. : Yaśastilakacampū.

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INTRODUCTION

I. NATURE AND SCOPE OF THE PRESENT STUDY

[Importance of Deśya words—Importance of the sources of our data—Broad plan of the present study]

Importance of Deśya Words It is well known that words variously styled as *Deśī*, *Deśya* or *Deśaja* hold a very important position in the Middle Indo-Aryan vocabulary. It makes up one of the three strands in the Prakrit vocabulary, the other two being made up by the *Tatsama* (i.e., identical in form with Sanskrit) and *Tadbhava* (i.e., derived from Sanskrit) elements[1] It is not possible to understand Prakrit and Apabhraṁśa fully without a proper knowledge of *Deśya* words and expressions. A very substantial part of the New Indo-Aryan vocabulary is known to be of *Deśya* origin and it has inherited many Middle Indo-Aryan *Deśya* words and expressions From these and several other view-points also the study of *Deśya* words deserves to be given a foremost place in Middle Indo-Aryan studies.

As a preliminary spade-work to a thorough investigation of the role and character of *Deśī*, it is necessary to prepare exhaustive and rigorous studies of *Deśya* element in the language of individual Prakrit and Apabhraṁśa texts - especially, extensive texts like Jaina Āgama Texts; Paümacariu of Vimalasūri, Vasudevahindi, Kuvalayamālā, Gāthāsaptaśati and similar literary works, Apabhraṁśa works like Svayambhū's Paumacariu, Puspadanta's Mahāpurāṇa and the Jain Sanskrit works like the works of Jaina Prabandha literature. So far no systematic study exclusively or mainly based on the *Deśī* material contained in any extensive Apabhraṁśa text has been attempted in all its aspects. As a modest beginning in that direction, our present attempt is to study in a comparative and critical manner all the *Deśya* material contained in the works of an outstanding Apabhraṁśa poet. This poet is Puspadanta (10th cent. A. D.) and the works of Puspadanta we have studied are : (1) Mahāpurāṇa, (2) Ṇāyakumāracariu and (3) Jasaharacariu.

Importance of the Sources of Our Data The text of Mahāpurāṇa, which forms the chief basis of our study as stated previously, is sufficiently extensive. Secondly, the geographical area of the composition of the work is known. Thirdly, the work is exactly dated. These are important factors in determining the character of lexical material Besides,

1. See Kāvyādarśa of Daṇḍin, I, 33 and Prākṛtalakṣaṇa of Caṇḍa, Satyajit Granthamālā edition, Ahmedabad, 1929, P. 2.

by the time of Puspadanta, sufficient Prakrit and Apabhramśa literature was cultivated. These factors were decisive for us in selecting the text for study.

Broad Plan of the Present Study Broadly speaking the thesis is made up of two parts The first part is introductory and critical, while the second part presents all the *Deśya* and rare words under study with critical and comparative notes on their meanings and interpretations.

The topics studied and discussed in the first part are as follows:

(1) Description of the basic sources of the study.

(2) The plan of study and the mode of its presentation.

(3) The nature and character of the *Deśya* element

  (i) The classified list of all the important passages in original and translation, defining or explaining the terms *Deśī*, *Deśya* etc.

  (ii) Critical observations on the above collected data about the *Deśya* element.

    (a) Hemacandra's concept of *Deśī*.

    (b) Views of modern scholars like Grierson, Pischel, Banerji, Ramanujaswami, Patel, Vaidya, Upadhye and others.

(4) The role of *Deśya* element in Prakrit and Apabhramśa in general and Puspadanta's works in particular.

  (i) The role of *Deśya* element in Prakrit and Apabhramśa.

  (ii) Observations on *Deśya* and rare linguistic material as found in Puspadanta.

Thus the first part is not only introductory to the second part, but it also gives general conclusions derived from the material presented in the second part.

The second part consists of *Deśya* material collected and presented according to the plan of presentation mentioned in the first part followed by an Appendix of *Deśī* words exclusive to Ṇāyakumāracariu and Jasaharacariu and a second Appendix of rare words found in the old glosses of the works and an alphabetical Reference Index of all the words discussed.

II. DESCRIPTION OF THE BASIC SOURCES OF THE PRESENT STUDY

[A brief account of the author—A short account of the works—Vaidya's edition of MP.-Variants and Gloss in Vaidya's edition of MP.-Alsdorf's edition of MP.—Edition of NC.—Gloss and Variants in NC.—Edition of JC.—Gloss and Variants in JC.]

As mentioned before we have selected Puspadanta's Apabhramśa works for a study of the texts from the point of view of *Deśī* material. We have collected material chiefly from Mahāpurāna of Puspadanta and supplemented it by material from the other two works of Puspadanta, namely, Nāyakumāracariu and Jasaharacariu.

Barring Paumacariu of Svayambhū, Mahāpurāna is the earliest available Apabhramśa text It was written during A. D. 959 to 965[1]

A Brief Account of the Author.[2] The author of MP., NC. and JC. is Puspadanta. He was the son of Keśavabhatta and Mugdhādevi, who were followers of Śaiva sect, but were later converted to Jainism Puspadanta was well-versed in Brahmanic lore as well as in Jainism. His patron was Bharata, a Rāstrakūta minister of Krsna III. He lived and wrote at Mānyakheṭa (modern Mālkhed in Hyderabad State) a Kannada-speaking region[3]. From the year 959 to about 972 A. D. the poet lived under the patronage of Bharata and after his death under that of Bharata's son Nanna. During this period he wrote three works, namely, Mahāpurāna in 102 *sandhis*, the Nāyakumāracariu in 9 *sandhis* and the Jasaharacariu in 4 *sandhis*. Out of these three works the MP. is dedicated to Bharata and the NC, and the JC are dedicated to Nanna[4].

A Short Account of the Works

(i) *The Mahāpurāna* (*MP.*) · Mahāpurāṇa or Tisatthi mahāpurisa guṇālamkāra is the earliest and the largest of the three available works of Puspadanta. It is a work on the lives of sixty three Great Men of the Jaina faith. Puspandanta entitles his work as "Mahāpurāna" or alternatively Tisaṭṭhi mahāpurisa gunālamkāra, 'Adoration of the Virtues or qualities of sixty-three Great Men'. The text of Mahāpurāna is sufficiently extensive It consists of 102 *sandhis* divided into Ādipurāna (first 37 *sandhis*) and Uttarapurāna (38-102 *sandhis*). The idea of the extensiveness of the text can be gathered from the fact that the text of the MP. in Vaidya's edition along with the variants and gloss covers 1,414 pages of the royal size. The work contains approximately 20,000 *kadavakas*[5].

The Mahāpurāna has been edited and published by P. L. Vaidya in three volumes, the first volume (1-37 *sandhis*) in the year 1937, the second (38-80 *sandhis*) in 1940 and the third (81-102 *sandhis*) in 1941[6].

1. See MP I, Introduction, p IX and XXIX
2. For the personal account, date and literary activity of Puspadanta see MP I, Introduction, p XV, Premi Nathuram, Jain Sāhitya aur Itihās, pp 225-250 & Alsdorf, L., Harivamśapurāna, Introduction, pp. 1-10.
3. See PC. I, Introduction, p II and "Kannaḍa words in Deśī Lexicons, Upadhye," A.N, ABORI, vol II, p 277
4. See MP. III, Introduction, p. XV.
5. See Jain Sāhitya aur Itihās, p 227
6. See MP. I, Introduction, p. X.

(ii) *Vaidya's edition of MP.* : Vaidya's edition of the I volume of MP. is based on five MSS designated by him as G, K, M, B and P. The Manuscript designated as G is one considered by the editor as one of the best and the most authentic of the Mss. of the work and hence he has based the text mainly on this[1] For fixing the text and preparing the critical apparatus, the editor has also made use of Ṭippana of Prabhācandra on Ādipurāna, for which see further below.

Vaidya's edition of the II volume of MP. is based upon three Mss. designated by him K, A and P which are fully collated. The editor has constituted the text in this volume mostly relying upon the text as preserved in K manuscript which represents the earliest of the three recensions of the Uttarapurāna The editor also has made use of the Ṭippana of Prabhācandra on Uttarapurāna and the marginal gloss in K and P in constituting the text and preparing the foot-notes[2]

The text of the III volume of MP. edited by Vaidya is based upon three fully collated Mss. designated by him as K, A and P. For fixing the text, the Uttarapurāna Ṭippaṇa of Prabhācandra has been used here also as in Volume II. For the text of Harivamśa i e. for *Sandhis* 81–92, two more Mss. designated by him as B and S have been used. The editor has chiefly relied on K manuscript in constituting the text and has included the Tippana of Prabhācandra in his Critical Apparatus and foot-notes[3]

The introductions to the three volumes of MP. edited by Vaidya deal with description and relationship of Mss., mode of constituting the Text and description of gloss (pp. X-XVI and pp. XXXV-XXXVI of MP. I, pp. IX-X of MP. II and pp. XIII-XVIII and pp. XXIII-XXIV of MP III). The Introductions to I and III volumes also deal with a brief account of the poet Puspadanta, his patrons Bharata and Nanna (pp. XXVIII of MP. I and pp. XIV-XXI of MP. III). The I volume also deals with the general character of a Mahāpurāna (pp. XXXII-XXXIV). The III volume also gives a description of Mānyakheta (pp XXI-XXIII). In both the II and III volumes a brief summary of the contents of *Sandhis* is given in the introduction (pp. X-XXI of MP. II and pp. XXV-XXXII of MP. III) and brief notes at the end of the tex. In the I volume a brief summary of the contents of *Sandhis* together with brief notes are given at the end of the text (pp. 593-661). This is followed by a small glossary of a few selected rare Prakrit words including *Deśī* words.

1. See MP. I, Introduction, pp X-XVI
2. See MP. II, Introduction, pp. X-XI.
3. See MP II, Introduction, pp. X-XI.

(iii) Variants and Gloss in Vaidya's edition of MP. In all the three volumes, the bottom portion of the printed text is divided into two parts. The first part, separated from the text by a wavy line gives the variants found in different Mss. or recorded in the margin of Mss. and also in the Tippana of Prabhācandra. The second part, separated from the first part by a double line, gives a short gloss in Sanskrit on the constituted text. The editor has culled the gloss from old marginal notes found in the Mss. that he has used and also from the Ṭippana of Prabhācandra (1023 A. D.) and Pañjikā of an unknown author.[1] Extracts from Prabhācandra's Tippaṇa, where they are extensive are given in the notes at the end.[2]

(iv) Alsdorf's edition of MP. (81-92 Sandhis) : A portion of the MP. containing *Sandhis* 81-92 and dealing with the narrative of Harivaṁśa has been edited and published by Ludwig Alsdorf of Hamburg University, Germany, in Roman characters under the title "Harivaṁśapurāṇa, ein Abschnitt ous der Apabhraṁśa-welt-historie "Mahāpurāṇa Tisatthimahāpurisaguṇālamkāra" von Puṣpadanta" in 1936.

Alsdorf's edition is based upon three Mss. which he designates as A, B and C. They correspond to B, P and S respectively of Vaidya's edition. Alsdorf gives the variants and the gloss at the bottom of the text in the manner of Vaidya.

Alsdorf has reproduced some of the glosses which Vaidya has excluded. According to Alsdorf there are primarily two recensions of Mss. A and BC and secondarily two versions B and C. He further states that in many cases A Ms. has more correct and older readings than B and C.[3] So he has taken as his basis A manuscript which corresponds to Vaidya's B Ms. But Vaidya has basically relied on K Ms. in constituting the text. Hence there is some difference in the text of MP. (81-92 *Sandhis*) according to Vaidya and according to Alsdorf.

In the Introduction to his edition Alsdorf gives an account of the poet, Puṣpadanta and his patron (pp. 1-10), description of Harivaṁśapurāna (pp. 11-12), description of the Mss. (pp 122-129), relationship of the Mss (pp. 131-133), attempt for a text history (pp. 129-134), account of old gloss-works on the MP. (pp. 129-131), basis of the edition, attempt at a genealogical tree of the Mss. (pp. 133), detailed study of grammar of the text (pp. 134-140), orthography (p 140) and metre (pp. 183-190).

Alsdorf also gives a translation of the edited text portion in German. In the end he gives a glossary which includes *deśī* words and a catalogue of Proper Names (pp. 490-502).

1 MP. vol III, Introduction, p XXIII.

2. See MP volume I, Introduction, p XXXV

3. See Harivaṁśapurāṇa, Alsdorf, L., Introduction, pp. 133-134

(*v*) *Edition of NC :* Nāyakumāracariu is chronologically the second of the available works of the poet, perhaps written in 967 A. D. This work consistas of 9 *Sandhis*, and deals with the story of Nāgakumāra, illustrating the fruit of observing the Śrīpañcami This work was edited and published by Hiralal Jain 1933 in the Devendrakirti Jain series.

The edition of the text of NC is based upon five Mss. designated by the editor as A, B, C, D ane E fully collated. These Mss. according to the editor fall into two groups, AB and CE, D forming a link between the two.

(*vi*) *Gloss and Variants in NC* The Mss. designated as A, B and D bear glosses (*tippana*) on the margin The glosses are numerous and elucidative in D manuscript. Most of the notes in all the three Mss. are identical. The author of the gloss seems to be Prabhācandra Pandit, who was also the author of MP gloss. The Tippana on NC. was written about 1055 A. D., i e, less than a century later than the composition of the work itself.[1] But according to Vaidya there are two Prabhācandras, one Prabhācandra who wrote a brief commentary on difficult words of MP. and a second Prabhācandra who wrote the Tippana called Pañjikā which seems to be more elaborate.[2]

The editor has given the variants at the bottom portion of the printed text.

In the Introduction, the editor deals with the description of the Mss and their relationship (pp XIII–XVI), Text-constitution (p. XVII), description of gloss (p LXIII), a brief account of the poet and his patrons (pp. XVII–XIX and p. XXIII), description of Mānyakheta (p. XX), picture of Palace and Public life, Political Divisions of India as found in NC. (pp. XXVI–XXIX), analysis of the work (p. XXXVII) and Grammar and Metre of the text (pp. XLV–LVII). A Glossary, Index of personal names, Index of Geographical names and short notes are given at the end (pp 115-208) Head-lines to each *kadavaka* are given in English. The useful material from the gloss is noted at times in the General glossary and sometimes in the notes

(*vii*) *Edition of JC.* Jasaharacariu is the last of the available works of the poet composed between 968 and 972 A. D.[3] It was edited and published by P.L. Vaidya in 1931 in Karanja Jain series. It is a small poem containing four *Sandhis* dealing with the story of Jasahara, Sk. Yaśodhara.

The edition of JC. is based upon four Mss. designated by the editor as S, T, P and A in full and two more Mss. designated as B and H

1. See NC , Jain, Introduction, pp XIII–XVI and pp LXIII–LXIV.
2 See MP volume III, Vaidya, P L , Introduction p. XXIV.
3. See MP. Vol III, Introduction, pp. XVII–XVIII.

collated partially in cases of doubt. According to the editor, the text of JC. represents the secondary and amplified version of Mss. A, B and P.[1] The following passages in the text are interpolations.

(a) Verses in Sk. in praise of the poet's patron, Naṇṇa, at the beginning of the 2nd, 3rd and 4th *pariccheda*; and

(b) Passages from 1 5 3 to 1 8 17, 1 24 9 to 1 27 23 and from 4 22 17 b) to 4 30 15.

These additions were made by Gandhavva (Sk. Gandharva) in 1308 A. D.[2]

(viii) *Gloss and Variants in JC.*

The variants are given at the bottom of the printed text

The gloss from the original Mss. is noted in the glossary. No description about the nature, extent and the source of this gloss has been given by the editor When it is reproduced it is indicated by "*iti ṭippanam*" or similar fashion.

The Introduction to JC. deals with description and relationship of Mss (pp.14-17), a brief account of the poet and his date (pp. 18-24) and a chapter-wise summary of the work (pp. 28-31). A glossary and brief notes are given at the end of the text (pp 181-185).

These texts are the basic sources for the *deśya* material we have studied. The old glosses including the Tippana of Prabhācandra that have been reproduced by various editors of the three works is mostly in a type of incorrect and late Sanskrit. At times the glosses contain vernacular words and mixed Sanskrit expressions which are of interest. Whenever they are of non-Sanskritic nature, we have noted them and they are given in a separate Appendix.

III. THE PLAN OF STUDY AND THE MODE OF PRESENTATION

We have first given in a classified manner the *Deśya* material extracted from MP. along with references from NC. and JC. to the words commonly shared with MP. Next, all the *Deśya* words of NC. and JC. not occuring in MP. have been given alphabetically in an Appendix This is followed by a second Appendix in which rare words collected from the old glosses of the three works are noted.

In this connection it would be necessary to define the exact connotation of *Deśya*. In other words, what is generally meant by the *Deśī* and what sort of concept of *Deśī* we have in view as a basis of our selection of words and expressions from the above-mentioned texts.

1. See JC., Vaidya, P. L., Introduction, pp 14-16 and 18.
2. See JC., Vaidya, P L., Introduction, p. 17.

Accordingly, we have attempted in the following section to collect from all the relevant sources old as well as modern relevant information throwing light on the scope, character and definition of *Deśya*. At the end of that discussion we have described the concept of *Deśya* with which we work in extracting the material presented in the Second part of the thesis.

Consistent with this concept of *Deśya* we have also given there a scheme of classification of *Deśya* and Deśya-like elements. The material in the second part of the thesis is presented according to this classification.

Words and expressions falling under each class are given alphabetically and all entries are numbered consecutively.

Information about each word of the classified list in the Second part is given according to the following plan .

1. The lexical item under study. (In the case of verbal forms, the verbal base is extracted and given first followed by its inflected forms and derivatives, and for the substantive etc, only the stem is given);
2. The place(s) of occurrence;
3. Meaning or meanings in English The basis of this meaning in any one or more of the following sources :
   (a) The old gloss on the texts,
   (b) Prakrit dictionaries,
   (c) The explanations of the editors of the three works,
   (d) Independently.
4. Sanskrit gloss from the Mss. wherever it is available;
5. Citations from the original texts whenever they were deemed necessary along with English translation.
6 References from authorities like Deśīnāmamālā, Pāialacchīnāmamālā, Hemacandra's Prakrit Grammar, Trivikrama's Prakrit Grammar, PSM. etc. Occasionally references from Ratancandraji's Pk. dictionary and Abhidhāna Rājendra Kośa are also given.
7. References to the occurrence of the item in the following works:
   (a) JC and NC
   (b) Other Ap works like PC. of Svayambhū, KC. of Kanakāmara, Bh of Dhanapāla etc.,
   (c) Pk. works like Kamsavaho, Usāniruddha etc.,

(d) Jain Sanskrit works like Upamitibhavaprapañcā Kathā of Siddharsi, Bṛhatkathākośa of Hariṣeṇa and Trisaṣṭiśalākāpuruṣa Carita of Hemacandra etc.

8. References from dictionaries like MW., Apte., Kittel and ND. wherever possible.

9. Parallels from Marāṭhī, Gujarātī, Hindī, Konkani, Kannada, Tulu etc. (These references are casually pointed out.)[1]

10. A discussion about the interpretations or etymology wherever it was deemed necessary.

In the beginning of the study is given a bibliography of the works and papers consulted for the present study and a list of the abbreviations used in the thesis.

An alphabetical register of all the words discussed in this thesis is given at the end.

IV THE NATURE AND CHARACTER OF DEŚYA ELEMENT

[The list of passages defining the *Deśī* etc ,–*Deśī* lexicographers before Hemacandra– Hemacandra's concept of *Deśī*–Views of modern scholars about Hemacandra's Deśīnāmamālā–Trivikrama's Pk. grammar–Views of Modern scholars on the origin etc., of *Deśī* –Linguistic sources of *Deśī* material collected by Hemacandra–Concept and scope of the term *Deśya* accepted for the purpose of the present study]

The List of all Passages Defining the Terms Deśī, Deśya etc. · The terms *Deśī*, *Deśya*, *Deśaja* have been used in the earlier Sanskrit and Prakrit literature in widely differing senses Moreover, modern scholars who have previously examined and discussed the problem of *Deśī* have also expressed very diverse views. Thus, there prevails a considerable amount of confusion and misunderstanding and obscurity regarding the nature and character of *Deśī*.

Before we take up the consideration of the various modern views about *Deśī*, it would be advisable to examine the views of ancient authorities on this point, because in many a case the latter form the basis of the former Here, in this connection our plan of study would be first to collect all the important texts and references that have a bearing on the meaning, interpretation, use and scope of *Deśī* and then try to study them critically and afterwards assess in their light the modern views on various aspects of the problem.

In order to show the different shades of meaning of the terms in different contexts, the important passages, defining or explaining the

1. These references should be rather taken as illustrative and not exhaustive.

terms '*Deśī*', '*Deśya*' etc., have been classified under the following three heads :

(1) Passages in which *Deśī* means a local spoken dialect;

(2) Passages in which *Deśī* means a type of Prakrit, and

(3) Passages wherein *Deśī* is equivalent to Apabhraṁśa.

Following is the classified list of passages with translations

(1) Passages wherein Deśī or Deśabhāṣā means a local spoken dialect

(i) From the Mahābhārata

nānācarmabhir ācchannā nānābhāṣāś ca bhārata /
kuśalā deśabhāṣāsu jalpanto anyonyam īśvarāḥ //[1]

'Covered or clad with various armours of leather, speaking various languages, experts in various local dialects, these kings are conversing with each other'.

(ii) From Aupapātika Sūtra

tae naṁ se dadhapainne dārae bāvattarikalāpamdie navamgasuttapadibohie aṭṭhārasa–desībhāsā–visārae gīyaratī gamdhavvanaṭṭakusale /–

[ā Samitipra. p. 98]

'There indeed that boy, firm in his determination, proficient in seventy two arts, alert in all the nine senses, well versed in eighteen local dialects and proficient in dance and song'.

(iii) From Jñātāsūtra

(*a*) *tate nam se mehekumāre bāvattarikalāpamdie navagamdhasuyatta* (*navamgasutta*) *padibohie aṭṭhārasavihi*(*ha*)*ppayāradesibhāsā-visārae gīyaraī gamdhavvanaṭṭakusale...*/

(ā Samiti. p. 38)

'Then, that Meghakumāra, who was proficient in seventy-two arts, alert in all the nine senses, well-versed in eighteen types of local dialects and skilful in song and dance .....'

(b) *tattha nam campāe nayarīe devadattā nāmam ganiyā parivasai causaṭṭhikalāpamdiyā causaṭṭhiganiyāgunovaveyā aunattīsavisesa ramamānī ekkavīsaraigunappahānā battīsapurisovayārakusalā navamgasuttapadibohiyā aṭṭhārasadesībhāsāvisārayā simgārāgāracāruvesā × × /*

[ā. Samitipra. p. 92.]

'In the city of Campā, a courtesan, named Devadattā lived. She was proficient in sixty-four arts, possessing sixty four qualities of a courtesan, twentynine love-sports and twentyone *ratigunas*, skilful in thirtytwo ways of pleasing men, alert in all the nine senses, conversant with the eighteen local dialects and putting on costumes as beautiful as the abode of love'.

1. As quoted in Ap Kāvyatrayī, G. O S. no XXXVII, p. 95 and by Śeth, in the Introduction to PSM., p 6.

In the commentary on the above mentioned passage of Jñātasūtra, *aṭṭhārasadesībhāsā* is explained to mean eighteen types of scripts. But we need not restrict the sense to scripts only. We can very well take it as the dialects of various countries. So, for example, compare reference to eighteen countries given in Kuvalayamālā noted below. For further elucidation compare Pischel § 30

(iv) From Vipākasūtra

tattha naṁ vāṇiyagāme kāmajjhayā nāmaṁ gaṇiyā hotthā bāvattarikalāpaṁḍiyā causaṭṭhigaṇiyāgunovaveyā egūnatīsaviśese ramamāṇī ekkavīsaratigunappahāṇā battīsa-purisovayārakusalā navaṁgasuttapaḍibohiyā aṭṭhārasadesībhāsāvisārayā siṅgāracāruvesā gīyaraī gaṁdhavvanaṭṭakusalā /

[ā. *Samiti p. 45*]

'In Vaṇijagrāma there was a courtesan named Kāmadhvajā. She was proficient in seventytwo arts, possessed sixtyfour qualities befitting a courtesan, twentynine ways of love-sports, twentyone *Ratigunas*, skilful in thirtytwo ways of pleasing men, alert in all the nine senses, well-versed in eighteen local dialects, possessed of as beautiful dress as the abode of love and expert in dance and song.'

(v) From Rājapraśnīya Sūtra

tae naṁ se daḍhapaṭinne dārae ummukkabālabhāve viṇṇāyaparinayamitte jovvanagamanupatte bāvattarikalāpaṁḍie aṭṭhārasavihadesippagārabhāsā-visārae navaṁgasuttapaḍibohae gīyaraī gaṁdhavvanaṭṭakusale siṁgāracāruvese × × /

[ā. *Samiti, p 148*]

'There that boy firm in determination, who had given up his childhood, efficient in sciences, who attained youth, proficient in seventytwo arts, well-versed in eighteen types of local dialects, alert in all the nine senses, skilful in dance and putting on costume as beautiful as the abode of the erotic sentiment or love.'

(vi) From Bṛhatkalpa

ṇānādesikusalo

[*p 831*]

'Skiful in various local dialects'

(vii) From Vātsyāyana's Kāmasūtra (circa 350 A. D.)

(*a*) *nātyantaṁ saṁskṛtenaiva nātyantaṁ deśabhāṣayā* /
kathāṁ goṣṭhīṣu kathayaṁlloke bahumato bhavet // *1. 4. 50* //

'One who narrates stories among the people neither too much in Sanskrit, nor too much in the colloquial regional dialect becomes highly honoured in the cultured assemblies or gatherings'

(b) *Deśabhāṣāvijñānaṁ.* 'knowledge of the languages and dialects prevailing in different countries was considered one of the sixtyfour accessory arts to be studied by one proficient in the art of love.[1]

(viii) From Mrcchakaṭika of Śūdraka (2nd to 6th cent A. D.)

Candanaka—are ' ko oppaccao tuha / vaaṁ dakkhinattā avvattabhāsino / khasa-khatti-khado-khadaṭṭovilaa-kannāta-kannappāvaranaa-davida-cola-cīna-barbara-khe-rakhāna-mukha-madhughādapahudānan milicchajādīnam aneadesabhāsābhinnā jaheṭṭham mamtaāma diṭṭho diṭṭhā vā ajjo ajjaā vā /[2]

—*Act 6th*

'Candanaka—"Oh! what (this) disbelief of yours! We southerners (are) not very accurate (or, distinct) talkers. We, conversant as we are with the spoken dialects of many countries, of the Mleccha tribes, such as Khasa, Khatti, Kaḍa, Kadattobila, Karnāta, Karnaprāvarana, Dravida, Cola, Cina, Barbara, Khera-khāna, Mukha, Madhughāta, speak out at our will *Āryah dṛṣṭah* or *dṛṣṭā, Āryā dṛṣṭah* or *dṛṣṭā.*"

(ix) From Mudrārākṣasa of Viśākhadatta (circa 375–413 A D)

prayuktāś ca svapakṣa-parapakṣayor anuraktāparaktajanajijñāsayā bahuvidha-deśa-veṣa-bhāṣā-ācāra-sañcāra-vedino nānāvyañjanāh pranidhayah /[3]

'Spies who are well-trained in the art of putting on disguises appropriate or befitting to countries and possessed of knowledge of various local dialects, customs and movements, were appointed with a view to know the people of their own party and the enemy party, people who are loyally devoted or are inimical.'

(x) From Prākrtalakṣaṇa of Caṇḍa[4]

siddham prasiddham prākṛtam tredhā triprakāram bhavati // samskṛtayoni / .. saṁskṛtasamam / .deśīprasiddham /[5]

'Prakrit is of three types (1) that which is originated from Sanskrit, (2) that which is same as in Sanskrit and (3) that which is well-known from local spoken dialects.'

(xi) From Viṣṇudharmottara Purāṇa (500-600 A D.)

samskṛtaṁ prākṛtam caiva gītam dvividham ucyate /
apabhraṣṭam tṛtīyam ca tadanantam narādhipa /
deśabhāṣā-viśeṣena tasyānto neha vidyate //

[*Book* 3, *Chapter* 3.]

1 See Kāmasūtra of Vatsyāyana, 1 3 16, no 47
2. Mrcchakatika, edited by Karmarkar, p. 194,
3 As quoted by Gandhi, L. B, in Apabhraṁśa-kāvya-trayī, p 65
4 See for the discussion of the date of Caṇḍa, New India Antiquary volume II, 1939 pp 135-142,
5. Prākṛta Lakṣaṇa of Caṇḍakavi, Caritra Memorial Book Series no. 28, p. 2.

'Song is of two types, Sanskrit and Prakrit The third type is Apabhraṣta which oh king, has endless varieties in accordance with the numberless particular regional dialects.'

saṃskṛtaih prākṛtair vākyair yah śisyam anurūpatah /
deśabhāṣādyupāyaiś ca bodhayet sa guruh smṛtah //[1]

'He is known as a preceptor, who would teach his students with the help of appropriate sentences in Sanskrit, Prakrit and local spoken dialects.'

(xii) From Bānabhatta (647 A. D.)

(a) śiksitāśeṣadeśabhāṣena sarvalipijñena /[2]

[*Kādambarī*]

'By one who was taught all the regional dialects and who knew all the scripts.'

(b) Harsacarita

In a list of his companions, Bāna mentions his dear friend Īśāna,[3] a Bhāsākavi, that is, a poet composing in the *bhāṣā*, as distinguished from the Prakrit poet named Vāyuvikāra. *Bhāṣā* perhaps refers to the popular local dialect distinct from literary Prakrit Perhaps this Īśāna is the same as mentioned by Puspadanta in his Mahāpurāna—

nāloiu kai īsānu bānu / 1, 9, 5

'I have not seen (the works) of poets like Īśāna, Bāna (and others)'

(xiii) From Kuvalayamālā Kathā[4] (779 A D.)

tattha ya pavisamānena diṭṭhe aneya-desabhāsālakkhie desavanie /
taṃ jahā—

'On entering there were seen merchants distinguished by various local dialects. Thus—'

In the following verses the characteristics of different local dialects are described.

'Gollakas were seen there, speaking with expressions like *'are re'*; the Madhyadeśyas were seen speaking with expressions like *'tere mere āo'*, the Māgadhas were seen talking with words *'ege le'*; Antarvedyas were speaking *'kitto kimmo jia'*, Kīras were found talking *'sari vā ri'*; Ṭakkas were uttering *'aham teham'*; Saindhavas were heard speaking *'cauda ya me'*; Maravas were speaking *'appā, tuppā'*; Gaurjaras were saying *'nau re bhallau'*, Lātiyas were uttering *'amhamha kāiṃ tumha mittu'*, Malaviyas were seen speaking

1. As quoted by Gandhi, L. B, in Apabhraṃśa-kāvyatrayī, p 95
2 As quoted by Gandhi, L B, in Apabhraṃśa-kāvyatrayi, 95
3. See Harṣacarita of Bāṇabhatta, Ucchvāsa I.
4 As quoted by Gandhi, L B, in Apabhrama-kāvya-trayī p. 91.

'bhāua bhaṇī tumhe', Karnāṭakas were heard saying, *'adri poṇḍi ma(ṇa) re'*; Tāyikas were speaking *'isi kisi misi'*; Kauśalikas were uttering *'jala tala le'*; Mahārāṣṭrīyas were heard speaking *'dinnalle gahille'*; Andhras were speaking *'aṭi puṭi raṭi'*.

> *ia aṭṭhārasa desibhāsāu pulaiūna siriatto aṇṇāim a pulaei khasa-pārasa-babbarādīe //*

'Thus seeing people speaking eighteen different spoken dialects, Śiddhatta saw others like Khasas, Pārasas and Barbaras.'

(xiv) From Nemināhacariu of Lakṣmanadeva (Before 1510 V. S.)[1]

> *na samānami chamdu na bamdha-bheu /*
> *nau hīnāhiu mattāsameu /*
> *na sukkau pāyau desabhāsa*
> *nau saddu vannu jānami samāsa //*[2]

'I don't know prosody, nor different types of compositions, nor the difference of a *mātrā*, nor Sanskrit, Prakrit, local spoken dialects, nor words, syllables and compounds.'

(xv) From Kāvyālankāra of Rudrata (800-850 A. D)

> *bhāṣābhedanimittah sodha bhedo'sya sambhavati // 2 11(a)//*
> *prākṛta-samskṛta-māgadhapiśācabhāṣāś ca sūrasenī ca /*
> *saṣṭho'tra bhūribhedo deśaviśeṣād apabhramśah //2. 12//*

'Poetry is classified into six divisions on the basis of language. These are Prakrit, Sanskrit, Māgadhi, Paiśācī and Śaurasenī, the sixth is Apabhramśa which is of numerous types according to or based upon the particular countries in which it is spoken'.

Namisādhu's commentary on Kāvyālankāra 2 12 (1069 A. D.)

> *tathā prākrtam evāpabhramśah / sa cānyair upanāgarābhīragrāmyatva-bhedena tridhoktas tannirāsārtham uktaṁ bhūribheda iti / kuto? deśaviśeṣāt/ tasya ca lakṣanam lokād avaseyam /*

'Apabhramśa is Prakrit itself It has been mentioned by others as being three-fold, viz, Upanāgra, Ābhīra and Grāmya. The words *bhūri-bheda* 'of many varieties' are used (by Rudraṭa) for refuting that. Wherefore ? Owing to there being many countries. Its characteristics should be properly understood from the people themselves'.

> *prakṛti-pratyaya-mulā vyutpattir nāsti yasya diśyasya /*
> *tan madahādi kathañcana rūdhir iti na samskṛte racayet //*
> [*Kavyālankāra–6. 27*]

1. For the discussion of date of Lakṣmanadeva, see "Ap Bhāṣā aur Sāhitya", Jain Hiralal, Nāgari Pracārini Patrikā, (N S) 3-4, V S 2002, p. 119 and Nagpur University Journal, Dec, 1942, p 92

2. As quoted by Jain, H. in the Introduction to Pāhuḍadohā, Karanja, 1933, p 45

'*Daśya* words which are not divisible into root and suffix and which are non-derivable like "*madaha*" and others should not be used in Sanskrit (compositions), just because they are somehow well-known'. Namisādhu's commentary on Kāvyālaṅkāra 6.27.

viśiṣṭadeśabhavam deśyam / mahārāṣṭrādideśaprasiddham / 'deśīyam' padaṁ saṁskṛte na racayet / yasya padasya prakṛti-pratyayamūlā vyutpattir na vidyate tac ca madahādi / tatra madaha-daha-horana-ghumghulama-kaṁdoṭṭa-ela-hukka-sayaruya-alamba-kusumāla-vānavālādikaṁ yathākramaṁ sūkṣma-śreṣṭha-vastrapaṭa-mandapa padma-haridrāñjali-suvarṇakāra-kukkuṭa-caura-śakrādivācakam kathañcid api naiva racayed ity arthaḥ / nanu deśyaprākṛtabhedatvāt kathaṁ saṁskṛte prayogaprasanga ityāha—rūdhir iti / rūdhibhrāntyā na badhnīyāt / kaścid dhyātmadeśaprasiddhārtham śabdaṁ sarvatrāyaṁ vācaka iti manyamānah prayuñjīta / vyutpattir yasya nāstīti vacanāt tu savyutpattikaṁ deśyam kadācit prayuñjīteti uktaṁ bhavati / yathā dūrvāyāṁ chinnodbhavaśabdah / tāle bhūmipiśācaḥ/ śive mahānaṭaḥ/ vṛkṣe paraśurujah / samudra navanītaṁ candrāmṛtayoh / jale meghakṣīraśabdah /

'Deśya means that which exists in a particular region or country, that is, well-known in countries like Mahārāṣṭra. *Deśī* word should not be made use of in Sanskrit – that word which is not divisible into root and suffix and which is non-derivable like *madaha* etc. That is, words like *madaha, daha, horana, ghuṁghulama, kaṁdoṭṭa, ela, hukka, sayaruya, alaṁba, kusumāla and vānavāla* - which respectively mean 'fine', 'best', 'cloth', 'screen', 'tent', 'lotus', 'turmeric', 'goldsmith, 'cock', thief' and 'Indra' should not be used under any circumstances. Now, if it is objected that as being distinguished as *Deśya* Prakrit how does there arise the possibility of their use in Sanskrit. He replies, that "because of the convention", i.e., they should not be employed under the wrong notion of convention. For, somebody is likely to use words current only in his region, under the impression that it is understood everywhere. The words "which is not derivable" imply that, that *Deśya* word which is derivable may be sometimes used. For exomple, the word *chinna* for *durvā*, *bhūmipiśāca* for *tāla*, *mahānaṭa* for *Śiva*, *paraśuruja* for *vṛksa*, *candrāmrta* for *samudra-navanīta* and *megha-kṣīra* for *jala*'.

(xvi) From Kāvyamīmāmsā of Rājaśekhara (900 A. D.)

deśaṁśeṣavaśena ca bhāṣāśrayaṇaṁ dṛśyate / [1]

'Poets resort to languages according to different regions (to which they belong)'.

(xvii) From Ṇāyakumāracariu of Puṣpadanta (959-972 A. D.)

nisesa desabhāsau cavaṁti /

lakkhaṇāi visiṭṭhāi dakkhavaṁti //1.1.6//

1. Kāvyamīmāṁsā, edited by Kedarnath, Patna, p. 124.

'Speaking all the dialects current in different parts of the country and displaying special characteristics'.

(xviii) From Daśarūpaka of Dhanañjaya (974–996 A. D)

deśabhāṣā kriyā-veṣalakṣaṇāh syuh pravṛttayah /
lokād evāvagamyaitā yathaucityam prayojayet //2.63//
yaddeśam nīcapātram yattaddeśam tasya bhāṣitam // 2.66a) //

'The activities (of the heroes etc.) should be characterised by the particular regional dialect, moods or action and dress. Knowing these from the world at large one should employ these according to propriety'.

(xix) From Mānasollāsa of Someśvara (1229 A. D.)

anekadeśabhāṣābhih svaraih pādaiś ca te trakāh (nnakah) /
triko bahutālaiś ca vicitrah parikīrtitah //
[Chapter 16, stz. 339, III volume]

'*Citraka* was sung or described with many local dialects, notes, *padas*, metres and musical measures'

(xx) From Nātyadarpaṇa of Rāmacandra and Gunacandra with their own commentary. (1143–1175 A. D.)

atyantanīca-bhūtādau pi(pai)śācī māgadhī ca vāk /
śaurasenī tu nīcasya deśoddeśe svadeśagīh // 194 //

'The very low characters and demons etc. speak Paiśācī and the low characters speak Māgadhī and Śaurseni, in each and every country there is respective local dialect'.

Commentary on Nātyadarpana Stz 194.

deśasya kuru-magadhāder uddeśah tasmin sati svasvadeśasambandhinī bhāṣā nibandhanīyeti //

'The countries like Kuru, Māgadha etc. are in view when the dialect of those countries should be employed. Of what use is it for others?

iyam ca desagīś ca prāyo'pabhramśe nipa[ta]tīti // [1]

'This local dialect mostly comes under Apabhramśa'

(xxi) From Jñāneśvarī (circa 1290 A D.)

iyā lāgī āmhā prākṛtā / deśikārē bāndhō gītā /
mhananē hē anucitā kārana navhe // Chapter 18, stz. 1699 //

'Therefore, to say that we are rendering Gītā in a local dialect (i. e. Marāthī)would not be the cause of impropriety for us who are ordinary people (who are not much conversant with Sanskrit)'.

(xxii) From Kīrtilatā of Vidyāpati (1360–1447 A D.)

sakkaavānī bahua na bhāvai pāua rasa ko mamma na pāvai /
desilavaanā saba jana miṭṭhā tai taisana jampao avahaṭṭhā // 1. 13 //

1. Nāṭyadarpaṇa, Gaekwad Oriental Series no XLVIII, volume I, p. 209.

'Many people don't like Sanskrit (because it is difficult), nobody appreciates the sentiment or inner meaning of Prakrit. The *Deśī* expressions are palatable to all people, therefore I am composing in Avahaṭṭa (which is also a local spoken dialect)'.

(2) *Passages in which Deśī means a type of Prakrit*

(i) From Nāṭyaśāstra of Bharata (400–750 A. D.)

etad eva viparyastam saṁskāraguṇavarjitam /
vijñeyam prākṛtam pāṭhyam nānāvasthāntarātmakam // 17 2 //

'The former (literally this) (when) changed and devoid of the quality of polish, is called the Prakritic Recitation, and it is of various types due to different conditions'.

trividham tac ca vijñeyam nāṭyaprayoge samāsataḥ /
samānaśabdam vibhraṣṭam deśīgatam athāpi ca // 17. 3 //

'In connection with the dramatic representation, it (the Prakrit Recitation) is of three kinds, viz., that with the same words (as in Sanskrit), that with corrupt words and that with words of indigenous origin'

It appears that the later Prakrit grammarians called the above three classes of words *Tatsama*, *Tadbhava* and *Deśī* respectively.

ata ūrdhvam pravakṣyāmi deśabhāṣāvikalpanam /
bhāṣā caturvidhā jñeyā daśarūpe prayogataḥ // 17 26 //

'I shall discuss hereafter the classification of regional languages. The languages to be used in drama are of four types'

mlecchaśabdopacārā ca bhāratam varṣam āśritā /
atha yonyantarībhāṣā grāmyāraṇyapaśūdbhavā // 17 30 //

'The common language prescribed for use (on the stage) has various forms. It contains (many) words of Barbarian origin and is spoken in Bhāratavarṣa (only). The language of other animals have their origin in animals domestic or wild'.

athavā cchandataḥ kāryā deśabhāṣā prayoktṛbhiḥ /
nānādeśasamuttham hi kāvyaṁ bhavati nāṭake // 17.48 //

'The producer of plays may however at their option use local dialects; for plays may be written in different regions (for local production)'.

The seven languages and several dialects are mentioned in the following verses.

māgadhyavantijā prācyā śaurasenyardhamāgadhī /
bāhlikā dākṣiṇātyā ca sapta bhāṣāḥ prakīrtitāḥ // 17.49 //

'The seven major languages are as follows· Māgadhī, Avantī, Prācyā, Śaurasenī, Ardhamāgadhī, Bāhlikā, Dākṣiṇātyā".

śakārābhīra-caṇḍāla-śabara-dramilāndhrajāh /
hīnā vanecarāṇāṁ ca vibhāṣā nāṭake smṛtā // 17.50 //

'In the dramatic composition there are, besides many less important dialects, such as the speeches of the Śakāras, Ābhīras, Caṇḍālas, Śabaras, Oḍras and the lowly speech of the foresters'

In Stanzas 54 to 58 dialects of various types are described. 'Śakārī should be assigned to the Śakāra and Śakas and other groups of the same nature, and Cāṇḍālī to the Pulkasas and the like. To char-coal makers, hunters and those who earn their livelihood by collecting wood and leaves should be assigned Śābarī as well as the speech of forest-dwellers. Ābhīrī or Śābarī has been prescribed for those who live in places where animals like elephants, horses etc. are kept, and Drāviḍī for forest-dwellers and the like. Oḍrī is to be assigned to diggers of subterranean passages, prison-warders, grooms for horses and Heroes and others like them while in difficulty are also to use Māgadhī for self-protection'.

Stanzas 59 to 63 describe the distinguishing features of various local dialects.

'The regions that lie between the Ganges and the sea, abound in people speaking a language rich in *-e-*, the people residing in the regions that lie between the Vindhyas and the sea speak a language rich in *-na-* People of Surāṣṭra and Avanti speak a language abounding in *-ca-*, people living in the Himalayas, Sindu and Sauvira speak a language abounding in *-u-* and the people who live on the bank of the Carmanvati river around the Arvuda mountain speak a language abounding in *-o-*,'[1]

(ii) From Kāvyādarśa of Daṇḍin (600–680 A. D)

tadetad vāṅmayaṁ bhūyaḥ saṁskṛtaṁ prākṛtaṁ yathā /
apabhraṁśaś ca miśram cety āhur āryāś caturvidham // 1.32 //

'All this literature, from another point of view, the authorities declare as being four-fold: Sanskrit, Prakrit, Apabhraṁśa and Mixed'.

saṁskṛtam nāma daivī vāg anvākhyātā maharṣibhih /
tadbhavas tatsamo deśīty anekah prākṛtakramaḥ // 1 33 //

'Great sages have defined Sanskrit as divine speech. There are many varieties in Prakrit such as 'derived from it (Sanskrit)', 'similar to it' and *Deśī* (a type of Prakrit peculiar to the region)'.

(iii) From Līlāvaī of Koūhala (800 A. D.)

emeya muddha-juyaī-manohara pāyayāe bhāsāe /
paviraladesisulakkhaṁ kahasu kahaṁ divva-māṇusiyaṁ // 41 //

1. See Nāṭyaśāstra ascribed to Bharata, English translation, Ghosh, M., Calcutta, 1950, pp. 323–334,

'Tell me a divine-human story pleasing to young ladies in Prakrit language marked very sparsely with *Deśī* words'.

The author is requested by his beloved to make just a scanty use of the popular and local speech-elements, i. e. *deśī* or *deśya* words.

(iv) From Paumacariu of Svayambhū (850–900 A. D.)

vaddhamāna-muha-kuhara-viniggaya-rāmakahā-nai eha kamāgaya // 1.2.1 //
akkharavāsa jaloha-manohara su-alamkāra-chanda-macchohara // 1.2.2 //
dīha-samāsa-pavāhavaṁkiya sakkaya-pāyaya-pulinālaṁkiya // 1.2.3 //
desībhāsā-ubhaya-tadujjala ka vi dukkara-ghana-sadda-silāyala // 1.2.4 //

'The story of Rāma is river originated from the mountain-cavity in the form of the mouth of Vardhamāna, a beautiful mass of water in the form of a multitude of letters, with fish and other aquatic animals in the form of beautiful figures and metres; marked with a flow in the form of long compounds, decorated with sand-banks in the form of Sanskrit and Prakrit and beautiful with two shores in the form of *Deśī* dialect having here and there hard rocks in the form of ponderous words'.

(v) From Mahāpurāna of Puspadanta (965 A. D.)

(*a*) *naũ haũ homi viyahkhaṇu ṇa munami lakkhaṇu chandu desi ṇa viyānami // 1.8.9 //*

'I am not learned, I do not know grammar, metre and the *Deśī*.'

(*b*) *nau muṇami . . nau desi lesu / 81 2.1 /*

'I don't know......elementary knowledge of *Deśī* words or lexicons'.

(vi) From Pāsanāhacariu of Padmadeva (1000 A. D.)[1]

(In the beginning of the work)

vāyaraṇu desi-saddatha-gādha chaṁdālaṁkāravisāla podha /
sasamaya-parasamaya-viyārasahiya avasaddavāya dūrena rahiya //
jai evamāi-bahulakkhaṇehĩ iha viraiya kavva viyakkhaṇehĩ /
tā iyarakaiyanasaṁkiehĩ payadivvau kim appau ṇa tehĩ //

'Because other learned poets have composed poems with characteristics like grammar, *Deśī* words full of meaning and lofty with abundant figures and metres and capable of reflection about one's own faith and heretical faiths and scrupulously avoiding solecisms, should no one express oneself being scared by such poets ?'

(vii) From Sarasvatī-kanṭhābharaṇa of Bhoja (1030–1050 A. D)

taddeśyam iti nirdiṣṭam yad avyutpattimatpadam / 1.14a) //
yathā—
gallau lāvanyattallau te ladahau madahau bhujau /
netre vosaṭṭa-kaṁdoṭṭa-moṭṭāyita-sakhe-sakhi // 1.15 //

1. As qouted by Jain in the Introduction to Pāhuḍadohā, p. 44.

'That vocable which is non-derivable is cited as *deśya*, as—*gallau* etc.

Commentary of Ratneśvara on Sarasvatī-kanthābharaṇa (1 14a)

atra gallatallādayah śabdā avyutpattimanto deśyā dṛśyante // taddeśyam iti / avyutpattimat prakṛti-pratyayavibhāgaśūnyaṁ lokamātra-prayuktam padam anādeyam bhavati / tad dvividham—abhāgaṁ bhāgavac ceti / ādyam deśyam, dvitīyam grāmyam iti vibhāgah / vyutpannānām anyādṛśīcchāyā deśyānām ca na tādṛśīti deśyavedyapadasamabhivyāhāre prāyenacchāyāvairūpyam bandhasya bhavatīti sahṛdayahṛdayasākṣikam doṣabījam / tallamalpasarah, ladahaṁ manoharam, madaham kṛśam, vosaṭṭam vikasitam, kamdoṭṭam nilotpalam, moṭṭāyitam vilāsaḥ /

'Here, the words *galla*, *talla* etc. which are non-derivable appear to be *deśya*'.

'That vocable which is non-derivable and non-divisible into root and suffix and is used only among the people are to be avoided. It is of two kinds—that which is not divisible into parts and that which is divisible into parts. The first one is *deśya* and the second is *grāmya*. Those which are derivable have a stylistic look which is different from that of *Deśī*, consequently by the employment of the *deśya* type of words the literary composition comes to possess mostly discordant styles and this proves to be the source of flaw for the man of discerning literary taste'.

'*Tallam*' is 'a small tank', '*ladaham*' means 'beautiful', '*madaham*' is 'slender', '*vosaṭṭam*' is 'full-blown', '*kamdoṭṭam*' means 'a blue lotus', '*moṭṭayitam*' means 'sport'.

(viii) From Vāgbhaṭālaṅkāra of Vāgbhata (1123-1156)

atha bhāṣācatuṣṭayam spaṣṭayati—

samskṛtam svargiṇām bhāṣā śabdaśāstreṣu niścitā / prākṛtam tajjatattulyadeśyādikam anekadhā // 2.2 //

'Now, a four-fold classification on the basis of language is explained: In the science of words, Sanskrit is the language of divine beings Prakrit is manifold like *tajja* 'originated from Sanskrit', *tattulya* 'similar to Sanskrit' and *deśya*, 'a type peculiar to the region etc.'

Commentary of Simhadevagaṇi on Vāgbhaṭālaṅkāra (2 2b)

prakṛteḥ samskṛtād āgataṁ prākṛtam anekadhā anekaprakārair bhavati / tajjaṁ ca tattulyaṁ ca deśyaṁ ca tajjatattulydesyāni tāni ādau yasya tattathā /

'Prakrit is that which is derived from Prakṛti, 'base' i. e. Sanskrit; it is manifold like *tajja*, *tattulyam* and *deśya*':

deśe bhavaṁ deśyam / yathā—
sattāvīsaṁjoaṇa karapasaro jāva ajja vi na hoi /
paḍihatthabiṁbagahavaivaaṇe tā vajja ujjāṇam //

'Deśya is that which comes from region'.

> *atra sattāvīsaṁjoanaśabdo deśyaś candrārthe, tasya kiraṇaprasaro yāvat adyāpi na bhavati / padihattha-śabdo'pi deśyaḥ sampūrṇārthaḥ / gahavaiśabdo'pi deśyah candrārthaḥ / tato he sampūrṇamaṇḍala-candravadane, tāvat tvam udyānaṁ vrajeti /* [1]

'Here, the word *sattāvīsaṁjoana* is *deśya* in the sense of 'moon,' 'the spreading of the moon's rays does not occur even now'. '*Padihattha*' is also a *deśī* word in the sense of 'full', the word *gahavai* is also a *deśya* in the sense of 'moon' Then 'oh lady with a face like the full-moon, you go to the garden'.

(ix) From Vajjālagga of Jayavallabha (13th Century)

> *desiyaśaddapaloṭṭaṁ mahurakkharaichaṁdasaṁṭhiyaṁ laliyaṁ /*
> *phuḍaviyaḍapāyaḍatthaṁ pāiakavvaṁ paḍheyavvaṁ // 28 //*

'The Prakrit poetry in which *deśī* words are scattered about here and there, which is composed in beautiful letters and metres where the meaning is sometimes lucid and sometimes involved should be recited'.

(x) From Taraṅgalolā of Gaṇi Nemicandra (13th cent)[1]

> *pālittaena raiyā vitthararao taha ya desivayaṇehim /*
> *nāmena taraṁgavai kahā vicittā ya viulā ya //*
> *katthai kulayāi manoramāi annattha guvilajuyalāi /*
> *annattha chakkalāi duppariallāi iyarāṇam //*
> *na yā sā koī suṇei no puna pucchei neva ya kahei /*
> *viusāṇa-navara jogā, iyarajano. tīe kiṁ kuṇau //*
> *to uvve(ya) janam gāhāo pālittaena raiyāo /*
> *desiyapayāi mottūm saṁkkhittayarī kajā esā //*
> *iyarāna hiyṭṭhāe mā hohī savvahā vi vocchco /*
> *evam viciṁtiūna khāmeūnaṁ tayaṁ sūri //* [2]

'Taraṅgavatīkathā composed by Pādalipta is elaborate, extensive and of a striking character. It abaunds in *Deśī* expressions. There are many charming *Kulakas*, *Yugalakas* involved and *Ṣaṭkalas* which are generally unintelligible to the average reader. Therefore, nobody recites it, none listens to it and even inquires about it. It is worthy of learned persons. Of what use is it for others. I am therefore preparing this summary leaving out Pādalipta's own *deśī* expressions for the benefit of the common masses. There is an additional purpose in this undertaking, viz., the prevention of Pādalipta's work from falling into oblivion. Keeping this in view may the Sūri pardon me'.

1. Vāgbhaṭālankāra, Kāvyamālā edition, p 17.
2. For the discussion of the date see History of Indian Literature, vol. II, Winternitz M., p. 522.
3. As quoted by Muni Jinavijayaji in his article on "Kuvalayamālā" in Vasanta Rajata Mahotsava Grantha, 1927, pp. 283-284.

(xi) From Prākrtaśabdānuśāsana of Trivikrama (1236-1300 A. D.)

prākrtam tatsamam deśyaṁ tadbhavaṁ cety adastridhā / Introductory 6a)

'Prakrit is three-fold tatsama, deśya and tadbhava',

(xii) From Ṣadbhāsācandrikā of Lakṣmidhara (1541-1565 A. D.)

trividhā prākṛti bhāṣā bhaved deśyā ca tatsamā /
tadbhavā ca bhaved deśyā tatra lakṣanamantarā //
Introductory verse 46.

'Prakrit language is threefold, *deśya*, *tatsama* and *tadbhava* here *deśya* has different characteristics'.

(xiii) From the Commentary of Rāmapaṇivada on Prākrita Prakāśa of Vararuci (1707-1775 A D) [1]

tadbhavaṁ tatsamaṁ deśyam iti trayaḥ prakārāh prākṛteṣu /
Commentary on Sūtra 8. 23

'In Prakrits there are three types, namely, 'originated from Sanskrit', 'similar to Sanskrit' and '*Deśya*'.

(3) *Passages in which Deśī is equivalent to Apabhraṁśa.*

(i) From Kavikanṭhābharana of Ksemendra (middle of 11th cent A. D.)

gīteṣu gāthāsv atha deśabhāṣā-kāvyeṣu [2] . ...*[1st Samdhi]*

'In songs, Prakrit poems and similarly in poems in the *Deśya* language'.

"The first man who identified *deśabhāṣā* with Apabhramśa seemed to have been Ksemendra. He recommends for the training of a poet in the 1st *Sandhi* of his Kavikanṭhābharaṇa among other things also. . ...By *Deśyabhāṣā-kāvyeṣu* must be signified the Apabhramśa poems—the third branch of Indian literature from which a young poet could receive inspiration". [3]

(ii) From Kathāsaritsāgara of Somadeva (1062-1082 A. D.)

saṁskṛtaṁ prākrtaṁ taddeśībhāṣā ca sarvadā /
bhāṣātrayam idaṁ tyaktaṁ yanmanuṣyeṣu sambhavet // 1 6.48 //

'(If the king is taught grammar in six months), I give up for ever the three languages which it is possible for man to use, namely, Sanskrit, Prakrit and *Deśī*.'

In Kathāsaritsāgara, Gunāḍhya swears not to speak any of the three languages if Śarvavarman could impart lessons of grammar to Sātavāhana in six months instead of the usual period of twelve years.

1. Prākrtaprakāśa of Vararuci, ed Kunhan Raja, Adyar Library Series no. 54,1946, p. 93
2 As quoted by Jacobi in Introduction to Bh., J. O. I, vol V, no. 1, p. 32.
3. See Jacobi, Introduction to Bh, J O. I, vol V, no. 1, p. 32.

According to Somadeva three languages are Sanskrit, Prakrit and Deśabhāṣā.[1]

(iii) From Vāgbhaṭālaṅkāra of Vāgbhaṭa (1123-1156 A. D.)

Apabhraṁśas tu yacchuddhaṁ tattaddeśeṣu bhāṣitam // 2.3. //

'Apabhraṁśa is that which is purely (i.e. not mixed with any other language) spoken in the individual lands.'

Commentary of Siṁhadevagaṇi on Vāgbhaṭālaṅkāra 2.3a)

yatteṣu teṣu karnāṭapañcālādiṣu śuddham aparabhāṣābhir amiśritaṁ bhāṣitam so'apabhraṁśo bhavatīty arthah /

'That which is spoken in countries like Karṇāṭa, Pāñcāla etc purely, unmixed by other languages is Apabhraṁśa'.

From these passages it is clear that the term '*Deśī*', '*Deśya*' etc. had partly different connotation. Hence all occurrences and usages of *Deśya* cannot be taken to have one unique meaning. The connotation of the terms '*Deśī*' etc. as a particular type of Prakrit, later on, when the *deśī* glossaries and lexicons started, acquired a specialised connotation, namely, a collection of words, elements of literary vocabulary, which was not easily and obviously derivable from standard Sanskrit usage as understood at that time. Peculiar regional words which penetrated Prakrit and Apabhraṁśa literature were particularised traditionally and they acquired a literary convention.

The interpretations of the terms *deśī* etc. according to modern scholars are as follows:

(1) **MW.**—*Deśī* (*Bhāṣā*) = 'the vulgar dialect of a country (opposed to Sk.), provincialism' (MBh.)
Deśaja=' country born '.

(2) **Apte**—*Deśī*='the dialect of a country, one of the varieties of Pk. dialects.'

(3) **Vācaspatya**—*Deśībhāṣā*=*deśa-pracalitā bhāṣā.*

(4) **PSM.**—*Deśī* = "*bhāṣāviśeṣa, atyantaprācīn prākrit bhāṣā kā ek bhed.*"

(5) **Jaināgamaśabdasaṅgraha Ratancandraji**—*Deśībhāṣā*="*atyanta prācīna prākṛt bhāṣā kā ek bhed.*"

(6) **Kittel**—*Deśī*= ' the language or dialect of a country.'
Deśy=*deśīya*=' local, provincial, native.'
Deśīya-pada=' a word belonging to a native dialect or language.'
deśīya=' a provincial or dialectal term"

1. See Jacobi, Introduction to Bh., J. O. I., vol. V, no. 1, p. 33, Jain, H., Ap. Bhāṣā aur Sāhitya, Nāgarī Pracāriṇī Patrikā, year 50, vol. 3-4, p. 105.

These meanings of the terms *Deśī* etc. fall under what we have already suggested.

The word *Deśī* was possibly got through back formation from *deśī*-and was adopted by the grammarians and others as a technical term. In Sk. we have the the word *deśa* (region) from which an Adjective *deśya* or *deśīya* can be formed. Corresponding to the Sk. expression *deśyabhāṣā*, we would have in Pk. *desībhāsā* and *desī* would be a shortened form for the expression *desīdbhāsā*.

As we have already seen *Deśya* words had gradually come to be recognised as an essential and important elment in Pk. and Ap. literary vocabulary As a result lexicographers became active and from time to time numerous *deśī* lexicons were compiled. A survey of their views and activities would be instructive for clarifying the meaning and scope of *deśī*

Deśi Lexicographers Before Hemacandra Let us examine from the observations and performance of ancient lexicographers what was the conception of *desī* And here the greatest contribution to the elucidation of the problem has been made by Hemacandra, whose work comes as a climax to the whole series of the efforts of *deśī* lexicographers. But prior that we may gather whatever is known about the activity in the field of *deśī* preceding Hemacandra Though no collection of *deśīs* before Hemacandra is now available to us except the Pāialacchīnāmamālā of Dhanapāla (which anyway offers a mixed fare of *Tadbhavas* and *Deśīs*), Hemacandra has mentioned or cited several *deśī* works or *deśīkaras* that preceded him By Hemacandra's time *deśī* was of long standing use

Hemacandra mentions or cites as authority the following lexicons or lexicographers in his Deśīnāmamālā :

(1) Abhimānacihna (I, 144, VI, 93 etc.)
(2) A·antisundari (I, 81, I, 157)
(3) Devarāja (VI, 58, V, 72)
(4) Dhanapāla (I, 141, III, 22 etc) This Dhanapāla appears to be different from Dhanapāla, the author of Pāialacchīnāmamālā as none of the references given in the Deśīnāmamālā are traced to that work.[1]
(5) Droṇa (I 18, I, 50 etc.)
(6) Gopāla (I, 25, I, 31 etc.)
(7) Rāhulaka (IV, 4)
(8) Śamba (II, 48)
(9) Śīlāṅka (II, 20; VI, 96 ect.)
(10) Śātavāhana (III, 41, V, 11 etc.)
(11) Pādaliptācārya (I, 2).

[1] See Vaidya, P. L., 'Observations on Hemacandra's D., A. B. O. R. I., Vol. III, p. 65.

Hemacandra refers to Pādalipta[1] as an authority on *deśī*, who had written a Deśīśāstra and quotes often from the rest of the above-mentioned authors. The works of the above mentioned authors have, however, not come down to us.

As stated above Pāialacchināmamālā of Dhanapāla (973 A. D) is the only pre-Hemacandra work in the field of *Deśī* that has come down to us. Dhanapāla calls his work a 'Nāmamālā' in stz. 1 and in stz. 278 he designates it as Desī. But the real *Deśī* words given by Dhanapāla are very few as compared with other *tadbhava* words given by him. He seems to have denoted by the term *Deśī* a type of Prakrit or all the words of Prakrit dialects which are the *Deśya* or vernacular languages of the time. He has given groups of synonymous expressions in his work. As Dhanapāla's work is mainly a Pāianāmamālā (a Pk. lexicon) and as such he has ample scope to include any number of *tadbhavas*, his work differs qualitatively from the Deśīnāmamālā of Hemacandra. Regarding Pāialacchināmamālā Buhler observes, "the *Deśīs* constitute only a quarter of the words of the lexicon, all others are either *tatsamas* or *tadbhavas*." (See Pischel § 35)

Now, let us examine the real character of *Deśī* from our point of view as defined by Hemacandra and presented by him.

Hemacandra's Concept of Deśī Two basic and most important sources of our knowledge of the *Deśī* element in Prakrit vocabulary are the Siddhahema śabdānuśāsana,[2] a comprehensive work on Sanskrit and Prakrit grammar and the Deśīnāmamālā[3] both by Hemacandra (12th Cent.). The latter work is also referred to as Desīsaddasamgaho (Sk. Deśīśabdasaṅgraha) and Rayaṇāvali (Sk Ratnāvali) by its author.[4] Perhaps Desīsaddasamgaha is descriptive while Rayanāvali is meant to be the title of the work. In these

1. This Pādalipta may be the same as the author of the lost Pk Tarangavatīkathā, who flourished round about 1st cent A. D. This is very likely because among other things Tarangavatīkathā is referred to by the author of its Sk. abridgement Tarangalolā as being full of Deśī words (see the citation under Taraṅgalolā above)
2. Prakrit portion of Siddhahema, i. e, 8th Adhyāya has been edited several times especially by R. Pischel and P L Vaidya. Siddhahema edited by S. P. Pandit and revised by P. L. Vaidya (Poona, 1936) has been made use of
3. The work has been several times edited
   (I) Deśīnāmamālā of Hem. ed by Pischel, Bombay, 1880.
   (II) Revised edition of the same by P. V. Ramanujaswami, (Bombay Sk. series No XVII) Poona, 1938
   (III) Deśīnāmamālā of Hem. ed. by Muralydhar Banerjee, Calcutta, 1931.
   (IV) Desīsaddasaṁgaho ed. by Becardas Doshi (1948, I part).
4. See Deśīnāmamālā ed. by Banerjee, Introduction p 34; Deśīnāmamālā ed. by Ramanujaswami Introduction pp. 30-31 and Pischel § 35.

two works, Hemacandra has recorded all the *Deśī* material known and acceptable to him as such. In this connection he has made some observations in these two works with a view to define the scope, nature and character of *Deśī*. We will first consider all the passages of Hemacandra that have some bearing on this point.

Hemacandra at the beginning of the Deśīnāmamālā gives the definition of the term *Deśī*, and explains the scope of his work. The verses run as follows:

> *nīsesadesiparimalapallaviakuūhalāulattena /*
> *viraijjai desīsaddasamgaho vannakamasuhao // 2 //*
> *je lakkhanena siddhā na pasiddhā sakkayāhihānesu /*
> *na ya gaunalakkhanāsattisambhavā te iha nibaddhā // 3 //*
> *desavisesapasiddhīi bhannamānā anamtayā hunti /*
> *tamhā anāipāiapayaṭṭabhāsāvisesao deśī // 4 //*

2 'Being very much roused by the curiosity incited through (enjoying) the fragrance of all *Deśī* works, this collection of Deśī words is composed in a convenient alphabetical order.'

3. 'Those words are included here which are not explained in (my) grammar, not known from the Sanskrit lexicons, nor owe their origin to the power called *gaunī lakṣanā* (i e., are not common words used in a secondary or metaphorical sense)"[1].

4. 'Endless are the words that are used in the various provincial dialects. Therefore, the term *Deśī* is (used here) to denote those words only which have been used since times immemorial in standard Prakrit.'

Hemacandra, firstly explains the purpose of compiling a new lexicon. Though there were several earlier Deśīkośas current in his times, he felt that the compilers of some of these especially comparatively modern ones, were unsystematic and their works lacked proper classification. Moreover, his predecessors according to him have not properly understood the essential character of *Deśī* and hence they have confused *Deśī* and non-Deśī So Hemacandra's idea was to compile a deśīkośa that would introduce some order in the state of affairs and remove the prevalent confusion of immature new comers in the field. This is evident from his remarks in the commentary of Deśīnāmamālā at VIII. 12 which runs as follows:

> *adhunātanadeśīkārānām tadvyākhyātṛnām ca kiyamtā sammohāḥ parigaṇyante / kim vā paradoṣodghaṭṭanena / mohāpasaranārtham tv idam ūktam ity alam bahunā //*

'How many confusions and lapses of modern deśī-lexicographers and their commentators shall we enumerate? But what is the use of

1. Dr. G. Buhler, The Deśīśabdasangraha of Hem., Indian Antiquary vol. II p. 19

unfolding others' faults! It suffices to say that this is said in order to remove any possible misunderstanding'.

If we analyse these verses with a view to see what according to Hemacandra was the subject matter and the scope of his work we find that:

(1) Firstly he intends to include those words which are not hitherto explained in his grammar, Siddhahema. This means, words which are not derivable from Sanskrit by application of rules of his grammar, i.e., those which are not derivable by compounding *Prakṛti* and *Pratyaya* (root and suffix). This does not mean that he has exhaustively included all such words in the Deśīnāmamālā. There is an apparent exception relating to some *Deśī* verbal bases, as noted by Hemacandra himself in the Deśīnāmamālā.[1]. He has also excluded from this *Deśī* compilation *Dhātvādeśas* or verbal substitutes and their derivatives. The reason is not that they are not *Deśīs*, but because according to his plan of arrangements their proper place is in Prakrit grammar. As he says, and rightly so, this serves the purpose of economy.[2]

(2) Secondly, he includes words which are not known in Sanskrit lexicons That is, words which are not current in Sanskrit dictionaries known to him, in the same form or sense. These are the words, which eventhough they may be derivable from Sanskrit and explained by separation into root and suffix, are recorded here as *Deśīs* because they have changed their original sense. In other words, they were not found in Sanskrit lexicons in the sense which they acquired in Prakrit.

(3) One may contend that when a particular word is used not in the primary sense, but in the secondary sense such usage can be looked upon as involving a change of sense. In that case all Sanskrit words, whenever they are used in a secondary sense would become eligible to be called *Deśīs* Hence Hemacandra specifically states that the changed meaning that entitled a Sanskritic word to be classed as *Deśī* should not be such as can be easily explained through *Gauṇīlakṣaṇā* or usual metaphorical mode of expression. When any such usual secondary extension of meaning fails to account for the change, the word is taken to be a *Deśī*.

(4) Fourthly, Hemacandra excludes those words which were currently used in provincial or regional dialects. His concept of *Deśī* is not totally identical with regional dialects, that is, words current in spoken dialects of the Deśas like Mahārāṣṭra, Vidarbha, Ābhīra and others.[3] The reason for excluding these provincial expressions of day-to-day speech is that they are innumerable. If he includes these, the number of *Deśī* words will be

1. Deśīnāmamālā, I, 37 Commentary.
2. Deśīnāmamālā, I, 3 Commentary.
3. Deśīnāmamālā, I, 57 Commentary.

infinite, and it will be impossible to record and teach all of them. In support of this statement Hemacandra quotes the following verse:

> *vācaspater api matir na prabhavati divyayugasahasreṇa /*
> *deśeṣu ye prasidddhās tān śabdān sarvataḥ samuccetum // 4 //*
> *Commentary on D. I. 4.*

'To collect all the words known in different regions is not possible even for the intellect of Vācaspati, the Lord of Speech even if he works for thousands of *divyayugas* (an infinite period of time.)'

In his grammar, at *II*, 174 Hemacandra mentions the Bhāṣās current in Prakrit, i.e., the vocables which were used in Mahārāṣṭra, Vidarbha and Ābhira (*mahārāṣṭravidarbhādi*) and says that one can acquire a knowledge of these words from the people themselves.

5. Lastly, Hemacandra defines the source and the area of the currency of his *deśī* words. He says that these are the words used in standard Prakrit literature from times immemorial. That is, words found in standard literary works composed by well-known poets and authors These words having a sound literary tradition at their back are to be considered as standard.

So Hemacandra prepared a list of those words found in well-known Prakrit and Apabhramśa works known to him, and which cannot be traced back or darived from Sanskrit by applying rules of grammar. The purpose of compiling such a lexicon was obviously to aid the budding poets and aspiring authors who wanted to write Apabhramśa and Prakrit works, in acquiring the necessary literary vocabulary. The Deśināmamālā "which was intended to be an up-to-date thesaurus of literary lexicography of non-tatsama and non-tadbhava Pk. words supplied the needs of Pk. readers and writers in the same manner as Amarakośa did for the Sanskrit ones.

This is what Hemacandra had to say about his work. Now, let us consider whether Hemacandra's performace is consistent with his scope and definition of *Deśī* given by him. The question has been previously examined by several scholars.

Views of modern scholars about Hemacandra's Deśināmamālā. Many modern scholars have accused Hemacandra of including many *Tadbhava* words in the Deśināmamālā through ignorance. Buhler says that Hemacandra inspite of his rare knowledge of Sanskrit and Prakrit, his large library and numerous assistants has mistaken *Tadbhavas* and *Tatsamas* for *Deśī* forms.[1] Pischel says that like Dhanapāla, Hemacandra also includes *tatsamas* and *tadbhavas* under *Deśī*, but in proportion to the volume of

1. Pāialacchināmamālā (Gottingen, 1878) Introduction, pp. 12-13

the work, their number is very small, and for a knowledge of Pk. it is extra-ordinarily essential.[1] Gune also charges Hemacandra with having put down certain Sk. words as Deśis. He accuses Hemacandra that the latter has omitted to mention real Deśis[2]. Vaidya says that a majority of these words are traceable to Sk. Vaidya also says that modern philology has made considerable advace in recent years to find fault with Hemacandra's definition of the term *Deśī*, but we owe to Hemacandra a deep debt of gratitude to have preserved for us a tremendously exhaustive list of such words and their senses[3]. Chatterji says that the Deśīnāmamālā of Hemacandra has scores of *'Tadbhava deśī'* words.[4] Upadhye says that Hemacandra has not abided by his definition of *Deśī* words[5]. Ramanujaswami also criticises Hemacandra saying that he consciously or unconsciously violates the principles laid down by himself.[6]

Muralydhar Banerjee in his Introduction to Deśīnāmamālā tries to defend Hemacandra against the strictures saying that by and large, Hemacandra follows his definition of Deśī and that sometimes he departs from that definition out of regard to the practice of his predecessors, and whenever he does this he gives his reason for the departure.[7] This defence has been accepted by Rasiklal Parikh in his Introduction to Hemacandra's Kāvyānuśāsana volume II (p. 297) and M. C. Modi in his Hemasamīkṣā (pp. 144-146) But Manilal Patel does not find it acceptable. According to Patel Hemacandra tried to introduce some order in the conflicting definitions of Deśī prevalent before him and he excluded *tatsama* and *tadbhava* from his *Deśī* collection only in theory. But Patel also feels that there must be some reason behind Hemacandra's transgression.[8]

Accordingly, it becomes necessary for us to consider the controversial issue afresh. In a way, it is hardly useful to accuse or justify Hemacandra for his compilation. We must be thankful to him for whatever invaluable Middle Indo-Aryan linguistic material he has preserved for us in quite an authentic and scientific manner.

Description and scope of Hemacandra's Deśīnāmamālā: The whole material collected by Hemacandra amounts to about 4,000 words (3,978 according to Banerjee).[9]

1. See Pischel § 36
2. Introduction to Comparative Philology, p 221; Bh. (G. O S.), Introduction, pp 65–66,
3. " Observations on Hemacandra's Deśīnāmamālā, " ABORI, 8, pp 63–71, Trivikrama's Pk Grammar, Vaidya, P. L., Intro , p. xxxvii.
4. Chatterji, 'Origin and Development of Bengali Language', p 191
5. " Kanarese words in Deśī Lexicons," ABORI 12 pp. 274–284.
6. Deśīnāmamālā of Hem. Ramanujaswami, P. V., Poona, 1938, Introduction–p. 5.
7. Deśīnāmamālā, Banerjee, M., Introduction, pp. 35–36.
8. Śrī Haimasārasvatasatra, pp. 319–328.
9. Deśīnāmamālā, ed. by Banerjee, Introduction, p. XXXVIII.

The words in the Deśīnāmamālā are arranged into eight *Vargas* according to the initial letter of the words. They contain in order, words beginning with the vowels, the gutturals, the palatals, the cerebrals, the dentals, the labials, the semivowels and the spirants. In each section words with one meaning are given first and then the homonyms. In each again, the words are arranged according to the number of syllables contained in them in the order of disyllabic, trisyllabic, tetrasyllabic and so forth At the end of words of a certain number of syllables are added the Dhātvādeśas or the verbal substitutes which contain the same number of syllables. As Hemacandra does not consider them as real deśī-words, he does not include them in the verses which form the body of the work but adds them in the commentary along with particles and other words taught in his grammar [1]

The text of Deśīnāmamālā is written in Pk. *Gāthās* containing the *Deśī* words with Pk. equivalents. Sometimes these Pk. equivalents are given in other *Deśī* words The commentary explains each *Deśī* word in Sanskrit, and contains also frequently discussions on doubtful forms and meanings Gāthās are composed by Hemacandra to illustrate the usages of Deśīs explained.

Hemacandra has inaugurated a new era in Pk lexicography and the experiment made by him was really a success.[2] He has excluded a large number of *tadbhavas* and *tatsamas* from his lexicon. In the earlier Deśīkośas both *Dhātvādeśas* and *Deśīśabdas* were mingled together. Hemacandra separated them and dealt with *Dhātvādeśas* in the IV *Pāda Sūtras* 1-259 of his Prakrit Grammar, and the *Deśī* words in his Deśīnāmamālā. He arranges the *ādeśas* according to the initial letter of the Sk. root, e g, *kath-,gam-*, etc.

In this connection we may note that Hemacandra held that the so-called *Dhātvādeśas* were in reality roots drawn from the stock of *Deśī* vocables and that they were shown technically substitutes for Sanskrit roots with the simple object that they could, that way, be used to form verbal derivatives with the help of suffixes (Compare H II. 174)

He also deals with the *nipātas* or *deśī* words under one *Sūtra* namely H. II. 174.

Of the two available Deśīkośas, that of Hemacandra is undoubtedly more valuable for a knowledge of *deśī* material. As stated before Dhanapāla's kośa is of very little use as he mixes *deśī* words with hoards of *tatsama* and *tadbhava* words. Hemacandra's work eliminates the other two classes of words to a great extent and gives a large number

1 Deśīnāmamālā, ed by Ramanujaswami, Introduction, p 6.

2. Deśīnāmamālā, Ramanujaswami, P V, Introduction, p. 8.

of *deśī* words. Hemacandra in his work has taken the trouble of fixing the proper meaning of words by reference to the works of others, and pointing out the mistakes occurring therein,[1] whereas the previous lexicographers assigned to the words meanings which they thought proper not always caring to refer to the others, and thus sometimes each differed from the other [2] In the same way Hemacandra by his vast knowledge of Pk. literature, fixes the forms and meanings of many words which have been wrongly quoted by other lexicographers.[3] He thus fulfils the object with which he wrote his deśīkośa, namely, "*mohāpasaṭanaṁ.*" In every case of difference of opinion, he takes care to point out the forms or meanings of words favoured by other authors.

Buhler was the first scholar to notice the importance of Deśīnāmamālā as the Deśīnāmamālā was discovered by him. He has given the first notice of it in the Indian Antiquary vol. II. pp. 17-21. He expresses the following view about Hemacandra's Deśīnāmamālā, " More than once the example of his predecessors has moved the author to admit verbal derivatives which ought not to have been included. He discusses every one of these cases in the commentary, and tries to excuse his departure from his general rule. In this respect, as well as by the careful examination of the evidence regarding doubtful words, he shows his scholarly taste and raises himself far above the common book-makers." [4]

Many a times Hemacandra quotes words which the earlier authorities have considered as *deśī*. But he tries to derive them from Sk.[5] At times, when he includes some *tadbhava* words, he himself says that it is possible to derive from Sk. some of the words considered by him as *Deśī*. He says that he has included them because they are not quite well known in Sk. or in order to enlighten people who are adept in Pk. but who do not know Sk properly. Lastly, as Pischel remarks, the merit of the work lies in its alphabetical arrangement. (Pischel § 36).

Hemacandra's work in the field of *Deśī* is so exhaustive that it superseded most of the earlier Deśī collections, while most of the later works in this field have drawn largely upon Hemacandra's vocabulary. Among these we may mention the following: 1. Prākrta Śabdānuśāsana of Trivikrama (1236-1300 A. D.). 2 Prākrta-rūpāvatāra of Simharāja (1300-1400 A. D.) and 3. Sadbhāṣācandrikā of Lakṣmīdhara (1541-1565 A. D.).

1. See e. g D VI. 97, D. VIII and D. VIII. 17
2. See Deśīnāmamālā, Ramanujaswami, P. V. Introduction, p. 4
3 Cf. e. g. D. I. 41 and D. I. 26.
4. See Indian Antiquary vol. II. p. 19.
5. Cf. e. g. D. I, 37.

Trivikrama's Prakrit Grammar: For all practical purposes, the volume of Trivikrama's grammar is the same as that of Hemacandra. He has compressed the subject matter of the two works, viz., Deśīnāmamālā and Siddhahema of Hemacandra into one. Hemacandra's work has greater clarity than Trivikrama's Trivikrama's *Sūtrapāṭha* contains 1036 *sūtras* divided into twelve *pādas* and three *adhyāyas*, as against 1119 in four *padas* of the eighth *adhyāya* of Hemacandra's Siddhahema. The subject-matter covered by both is almost the same. Trivikrama has newly added a few *sūtras*, of which 17 relate to new technical terms used by Trivikrama, four sūtras relate to the groups of *Deśī* words for which Hemacandra has only one *sūtra* in his grammar, and an entire work, the Deśīnāmamālā and the remaining sūtras add a few new words not treated by Hemacandra.[1] Trivikrama's work contains about 1600 *Deśī* words. His special contributions are the topics 1, 3, 106; 1, 4, 121; 2, 1, 30; 3, 1, 132 and 3, 4, 72, in which he has collected together the words that cannot be regulated according to the rules of grammar, and in a great measure, belong to the category of *Deśī*, thus for instance in 3, 4, 72 they are expressly designated *deśyāḥ*.[2]

Trivikrama has classified the *deśī* words into six groups. But he does not seem to follow any definite principle in giving *Dhātvādeśas*; he has split them up into 2. 4. and 3.1 and also in 3. 4. Among the list of *deśī* words, we find a few which are not traceable to Deśīnāmamālā. Such words may be treated as Trivikrama's contribution. He might have added them anew from contemporary sources or sources later than Hemacandra.[3]

The other two works, namely Prākṛtarūpāvatāra and Sadbhāṣācandrikā are meagre and less authentic compared to Hemacandra's and Trivikrama's grammar. Moreover they are mainly based on Trivikrama's grammar.

Views of Modern Scholars on the Origin, Nature and Character of Deśī and Their Contribution in this Field: Now, let us examine the modern efforts at studying the *deśya* material. A great controversy has raged among the modern scholars as regards the exact significance, origin, character and source of *deśī*. Some scholars have studied these points and expressed their view regardnig *deśī* at times basing their investigation on ancient authorities. Some scholars have done lexical work like collection of *deśī* words and their interpretations, compilation of Pk. dictionaries, editing of Pk. and Ap. texts and similar studies and there, this has occasioned expression of their views on the problem of *deśī*.

1. See Pk. Grammar of Trivikrama, Vaidya, P. L., Intro. p. XXVXI.
2. See Pischel § 38.
3. See Pk. Grammar of Trivikmra, Vaidaya, P. L., Intro. p. XXIX.

Among the modern scholars who have attempted to study *deśya* material or have done some work in this field the following may be mentioned: Beames, Hoernle, Bhandarkar, Grierson, Buhler, Pischel, Jacobi, Gune, Keith, Chatterji, P. L. Vaidya, Hiralal Jain, Hargovind Das Sheth, A. N. Upadhye, M. Banerjee, Ramanujaswami, Alsdorf, Bloomfield, Amrita Row, Tagare, Bhayani, Ghatge, Manilal Patel, Doshi, Gandhi, Modi, Helen Johnson, Katre and others.

Beames in his ' Comparative Grammar of the Modern Aryan Languages of India ' gives the following account of *Deśajas*. " *Deśajas* are those words which cannot be derived from any Sk. word and are therefore considered to have been borrowed from the aborigines of the country or invented by the Aryans in post-Sanskritic times '. [1]

A F. R. Hoernle gives the following views on *Deśya*: "... .. . Native grammarians add the *deśya* as a third division to the '*tatsama*' and '*tadbhava*.' The term *Deśya* means literally ' belonging to the country i. e. provincial or perhaps aboriginal'. They designate by this name all those words which they are unable to derive satisfactorily to themselves from some Sk word and therefore consider to have had their origin in the country" [2]

R G. Bhandarkar defines *deśya* as follows· "*Deśyas* are such as cannot be derived from Sanskrit and must be referred to another source,"[3]

He says that a great many words set down as *Deśyas*, on close examination will be found to be *Tadbhavas*. He, however, admits the existence of a *Deśī* element in the Prakrits and the vernaculars and says that these words must have penetrated into the dialects from the languages of the aborigines whom the Aryans conquered.[4]

He has traced a number of *Deśī* words to modern vernaculars like Marathi. He has tried to trace some more words to Sk and says that these *Tadbhavas* differ from ordinary *Tadbhavas* in having undergone great corruption [5]

George Grierson in "The Linguistic Survey of India" gives the following views on Deśya words "Another class of words is also to be mentioned, the

1. See 'Comparative Gammar of Modern Aryan Languages', vol I, p. 12.
2 See 'A Comparative Grammar of the Gaudian Languages', 1880, Intro.pp XXXIX-XL.
3 Wilson Philological Lectures, 1914, p 106
4. Ibid, p 108
5· Ibid, p. 108

so-called "*Deśya*" or 'local' words of the Indian Grammarians. It included all words which the grammarians were unable to refer to Sk simply through the ignorance of the writers who catalogued them. Modern scholars can refer most of these to Sk. like any other *Tadbhavas*. A few others are words borrowed from Munda or Dravidian languages. The great majority are however words derived from dialects of the Primary Prakrits which were not that from which classical Sk.[1] has descended. They are the true *Tadbhavas* although not in the sense given to that word by 'Indian grammarians',[2] in whose philosophy the existence of such ancient dialects was not dreamed of. These *Deśya* words were local dialectic forms, and as might be expected are found most commonly in literary works hailing from countries like Gujarat, far away from the natural home of classical Sk. the 'Madhyadeśa'. For our purpose they may be considered as identical with *Tadbhavas* ".[3]

Grierson has also given a monograph on the Pk. *Dhātvādeśas* in the Memoirs of the Asiatic Society of Bengal[4]. In this work he has abstracted all the *Dhātvādeśas* from the following works

1. Siddhahema of Hemacandra and also his Deśīnāmamālā,
2. The Prākrta Prakāśa of Vararuci,
3. The Sankṣiptasāra of Kramadīśvara,
4. The Prākrta-Kalpataru of Rāmaśarman and
5. The Prākṛta Sarvasva of Mārkaṇḍeya.

He has given the *Dhātvādeśas* collected from the above-mentioned works in two indexes.

G. Buhler has edited the Pāialacchīnāmamālā of Dhanapāla and has discussed Deśī in the Introduction He has given a brief account of the Deśīnāmamālā in his article on "The Deśīśabdasaṅgraha of Hemacandra".[5]

R. Pischel's four important works in this field are (1) Materialen Zur Kenntnis des Apabhramśa, Berlin, 1902, (2) Grammatic der Prakrit-Sprachen, Strassburg, 1900. The latter has been translated into English by

1. The same view regarding Deśī is expressed in the article ' Prakrit ' in Encyclopaedia Britannica, edition, XI p 252.
2. Banerjee in his Intro to Deśīnāmamālā p. XXVI says- ' A majority of these words may be called 'Tadbhavas' if 'Tat' is here taken to mean the Primary Prakrits instead of Sk., though a few of these may have been borrowed from Munda or Dravidian".
3. The Linguistic Survey of India, vol I, pp. 127-128, Languages of India, the Census Report of India,1901, pp 159-60, " Modern Indo-Aryan vernaculars", Indian Antiquary vol. LX, 1931, p. 40.
4. Memoirs of the Asiatic Society of Bengal, vol. VIII, No. 2, 1924, pp 77-170.
5. See Indian Antiquary vol II, 1873, pp 17-21.

Subhadra Jha [1], (3) Hemacandra's Prakrit Grammar [2] and (4) Hemacandra's Deśīnāmamālā [3]

Pischel's view about *Deśya* is as follows: "The Indians include under the *deśya* or *deśī* class very heterogeneous elements. They consider all such words to belong to this class as they cannot trace them back to Sk. either in form or in meaning. It depends upon their knowledge of Sk. and ability in etymologising that some of them call a word to be *deśya*, while others include it either among the *tatsamas* or among the *tadbhavas*. Besides, we have many words that are classed as *deśī*, even though they go back to genuine Sk. roots, simply because they do not have closely corresponding Sk. words .....Among the *deśya* words are included the largely numerous verb-forms, that are designated as *dhātvādeśas* " root substitutes " by grammarians, and they cover much space in Indian grammars. Here Sk. fails miserably in rendering any help, though agreement among the new Indian languages is most rigorous. As the name indicates, by *deśya* people have come to understand also "provincialisms".[4]

Jacobi has given a detailed discussion on the origin, nature and character of *Deśī* in his Introduction to Bhavisattakahā in German.[5]

As regards the origin of *Deśī* words Jacobi says that the *deśabhāṣās* (i.e. the provincial speeches) cannot be taken to be the absolute sources of such speech elements. Because the scanty representation and survival of the *Deśī* words in the N. I. A. dialects go directly against such an assumption of the Deśabhāṣās as being the only sources of the *Deśīs*. Yet it is undeniable that the Deśabhāṣās greatly contributed the swelling of such indigenous vocables.[6] Jacobi's views on the nature and character of *deśya* material is as follows :

" We venture to investigate another important source—which has preserved undoutedly very old speech-elements from the popular dialects—namely the *Dhātvādeśas* and *Deśīśabdas*, collected by the Indian authors. The former are verbs which either cannot be referred to Sanskrit prototypes or can be derived from them only against the usual phonetic rules The remaining words mostly of similar character—namely the nominal stems are called the *Deśīśabdas*. (Here Jacobi notes at a foot note, "Those

1. Comparative Grammar of Prakrit Languages by R. Pischel, translated by Subhadra Jha, Varanasi, 1957.
2. Grammatik der Prakrit Sprachen, Halle, 1877.
3. Deśīnāmamālā, Pischel, R., Bombay Sk. Series no. XVII, 1880.
4. See Pischel § 9.
5. This has been translated by Ghosal, S. N. into English.
6. See Itnroduction to Bh. § 10.

words which are derived from Sk. but possess a new meaning or those which are formed in an unusual manner are also reckoned among the *Deśīs* ") The two types have been first separated by Hemacandra. I comprehend them under one name 'the foreign speech element' [1]

" Most of the *Deśī* appear as petrifactions of the older literary records and comparatively a small portion seems to have been granted a long duration of existence."[2]

Jacobi was the first scholar to distinguish between *Apabhramśa* and *Deśī*. He says tnat there cannot be total identification between *Deśī* and *Apabhramśa* words; since if tne two were identical in the Bh the number of such *Deśī* words, which form only 5% of the total number of 4,000 words of Deśīnāmamālā, would have been far more greater. So it is not possible to equate Apabhramśa with Deśabhāṣā. [3] He defines Apabhramśa as a poetic speech (i. e. Dichtersprache) which is shaped from the literary Pk. with the adoption of the inflections, pronouns, adverbs, etc. and so also a limited portion of the existing stock of vocables of the popular speech.[4]

Besides, Jacobi has detected some words of Telugu origin in Bh. He has also examined the vocabulary of Bh. in order to make an approximate of the relation of the *Deśīs* with the Indo-Aryan dialects.[5]

P. D. Gune calls *Deśya* or *Deśi* as " country words ". He says although it could be shown that some of these words are real *Tadbhavas*, in the main they are words of other than Sk. extraction. He then gives a few examples of words which according to him are wrongly put down by Hemacandra as *Deśīs* He further says that some of the words collected by Dhanapāla and Hemacandra are clearly Dravidian.[6]

In the Introduction to Bh of Dhanapāla, Gune gives a detailed account of Apabhramśa and a short note on Hemacandra's Grammar and his Deśīnāmamālā. He says that Hemacandra has included under *Deśīs* what does not deserve to be there. In support of this statement he gives a list of words from Deśīnāmamālā and tries to trace those words to Sk. He further says many of these words are coined by Pk. literary men and poets for their purpose. He also feels that a vast majority has yet to be traced to their source.[7]

1. See Introduction to Bh. § 10.
2. See Ibid § 10.
3. Ibid § 13, Journal of Asiatic Society vol XXII, no. 1, pp. 25–26.
4. Intro. to Bh. § 12.
5. See Jacobi, Intro. to Bh. § 10.
6. Gune, Introduction to comparative Philology, p. 221.
7. Bh., Gune P. D. Intro. p. 60.

Keith, A. B. in his "History of Sanskrit literature" says that *Deśī* words are those for which no derivation from Sk. is obvious or is normally possible.[1]

S K. Chatterji. His two main works, viz, "Origin and Development of Bengali language" and "Indo-Aryan and Hindi," and his paper on "Polyglottism in Indo-Aryan" are relevant for our prupose.

Chatterji in "Origin and Development of Bengali Language" has explained the term *Deśī* and observed thus.

"The term *Deśī* in its present day application embraces a numerous class of words which cannot be traced to Aryan roots and which obviously were derived from the pre-Aryan languages of the country, Dravidian and Kōl. The older grammarians, however, included within this term all onomatopoetic and other words which could not be traced to Sk., and also they classed as *Deśī* quite a number of genuine *Tadbhavas*, which are as much Aryan as Sk. itself, because their derivation happened to be obscure and not obviously traceable to Sk., or because their equivalents were not used in Sk. The true *Deśī* words are relics from the dialects employed in the land before the masses took up the Aryan speech, and the Dravidian and other non-Aryan loan-words in Vedic can be also described as forming a deśī-element in OIA." [2]

In "Indo-Aryan and Hindi", Chatterji writes about *Deśī* as follows. "The *Deśī* element in MIA is another absorbing and frequently baffling topic. A good many *Deśī* words are just inherited Aryan words in MIA, only the carelessness of some early grammarian has failed to identify them as *Tadbhavas*. Such words are not too few in a work like the Deśīnāmamālā.. Some are onomatopoetic formations."[3]

In "Polyglottism in Indo-Aryan"[4] Chatterji gives a five-fold classification of words which form the entire stock of vocables in Indo-Aryan.

Regarding the origin of non-Aryan element in Old and Middle Indo-Aryan and N. I. A., Chatterji says that contact with speakers of foreign languages, who came to India as conquerors and stayed on, a contact which became largely one of mutual cultural influence, was responsible for the introduction into Indian languages of a number of foreign words. [5]

Chatterji calls the indigenous non-Aryan elements as *Deśī*.[6]

1. See History of Sk. Literature, Keith, A. B. p. 34.
2. Origin and Development of Bengali Language, Chatterji, S. K., pp 191 ff.
3. Indo-Aryan and Hindi, Chatterji, p. 92.
4. See Proceedings & Transactions of the 7th A. I O C, Baroda, pp. 177. ff.
5. Proceedings & Transactions of the A. I. O. C, Baroda, 1933, p. 178.
6. Ibid, p. 182

In an article "Indian Synthesis and Racial and Cultural Inter Mixture in India" Chatterji remarks "A great many of the *deśī* words in Sk and Pk and Modern Indo-Aryan, of which counterparts are not found in other Indo-European languages, are very probably of Dravidian origin—in some cases, of course, they might be even pre-Dravidian and pre-Austric."[1]

P. L. Vaidya in his article "Observations on Hemacandra's Deśīnāmamālā"[2] gives his observations on the *deśī* lexicons preceding Hemacandra's Deśīnāmamālā and the meaning of the term *deśī*. He also gives a list of *deśī* words preserved in Marathi and its dialects. He says that a part of the words in the Deśīnāmamālā are genuine *deśī* words and the principal source of these words is Old Mahārāṣṭrī. He defines the term *deśī* as follows. "I would call those words *deśī* that could not show even the remotest connection with genuine Sk. words and are exclusively found in Pk. literature."[3]

He has classified the words in the Deśīnāmamālā under eight groups[4]

Vaidya has edited Hemacandra's Prakrit Grammar and Trivikrama's Pk. Grammar, JC. and MP. In the Introduction to Trivikrama's grammar he has briefly discussed *Deśī* etc and at the end of the text has given an Index of *Deśī* words found in the text with suitable references to Hemacandra's grammar or Deśīnāmamālā. He has also given *dhātvādeśas* in an Appendix. In the notes to his edition of Hemacandra's grammar he has noted the *deśī* words from the text and given parallels from Marathi etc. wherever possible.

Similarly in the notes to the three volumes of MP. and JC. edited by him, and in the glossary to JC. he has noted some of the *deśī* words occurring in the texts.

Hiralal Jain has edited Ap. works like Sāvayadhamma Dohā,[5] Pāhuḍa Dohā,[6] Karakamḍa Cariu[7] and Nāyakumāra Cariu.[8] In the general glossary of the last mentioned three works, he has indicated the *deśī* words with an Asterisk giving parallels from other works at times and also comparing with cognate froms in N. I. A. languages like Hindi whenever necessary. In the Introduction to Sāvayadhamma and that of Pāhuḍa

1. See Tamil Culture, Vol VIII, no 4, Oct.-Dec., 1959, p 309.
2. See ABORI vol, VIII, pp 63-71.
3. Ibid, p 67.
4. See ABORI, vol VIII, pp 67-68
5. Sāvayadhammadohā, Kāranja, 1933
6. Pāhuḍa Dohā, Karanja, 1933
7. Karakamḍa Cariu of Kanakāmara, Karanja, 1934.
8. Nāyakumāracariu af Puṣpadanta, Karanja, 1933.

Dohā he has discussed the question of the relationship betewen Ap. and Deśībhāṣā. He has also discussed this topic in his article "Apabhraṁśa Bhāṣā aur Sāhitya" [1] and in his article "Apabhraṁśa Studies" in Allahabad University Studies, 1925, vol. I. He has quoted from ancient authorities like Bharata, Rudraṭa, Vāgbhaṭa and others in his above-mentioned discussion and has come to the conclusion that Ap. is identical with Deśībhāṣā. Jain feels that the authors have been using Deśībhāṣā and Ap. as mutually interchangeable. He further says that the poets themselves have called their language Deśī bhāṣā and have never liked to use the word Ap. for their language while grammarians have called it invariably by the latter name. [2] Thus, he equates Deśī with Apabhraṁśa and interprets the passages accordingly.

In his article on "Svayambhū and his two Poems in Ap." Jain surmises that Svayambhū might have to his credit a lexicon probably of Ap. or Deśī words.[3] But Bhayani refers to this and differs from him taking the references in a general way.[4]

Hargovind Das Sheth has discussed the problem of Deśī in the Introduction to his Pāia-sadda-mahaṇṇavo (Sk. Prākṛta-śabda-mahārṇavaḥ). He agrees with Grierson regarding the source of *deśī* words and ssay that they are very ancient and their source is Primary Prakrits or Provincial dialects of Vedic times. He also refutes the theory of the Non-Aryan Origin of *deśī* words.[5]

In PSM. Sheth notes the Deśī words with suitable references to Deśīnāmamālā and Pāialacchīnāmamālā. But he does not give any criteria why he considers these words as *deśī*.

A. N. Upadhye has edited several Pk., Ap. and Jain Sk. texts like Kaṁsavaho,[6] Usāṇiruddha, Candralekhā,[7] Līlāvaī,[8] Paramātmaprakāśa,[9] Bṛhatkathākośa[10] and Pravacanasāra (Pk. work). In his article on "Kanarese words in Deśī Lexicons"[11] he has discussed briefly the problem of *Deśī* besides giving a critical list of a few *deśī* words from *Deśī* lexi-

1. See Nāgarīpracāriṇī Patrikā (N. S.), 50, 1-2, V. S. 2002, pp 104-105.
2. See Jain, Pāhuḍa Dohā, Preface, p 6, Ibid, Intro. p. 45.
3. See Jain, 'Svayambhū and his two Poems in Ap ", Nagpur University Journal, I, Dec. 1935, pp 74-75
4. See PC I, Introduction, p 29 and PC. III, Introduction, pp. 37-38.
5. See PSM., H. D T Sheth, Calcutta, 1928, Introduction, pp. 6-7.
6. Kaṁsavaho, Bombay, 1940.
7. Candralekhā, Bombay, 1945.
8. Līlāvaī, Bharatiya Vidya Bhavan, Bombay. 1949.
9. Paramātmaprakāśa, Bombay, 1937.
10. Bṛhatkathākośa, Bhāratīya Vidyā Bhavan, Bombay, 1943.
11. ABORI, vol. 12, pp. 174-284.

cons which according to him appear to have been taken from Kannaḍa.

He has given a list of words peculiar to Jaina Sk. occurring in Bṛhatkathākośa of Harisena (10th Cent. A. D.)[1] in his Introduction to this work He has made a five-fold classification of peculiarly Jain Sk. words such as found in works like Brhatkathākośa, namely,

1. Words recorded in Lexicons and which are of rare usage,
2 Back-formations,
3. Hyper-Sanskritisms,
4 Prakritisms straight-way borrowed from Prakrit and
5. Vernaculars.

In the notes or glossaries to the above mentioned texts edited by him he has noted down the *deśī* words. He expresses his view regarding *Deśī* as follows:

" The source of the so-called *deśī* words including roots is a problem. Some appear to have been borrowed from the Dravidian languages, some are obscure Sk. words, changed in sound or sense beyond easy recognition, many of them were used in Indo-Aryan popular speeches but were not admitted in the standardised and refined literary usage; and some had currency in specific areas. Lastly a few remain as difficult to be explained".[1]

Muralydhar Banerjee has edited Hemacandra's Deśīnāmamālā, in the Introduction to which he discusses the problem of *deśī* He expresses the following views about *deśī*

"The theory of the Non-Aryan Origin of *deśī* words is not borne out by investigations into the Non-Aryan languages. Beyond repeating a few vague generalities no scholar has yet shown that the *deśī* words are found in any of the Non-Aryan languages or, if found, they are the original property of those languages and were not borrowed by the Non-Aryans from the Aryan vernaculars of the provinces where they came in contact with the Aryan settlers It is quite possible that those *deśī* words that cannot be traced to Sk origin have came from the various 'Deśabhāsās' – or provincial vernaculars of Aryan origin of the outlying provinces – which have perished transmitting these words in their modified forms to the Literary Prakrits or to the Modern Aryan Vernaculars of those provinces that succeeded them The *deśī* words have no equivalents in Sk. because Sk has developed from the 'Deśabhāsā' of Madhyadeśa which is preserved in a later literary form in " Sauraseni ". The presence of the same *deśī* words or their modified forms in the modern Aryan Vernaçu-

1. Bṛ. K., Intro. pp. 101-110.

lars of different provinces confirms this veiw of their Aryan origin. If a small residuum of *deśī* words cannot be thus traced to Modern Indo-Aryan vernaculars but are found in the Non-Aryan languages alone then these may be regarded as borrowed from the latter. No final conclusion in this matter can be drawn until the investigation into the origin of the *deśī* words on the above method is completed. Indeed in the present state of our knowledge the boundary line separating the *tadbhava* and *deśī* words is a shifting one and with the advance of knowledge more and more *deśī* words are being discovered to be *tadbhavas* [1]

Ramanujaswami has revised the Deśīnāmamālā edited previously by R. Pischel in 1880 In the introduction to his edition of Deśīnāmamālā he has discussed the problem of *deśī* with suitable examples to illustrate his points. He has expressed his views regarding the *deśya* words as follows:

"Deśya words are those which do not appear to have any connection with Sanskrit in accordance with the rules laid down in Prakrit grammars and hence show no distinction of *prakṛti* and *pratyaya*, or in other words are underivable from Sk. but are current in the language from times immemorial and are freely used by poets in their compositions; e.g *poṭṭam*, *ūro* etc The *Deśī* words which do not obey laws are underivable from Sk. and have to be learnt from the usage of the speakers of the language and from *kośas* compiled therefrom."[3]

He further says that the Deśīnāmamālā contains a certain number of words with an un-Aryan look which show undoubted relationship with languages other than Sk, and a number of them show close resemblance to words in the Dravidian languages. He traces some of them to Tamil, Telugu, Kannada etc [4] He also says that Hemacandra's *Deśī* includes not only Sanskritic words but also non-Sanskritic, both Indian and foreign [5]

Regarding the conception of the expression *Deśī* he says, "Many of the *Deśī* words are of Sanskritic origin; but owing to the large amount of corruption they have undergone during the many centuries of their use, they do not conform to the phonetic laws recognised by the grammarians or in other words their connection with Sk. is obscured Some others again

1. See Līlāvaī, Upadhye, A N, Notes, p 229
2. See Deśīnāmamālā, Banerji, M. Introduction, pp xxxi–xxxii.
3. See Deśīnāmamālā, Ramanujaswami Introduction, p 7.
4. He has given parallels or derivatives from Dravidian languages to 104 Deśya words from Deśīnāmamālā
5. Deśīnāmamālā, Ramanujaswami, Introduction, p 8,

may be of Indo-European though not of Sanskritic origin and may be found, with slight variations, in the spoken dialects of other Indo-European races. A small proportion of them is of non-Indo-European descent and may have been obtained from the language of the people who were inhabiting the country before the advent of the Aryans into it. In Hemacandra's deśi, a few recent borrowings from Persian and Arabic are also included as they might have become current in the language of the country some centuries before his time" [1]

He has given a glossary which includes those words which Hemacandra considers as *Deśī* at the end of the text. He had added another index which includes all words considered by other lexicographers but derived from Sk. by Hemacandra in the Deśīnāmamālā or in his grammar. He has given English rendering of all the *Deśya* expressions of Deśīnāmamālā In certain cases he has tried to suggest derivations to the *Deśī* words.

He has also given at the end an index of *Dhātvādeśas* from the Deśīnāmamālā and Hemacandra's grammar. Lastly, he has given a list of the interjectional and other particles found in the above mentioned works of Hemacandra

Amrita Row in his article, "The Dravidian Element in Prakrit" gives Dravidian affinities of a few *Deśī* words from the Deśīnāmamālā of Hemacandra. He says that while several provincialisms given in the Deśīnāmamālā can be traced back to Dravidian origin, some go back to Persian. He gives a few examples in support of this [2]

G V. Tagare in his "Historical Grammar of Ap", Poona, 1948 gives the following views regarding *Deśī* [3] :

"The term '*deśī*', as applied to words is different in implication than when applied to a dialect. 'Deśī bhāṣā' is generally the spoken language of a particular province whether it be Mahārāṣṭrī Pk or Ap or one of the N.I.A. language. *Deśī* as applied to a word implies a word non-derivable from Sk., expressing thereby the limits of the philological studies of the author who classes it thus These words are found in Pk., Ap. and NIA. The identification of *Deśī* with non-Aryan element in IA is a hasty conclusion of Caldwell and his followers, as the problem is yet to be adequately studied by scholars with sound grounding in IA, Dravidian and Austro-Asiatic Philology."

1. Deśīnāmamālā, Ramanujaswami, Introduction, p 11
2. See Indian Antiqary, vol. XLVI, 1917 pp 33-36. R Caldwell, H Gundert, F. Kittel and T. Burrow have made notable contributions in appraising the Dravidian loan-element in Indo-Aryan.
3. See Historical Grammar of Ap., Tagare G V, p. 7.

H. C. Bhayani has edited Ap. texts like PC.[1] in three volumes, Sandeśarāsaka[2] and Paumasiricariu[3] and written books like "Vāgvyāpāra"[4] and edited Siddhahemagata Apabhramśa Vyākaraṇa[5] (Chapter 8, Pāda 4, Sūtras no. 329 to 448) and published several articles[6] in Bhāratīya Vidyā and other journals discussing rare and *Deśī* words.

In the indexes to the 3 volumes of PC and SR and Paumasiricariu he has noted down the *Deśī* words occurring in the texts and added brief notes and also given cognates from N.I A, languages like Gujarati wherever possble.

In Vāgvyāpāra he has discussed in detail a number of deśya-like words current in Gujarati giving etymological notes and their cognates in N.I A. languages.

In the Introduction to Siddhahema, he has discussed the relationship of Ap. with Deśī-bhāṣā with suitable quotations from ancient authorities like Bharata, Rudrata, Vāgbhata and others. In the Ṭippana of this book, he has noted the *Deśī* words and *Dhātvādeśas* occurring in the text and has given notes on them.

Besides, the following scholars have worked in the field:

1. L.H. Gray (Fifteen Prakrit Indo-European Etymologies, JAOS, 60, 360-9)
2. R.L. Turner (his etymological notes in Nepali Dictionary, London, 1931)
3. Jules Bloch (L'indo-aryan du Veda aux temps modernes, 1934, and Formation de la langue marathe, 1920,)
4. L Alsdorf (Harivamśapurāna, 1936 and Apabhramśa Studien, 1937)
5. A M. Ghatage (Introduction to Ardha-Magadhi, Kolhapur, 1941)
6. M. Bloomfield (Some Aspects of Jain Sk., Antidorn, Festschrift J. Wackernagel, 1924, pp 220-230)
7. M C. Modi (Hemasamiksā, Apabhramśapāṭhāvali, Samarāiccakahā of Haribhadra, chapters I, II & VI)
8. Becardas Doshi (Deśīnāmamālā, Pāiasacchināmamālā, 'Apabhramśanu Vyākarana' in Purātatva (pp. 363-368)

1. Paumacariu of Svayambhū, Bhayani, H C, Part I, Singhi Jain Series, no. 34, Bombay, 1953, part II, 1953, part III, 1960
2. Sandeśarāsaka of Abdul Rahaman, Singhi Jain Series, no 22, 1955.
3. Paumasiricariu of Divyadṛṣṭi Dhāhila, Bhayani H C, and Modi M.C, Singhi Jain Series, no. 24, Bombay, 1948
4. Vāgvyāpāra (in Gujarati) Bhayani, H. C., Bharatiya Vidya Research Series no, 17, Bombay 1954
5. Siddhahemagata Ap Vyākarana, Bhayani, H. C, Farbes Gujarāti Shabhā Grantham ālā no 99, Bombay, 1960
6. E g "Languages of Gujarat from Earliest Times to C. 1300 A D." in Bhāratiya Vidya, volume XVIII, 1947 pp. 289-318, "Ap and old Gujarati Studies," in Bhāratiya Vidyā, vol. XVIII, nos. 3 & 4, pp. 69-70.

9. Peter Peterson (Upamitibhavaprapañcā Kathā of Siddharṣi)
10. Johannes Hertel (Pañcākhyāna of Pūrṇabhadra-1199 A.D.)
11. M.D. Desai (Jain Gurjara Kavio, part I, Bombay, 1926. pp 227-34)
12. B.J. Sandesara (a list of rare words from the Prabandhāvali of Jinabhadra (1234 A.D.)in his 'Literary circle of Mahāmātya Vastupāla and its contribution to Sk. literature', pp. 146-147, jointly with J.P. Thakor, Lexicographical studies in Jaina Sk. in the supplements to J.O.I. Baroda, vol. x, nos. 1, 2, 3, 4.)
13. Manilal Patel (Articles on Deśīnāmamālā in Haima Sāraswata Satra)
14. S.M. Katre (Some Problems of Historical Linguistics in Indo-Aryan, Formation of Koṅkaṇī and Prakrit Languages and their contribution to the Indian Culture, Bombay, 1945)
15. A.C. Woolner (Introduction to Prakrit, Lahore, 1939)
16. E.D. Kulkarni (A list of rare and unfamiliar words of lexical interest found in Yt. of Somadeva in the Bulletin of the Deccan College Research Institute, vol. 18, 1957, pp 313-335)
17 Helen Johnson (Rare words occurring in Triṣaṣṭiśalākāpuruṣacarita of Hem.)
18. L B. Gandhi (Ap. Kāvyatrayī, G. O S. no. xxxvii, 1927)
19. E C. Dimock (Symbolic forms in Bengali, pp. 23-29, Bulletin of Deccan College Research Institute, vol. 18, Jan., 1957)
20 Jozef Deleu (Lexicographical Addenda from Rājaśekhara's Prabandhakośa in Indian Lignguistics, Turner Jubilee Vol II, 1959, pp. 180-219)

A critical consideration of the views of these scholars as given above brings out the following facts about the nature and character of *Deśī*. If we leave aside the one-sided views which either equate *Deśya* wholly and completely with obscure *Tadbhavas* or which derive them totally from non-Sk. i.e Indo-European source or alternatively from foreign sources, we can see that most of the modern scholars agree that *Deśya* or *Deśī* is a very loose label applied by early grammarians and lexicographers to a section of MIA lexical material of a heterogeneous character. Together they trace back the origin of *Deśya* words to 1) Sk. (through more or less obvious phonological or semantic development), 2) non-Sanskritic element inherited from Indo-European, 3) non-Indo-Aryan Indian languages like Dravidian and Muṇḍā, 4) non-Indian languages like Persian, Śaka, etc.

We can put the substance of these views in a more systematic manner and illustrate them from Hemacandra's *Deśī* collection as follows:

Linguistic sources of Deśi material collected by Hemacandra ' Let us now examine from a modern point of view the linguistic source and character of the material collected by Hemacandra.

The *Deśī* material collected by Hemacandra can be classified under the following types:

1. A part of it consists of good Sanskrit loan words which are used with changed connotation. At times, words derivable from Sk. are not considered by Hemacandra as *tadbhavas* because they are used in a sense different from that of the original Sk. e. g. *gharayaṁdo* (Sk. *ṣṛhacandra*), *abbhapisāa* (Sk. *abhrapiśāca*), *chuddahīra* (Sk. *kṣudrahīra*), etc.

2. Deśīnāmamālā contains those words which are not considered by Hemacandra as *tadbhavas*, because a normal application of rules of derivation fails to identify them. In other words, the vocables have undergone some drastic or not easily identifiable phonological change,[1] e. g., *kuhaḍo* (Sk. *kubja*), *challi* (Sk. *śalya*), *paḍohara* (Sk. *pṛṣṭhagṛha*) and others. Hemacandra might not have suspected their Sk. origin.

3. Hemacandra has included in his lexicon some words which are taught or derived from words taught by Sk. writers in their lexicons and other works. E. g, *marāla*, *phada*, *varaṭṭa*, *purilladeva* and others. With the help of up-to-date facilities and the means and material before us we are in a better position to say whether a word is *tadbhava* or *deśī*. But Hemacandra cannot be expected to have the same facilities and scope. In such cases he might be following the authority of some earlier lexicographers. We also find in Deśīnāmamālā those words which go back to pre-classical period of Sanskrit, i.e., Vedic and an element which possibly goes back to pre-Indo-Aryan, i.e. Indo-European period.[2] Parallels to these can be found in cognate Indo-European languages like Greek, Latin, German etc. That element was lost to literary stream of language, and it found its use in Prakrit. R. L. Turner has given a list of Indo-European Reconstruction in his Dictionary of the Nepali language (p.657). L. H. Gray in his article "Fifteen Prakrit Indo-European Etymologies" also has tried to derive underivable *Deśī* element. (JAOS, 60, pp. 360–369).

5. Hemacandra has also included in *Deśī* collection a few recent borrowings from Persian and Arabic, as they might have become current in the language of the country some centuries before his time.[3] E.g, *aṁguṭṭhalaṁ*, 'ring,' Persian *aṅguṣṭarî* Pehlvi *anguṣt*; *daṭṭharo* 'handkerchief,' Persian *dastâr*, 'a napkin, towel'[4]

6. Other sources are Dravidian and Munda. Over and above the Indo-Aryan branch of languages belonging to Indo-European family, we have in India other three families of languages, namely, Dravidian, Sino-

1. Deśīnāmamālā, Ramanujaswami, Intro. p 11.
2. Deśīnāmamālā, ed. by Ramanujaswami, Introduction, p 10.
3. Ibid, p. 11.
4. See Indian Antiquary, vol. XLVI, p. 34.

Tibetan, and Kōl-Munda or (Austric). Because of long contacts some of the element might have crept in Indo-Aryan also and some of *Deśī* words might owe their origin to them. Out of them Dravidian is most important. A good many of the words found in the Deśīnāmamālā show close resemblance to words in the Dravidian languages. E.g., *taṭṭi* (Ta., Kan., Tu Mal., *taṭṭi* ='a frame of bamboos'), *kallā* (Te., Kan. *kaḷḷu*. Ta. *kaḷ*='toddy'), *sippa* (Kan *sippe*='rind'), *nesara* (Kan. *nēsaṟ*='sun', Ta. *neyir*='sun-shine', Mal. *nēr*='day-light'), *sūlā* (Kan *suḷe*='a harlot'), *pulli* (Kan. *puli*, Ta., Te., Mal., Tu. *pili*='a tiger'), *pāvo* (Kan. *pāvu*, Te. *pāmu*, Ta. *pāmbu*='a snake'), *koliṭṭa* (Kan. Ta. *kolli*, Mal., Te, *koḷavi*= 'a fire-brand'), *atta* (Kan. *atte*, Ta. *attai* ='mother-in-law, father's sister'), *ammā* (Kan., Ta. *amma*, Te, Mal. *ame*='mother'), *jhaḍī* (Kan *jaḍi*='a long continued fine small rain') and others

Among those identified apparently as Darvidian, some caution is required We may not be sure who is the borrower and who borrowed. We can have two criteria for deciding this question 1, Chronology, i.e. from when the word is attested in Indo-Aryan or Indo-Dravidian, 2 If a particular word is productive, i.e, numerous derivatives of that word are formed in a language, we can take that word to be belonging to that language. By applying these criteria we can decide the alleged Dravidian sources. The Etymological Dictionary of Dravidian Languages by Burrow and Emeneu of U.S A. also may help us to a great extent to determine this.

Next is the Munda source. Some work in this field is done by F.B. J. Kuiper in his "Proto-Munda words in Sanskrit", Amsterdam, 1948 Similarly, Przyluski and Sylvain Levi[1] have done some work on pre-Aryan and pre-Dravidian. Chatterji in this connection says as follows: "The new method inaugurated by J Przyluski in the study of IA borrowings from Kōl, by comparing forms in the Austro-Asiatic and Austro-nesian languages, has led to some sure results in this most obscure branch of IA etymology".[2]

7. Lastly, numerous foreign tribes from early times, Ksatrapas, Yavanas, Śakas, Hūṇas, Chinese, etc. have migrated and settled in India. Their contact might have influenced the Indian languages. But this remains a guess.[3]

1 "Pre-Aryan and Pre-Dravidian in India", Sylvain Levi, translated by Bagchi.

2. See Chatterji, Origin & Development of Bengali Language, Calcutta, 1926.

3 We can investigate Hemacandra's Deśī collection from another point of view also It will be worthwhile studying what percentage of Deśī words are inherited by different NIA. languages, how much is common between them, which particular language has inherited most and which least We can prapare a sort of statistical study how much is the common inheritance and how much is peculiar to various languages and this can throw considerable light on the regional source of Deśī words

Concept and Scope of Deśya accepted for the purpose of the present study: This description of the origin, source and character of *Deśī* element is based on a historical approach. But the chief purpose of the present study based on the language of Puspadanta is more or less to extract and study that portion of Puspadanta's vocabulary which cannot be described as obvious and usually identifiable *Tadbhavas*. Hence it was necessary for us to include in our study not only the items we consider as genuine *Deśya* but also those that were rare, which were traditionally considered *Deśya* or that corresponded to the words labelled as late Sanskrit by modern scholars and words which seem to depart from the usual and normal course of derivation from Sanskrit. In other words, we have enlarged the scope to include rare words in our study. For such heterogeneous material we found the following scheme of classification quite suitable. This broad classification we have suggested availing ourselves of the works and suggestions of some earlier scholars. In the very nature of things we cannot claim logical strictness or rigidity for the suggested scheme. With some arguing, one can reduce or increase a number of categories, transfer a few items from one category to another and make some minor adjustments according to one's choice and taste. But by and large we hope the scheme is quite convenient and succeeds in introducing some valid order in what passes under the "hold-all" name of *Deśya*, Deśya-like and obscure words. In the material collected we have tried to distinguish different grades and classes and set apart what from a stricter point of view can be called *Deśī* words proper. The material is broadly divided under four heads. We have separated Deśya-like items, Onomatopoetics and foreign loans from the Deśya words strictly so-called. To the group called Deśya-like items we have assigned all those words which can be partly or wholly derived from Sk.-including *Tadbhavas* with a changed or specialised meaning, *Tadbhavas* with peculiarly Prakrit suffixation, MIA analogical formations and some items from late Sk., lexical and similar sources. The detailed scheme of classification is as follows;

A. Deśya-like items and rare items

1. Items only derivable from Sk.
2. Tadbhavas with specialised or changed meaning.
3. Items partly derivable from Sk.
   a) Items formed by Pk. suffixation.
   b) Analogical formation.
   c) Items derived through any other mode.
4. Items that have correspondents only in late Sk. lexicons and similar sources.

B. 5. Onomatopoetic.

6. Foreign loans

   a) Words of Dravidian origin.

   b) Words of Persian origin.

C. 7. The rest (i.e. pure Deśī words).

V ROLE OF DEŚYA ELEMENT IN PRAKRIT AND APABHRAMŚA IN GENERAL AND IN PUṢPADANTA'S WORKS IN PARTICULAR

[The role of Deśya element in Pk. & Ap.—Observations on Deśya and rare linguistic material found in Puṣpadanta.]

Role of Deśya element in Pk. and Ap vocabulary As observed at the very outset *Deśya* words formed a very important element of the Middle Indo-Aryan and New Indo-Aryan vocabulary. The basis of the literary Prakrits was primarily the spoken dialects of different regions. They contained a core of words in familiar use which was not represented in Sk. As Prakrits came to be adopted more and more for literary purposes, this local and regional element of their vocabulary began to be felt more and more difficult of understanding.[1] As a result, there developed a need of compiling reference lists of such obscure words and along side with it there emerged a tendency to eschew such words and cultivate a more Sanskrit-like Prakrit. But as Ap. attained the status of a literary medium the situation was again altered. In virtue of the greater proximity of Ap. to the spoken idioms more and more local and regional words found there way in the literary language. Grierson and Jacobi have shed instructive light on these developments in MIA.

In his Linguistic Survey of India Grierson states that besides the cultivation of the literary Prakrits, there was under the initiative of the less literate people some culture of the local Pk speeches, too, in which, there appeared narrative poems contrived to suit the popular tastes. As these narrative poems were intended for the general public, they borrowed freely from the forms of speech current in the locality, where each was composed. In this way a work composed in Oudh would widely differ in its vocabulary and method of expression from one composed in Gujarat, though both of them were written in Pk. The popular words known as '*Deśya*' or 'local' used in such Pk. works had no literary authority and were not, as a rule, admitted into literary Prakrit. As the local speeches, from which these words were borrowed,

1. In the 9th Century A.D. we find Koūhala, the author of the famous Pk. kathā Līlāvaī sounding a caution against the prolific use of Deśī in the literary Pk. (Līlāvaī, Sts. 41)

were short-lived and subject to quick changes and modifications, the narrative poems too, which admitted such vocables, became easily unintelligible due to the preponderance of the latter and required translation, if they were to be preserved and given some degree of permanence. Such a task, it is obvious, necessitated a compilation of the local words, as a result of which we find the Deśīkośa or the Deśīnāmamālā. The local variations of Pk., rather the local speeches which showed the exuberance of local forms and idioms, were called Apabhraṁśas and they varied from place to place [1]

Regarding the Pk. kathā Taraṅgavatī of Pādalipta [2] composed in about the 1st cent A D., we have on record an observation of a later writer who has prepared a Pk. abridgement of the same, to the effect that as Taraṅgavatī was teeming with *Deśya* words and other obscurities nobody understood or took interest in it. This means that numerous expressions of the language of Taraṅgavatī had become obsolete in the centuries that followed.

Regarding the literary Prakrit or works composed in it in the 5th century A.D. and thereabout Pischel observes—

"Sanskrit forms the chief constituent of individual Prakrit dialects, especially of Mahārāṣṭrī of artificial poetry, such as Gaudavaho and Rāvanavaho, that are composed according to the model of Sanskrit. In them, therefore, the number of *deśī* words is diminishing, while they are very significant in Jain Mahārāstrī". (See Pischel § 9)

Jacobi points out the phenomenon that the number of *Deśī* words (both *Deśī* and *Dhātvādeśas*) is conspicuously far greater in Ap, but comparatively less in the ordinary Prakrit. For illustrating it by concrete facts he refers to the Bhavisayattakahā which he has edited and mentions that it contains about 120 *Deśīśabdas* and 100 *Dhātvādeśas* He then compares it with his other work—the Māhārāṣṭrī—Erzahlungen, which absorbs more *Deśī* words than any work of classical Pk. and possesses only 59 *Deśīs* and 44 *Dhātvādeśas* In the former work, he again affirms, the number of such words, which are foreign to Pk. but excluded from the Deśīkośa, and yet maintain some contact with the NIA dialect is not less than 60, while such words in the Māhārāstrī-Erzahlungen are only 20. These statistical figures, there is no denial of the fact, will clearly indicate the exuberance of the *Deśī* vocables in Ap. and its closer relationship with the dialects—which are the sources of such words.[3]

1. See The Linguistic Survey of India, vol I., p 123.
2. See quotation from Taraṅgalolā, quoted above.
3. See Introduction to Bh. § 11, Journal of the Asiatic Society vol. XXII, 1956, no. 1, p 25

"It is more significant that the elements from other strata of speeches penetrated into the vocabulary of Māhārāstrī, which remained essentially Sanskritic in the subsequent period. Here appear first the *Dhātvādeśas* and the *Deśīs*—the popular words for extensive use, whose preponderating majority, indeed, may be ultimately traced in the old Indian speech—but has sometimes, no easily recognisable prototype in the usual classical Sanskrit." [1]

As said by Jacobi the peculiarity of Ap. lies in its vocabulary especially the *Deśī* element and in the idiom and expressions which are more allied to NIA languages than to Sk.

Chatterji observes—" . ... The increase in number of Onomatopoetics, as Indo-Aryan advances in its history, is noticeable. The Onomatopoetics, form a very characteristic element of speech in both Dravidian and Austric, and in this matter we shall be justified in assuming a vital influence of the non Aryan substrata "Echo words" are another contribution from Dravidian to New Indo-Aryan, and it can be well-assumed that it was coming into evidence in MIA "[2]

"Onomatopoetic formations on a lavish scale are a characteristic of both NIA and Dravidian. Vedic is remarkably poor in Onomatopoetics; as we come down to MIA, and NIA the number and force of Onomatopoetics is on the increase "[3]

Discussing the lexical material in old Gujarati Bhayani says: " In vocabulary we meet a host of words of obscure or unknown origin. This *Deśya* element is present in O .G. in a far greater degree than in Ap. Besides this the Onomatopoetic or jingle element in the vocabulary strikingly draws our attention "[4]

Observations on Deśya and rare linguistic material as found in Puṣpadanta

In the light of the general observations given above regarding the role of *Deśya* element in literary Prakrit and Ap., let us consider what are the broad implications of the data presented by us in the second section of the thesis. There we find that if we exclude from our consideration those elements of Ap. vocabulary which, with more or less effort, can be derived from Sk.[i.e 1) Items only derivable from Sk., 2) *Tadbhavas* with specialised or changed meaning, 3) Items partly derivable from Sk. and 4)

1. See Intro to Bh. § 12
2. Indo-Aryan and Hindi, p 92
3. See Origin and Development of Bengali Language, p 175.
4. See, "Language of Gujarat", Bhāratīya Vidyā vol. VIII, pp 316-316,

Items that have correspondents only in late Sk. lexicons and similar sources] and examine the *Deśya* words strictly so-called (Onomatopoetics, Foreign loan-words of Dravidian origin and words of Persian origin and the rest -Pure *Deśī* words) the following facts emerge:

1. In all there are 710 words or items. Even if we make allowance for some difference of opinion about considering any particular item as *Deśya* or otherwise and also for the greater extent [1] of the area of extraction it will be readily admitted that our number compares fairly well the numebr given by Jacobi in Bhavisayattakahā (10th cent.A.D.)[2]
2. Out of these 710 words 134 are Onomatopoetic and 45 (41+4) are clearly identifiable (Foreign loans, words of Dravidian or Persian origin).
3. 331 are found in Hemacandra (Siddhahema & Deśīnāmamālā).
4. Among the Dravidian 27 are recorded by Hemacandra while 14 are not recorded by him.

5. 144 are not recorded in PSM.
6 For 45 words we have not been able to give any parallel from other Pk and Ap. texts.

7. We find 340 words inherited in some form or other by N.I.A. while for 370 words no correspondents could be cited from N.I A. languages like Hindi, Gujarātī, Marāthi or Koṅkaṇi. Looking to the extent of the work and the number of *Deśya* elements used or employed in it we find ourselves in agreement with what Jacobi has observed regarding the composition of the vocabulary of Bh "...... We can say and demonstrate by a casual glance over the glossary of words that more than nine-tenth of the vocables of literary Ap agree with those of the literary Pk. and the same are presumably borrowed from the latter." (Jacobi, Introduction to Bh § 2) Taking this fact into consideration and contrasting it with the far larger percentage of words of non-sanskritic origin in NIA languages, we can conclude that literary Ap. made use of *Deśya* words to a limited degree as compared to the contemporary spoken dialects. Secondly, though the vocabulary of literary Ap had by the time of 9th Cent acquired a considerably conventional pattern and pronounced standardisation, there was always some scope left for regional influences. Only this fact would account for the extra Dravidian element in Puspadanta, who, as is well known, carried on his literary activity in a Kannaḍa-speaking territory. [3]

1. Bh. has 357 Kaḍavakas (22 Sandhis) while MP. has 20,000 Kaḍavakas (102 Sandhis).
2. Gune, Intro to Bh. p 3 But according to Gopani, the date of Bhavisayattakahā is later than Nānapancamikahā.

3. Premiji thought there is dearth of Kannaḍa and Dravidian words in Puṣpadanta's works (Jain Sāhitya aur Itihās, p 227) But obviously his was a casual impression, not based on any close study of the point.

In fine, a word on the interpretation of the *Deśya* words is not here out of place. A glance at some of the conflicting views on the spellings and especially on meanings of some of the *Deśya* words in our data (e.g. *dodda-dodda, gomdala–guṁdala, kuhaṇi, kuhiṇi* etc., and meanings of words like *ghamghala, cumbhala)* will at once indicate the plight of *Deśya* study in general. Now that numerous Ap. texts have been published, very rich M.I.A. lexical data have become available. And now it has become considerably easier to remove obscurities and uncertainties regarding the form and meaning of many *Deśya* expressions and to verify the information of early authorities like Hemacandra This is illustrated by a number of words in the present study wherein we have succeeded with the help of the light thrown by the context and parallels elsewhere to remove some earlier misunderstanding, conflict or ambiguity.[1]

To any one who has worked on these lines with an Ap. text, it will be quite obvious that a compilation of a Dictionary of *Deśya* words and expressions that are actually attested in Pk. and Ap. works, along with original citations, is an urgent task before the MIA scholarship.

* * * * *

1. See especially discussion under the following words. uccoli, cuṁbhala, ghāra, tuppa, coppaḍa, āyallaa, maṁdira, veyaḍiya etc

Introductory note. For the interpretation and elucidation of the data in this section collected from Puṣpadanta's MP., NC., and JC., I have relied on the old glosses in these texts, the observations of their editors, and old and modern Prakrit dictionaries and grammars. But these sources were helpful for only a part of the material under study and there also to a limited extent. In numerous cases the meaning was to be gathered from occurrences elsewhere and in those cases where the words are treated by one or more of the above mentioned sources the meaning is either not satisfactory or suitable to our context. Again in numerous cases there is disagreement between the interpretations given by different sources.[2] Hence my main task (in what follows) has been to compile and correlate the information on the words studied from diverse sources, to ascertain the meaning or even spellings and to remove misunderstandings and contradictions.

[**Abbreviations and Signs.** abs.-absolutive. agent.-agentive. caus.-causative. enl.-enlarged. fem.-feminine gender. fut.-future. G.-Gujarati. gl-gloss in Ms. as noted by the editors of the respective texts. Hi.-Hindi. imp-imperative. inf.-infinitive of purpose. Kan.-Kannaḍa. Kon.-Koṅkaṇi. M-Marāṭhi. Mal.-Malayalam. part.-participles. pl.-plural. p p.-past participle. pres. p.-present participle s.-singular. s.v.-sub verbo. S.-Sindhi. Ta.-Tamil. Te.-Telugu. Tu.-Tuḷu. ?.-doubtful in form or sense. *-reconstructed. √.-root. —, the hyphen has been used to analyse words into their roots and affixes; when a word is given with a hyphen at the end, it indicates merely the base form. >means-gives, is changed to. <means—is derived from. " "- Double inverted commas are used for the quotations from the texts and ' ' -single inverted commas for the English rendering.

Method of references. The figures given against the word under discussion indicate the *Sandhi*, *Kadavaka* and line respectively of the occurrence of the word in the text, The references are to Vaidya's edition of Mp. References to the texts of NC. and KC., JC., PC. and SR. and Bh. are to the editions of Jain, Vaidya, Bhayani and Gune respectively. The references to Kaṁs, CMC., Vajjā, Līlāvai etc., are illustrative and not exhaustive. H. followed by 2 figures, shows the number of the *Pāda* and *Sūtra* respectively of the 8th Adhyāya of Haima Vyākarana. The references are to Vaidya's edition D. followed by 2 figures, shows the number of the *Varga* and the Stz., respectively of the Deśīnāmamālā.

2. E.G. we find numerous cases in the Deśīnāmamālā edited by Ramanujaswami and others wherein because of Hemacandra's ambiguous Sk paraphrase, it has not been possible to pinpoint the meanings of Deśī words like uccola—, āaila—, otthaṛia—etc. and the editors might have made a wrong choice.

The references are to Ramanujaswami's editions. Pāi. followed by one figure shows the number of Stz., in Pāialacchināmamālā (Doshi's edition). Tr. followed by 3 figures shows the number of *Adhyāya*, *Pāda* and *Sūtra* respectively of Trivikrama's Pk Grammar (Vaidya's edition.)

A. DEŚYA-LIKE ITEMS[1]

1. Items only derivable from Sanskrit.
2. Tadbhavas with specialised or changed meaning.
3. Items partly derivable from Sanskrit
   (a) Items formed by Prakrit suffixation.
   (b) Analogical formations.
   (c) Items derived through any other mode.
4. Items that have correspondents only in late Sk. lexicons and similar sources.

1. ITEMS ONLY DERIVABLE FROM SANSKRIT

1. √ **Aimalh—** to walk slowly and gracefully': *aimalhai* (pres. 3 s.) 15 18 7.

[=*mandagamanam karoti* (gl.), cf *aimallıraya-=atiśaya līlāyukta, atimanthara-* (SR). *aimalha* is connected with *ati+madra-*. See √ *malh-* and *malhana-*]

2. **Aṇihaṇa**—46 3 13, 49 12 3, 57 2 4 'abundant, nonperishable, endless'.

[=*pracura*—(gl. at 46 3 13), *avinaśvara—*, *ananta*—(gl. at 49 12 3). This word is not recorded in PSM Derivable from Sk *anidhana—*, 'endless'. Later on the meaning might have developed to 'inexhaustible, abundant'.]

3. √ **Apphāl**-'to strike violently, to twang the bow-string' *apphālia*-(p.p) 12 15 4, 28 29 1.

[Compare PSM √ *apphāl—*= 'to strike with the hand'; cf. √ *apphāl—* occurring in this sense in PC I. and √ *āsphal* in Tri. III. See ND *āphālnu*='to throw'. √ *apphāl-* is derived from Sk *ā+sphal-*, 'to strike'.]

4. **Apphoḍ**- 'to slap one s arms with palms': *apphoḍai* (pres. 3 s.) 4 4 12

[=*karena bhujaṁ tāḍayati* (gl.). The contex is that of a *malla-*, 'boxer' displaying his talents before the Lord in order to entertain him. cf. PSM. √ *apphoḍ-*='to beat'. Derived from Sk *ā+sphoṭ-*.]

5. √**Abbhiṭṭ**- 'to confront in a battle, to encounter'

1. For words of this type found in Hemacandra's Deśīnāmamālā, see Bh. ed. by Dalal and Gune (G. O. S); Introduction, p. 65.

abbhiṭṭa- (p.p.) 32 6 13, 52 12 13, 52 14 15, 54 3 13, 59 13 8, 75 6 2, 75 8 11, 77 8 15, 78 14 14, 82 7 8, 82 12 13, 88 4 15, 99 18 10.
[=*saṅghaṭṭaṁ prāptaḥ* (gl.); cf. *abbhiṭṭha*-(obviously an error, misprint or worng reading for *abhiṭṭa*-) cited in PSM. from PV, cf. √*abbhiṭṭa*- occurring in the same sense in PC. I, PC. III. Derived from Sk. *ā+smiṭ*- See √*abhid*- and √ *bhid*

6. √ **Abbhiḍ**—'to confront in a battle', 'to encounter'·
abbhidaṁta—(pres. p.) 78 16 4, *abbhida* -(p.p.) 19 19 12; *abbhidi(y)a* (p.p) 52 15 4, 56 1 2, 75 1 2, 77 3 4, 78 1 2, 83 22 6, 84 4 11, 88 7 16; *abbhidivi* (abs.) 52 12 15.

[Compare √ *abbhid*= *sam+gam*-, 'to meet' (H. 4 164, Tr. 3 1 100) and *abbhidia*- (Pāi. 548), cf √ *abbhid*- occurring in this very sense in PC.I, II, III, NC., KC Derived from Sk. -*a+smiṭ* See √ *abbhiṭṭa*-and √ *bhid*-.]

7. **Alayadda**—54 15 17 'a water-snake.'
[=*jalasarpa*-(gl.), the relevant passage is - "*padikanhẽ kanhahu paṭṭhaviu, alayaddu uddāmau| aidiharu kālau paṁcaphadu, bhīyaru māraṇakāmau||*"- 'Prativāsudeva sent against Krsna a powerful water-snake, which was long, black, fierce, five-hooded and bent on killing.' This word is not recorded by PSM. The word is derived from Sk. *alagarda*-; cf. MW. *alagarda*= 'a water-serpent (the black variety of the cobra de capello)' qouted from Suśruta.]

8. **Allaa**—71 16 8 'wet, moist', **Allallaa** - 48 1 9, 93 14 1 'greatly wet.' [=*ārdra*—' *ārdrārdra*- (gl.), cf *alla*-=*ārdra*-, 'wet' (H. 1 82); cf. *alla*- occurring in this sense in PC. I, PC. III. Derived from Sk. *ārdra*-. See Pischel § 111 and § 294.]

9. **Allaya**—31 24 4 'Aerrhoa Carambola' or 'ginger'.
[= *karamara*- (gl) According to the commentator *allaya*- is equivalent to *karamara*-, that is, *karmaraka*-. In the context the meaning 'ginger' also fits in well. The relevant passage is - "*dahiolliū allaya-misiyaū bhoyanu*"—'the meal moist with curds and mixed with ginger'. cf. PSM. *allaya*-=*ārdraka*-, 'ginger'; cf. M. *āla*-, Koṅ. *ālle*= 'ginger'. *karamara*—is found at MP 9 10 9 and at PC. II 50 11 10, 51 2 3, as *karimara*—at PC. I 3 1 8 is derived from Sk. *ārdraka*— 'ginger.']

10. **Allaya-dala**—85 14 8 'a slice of ginger'.
[The commentator appears to have taken *allaya-dala*— in the sense of *patra-bhājana*—, 'a leaf cup' or 'a green leaf ', as sometimes a plantain-leaf is used as a dish or plate even to this day. But the in-

terpretation offered above is more natural The relevant passage is—"*allaya-dala-dahi-olliya-kūrahī*"—'with rice mixed with curds and a slice of ginger'. See *allaya-*]

11 **Avaḍa**=35 16 8, 90 4 17 'a well.'

[=*kūpa*—(gl), cf *avada-*=*kūpa-*' a well' (D. 1 53), cf *avada*-occurring in this very sense in Sam. K. (index s v) cf. *avata* ='a pit, a well' (Supplement to J O.I vol X, no. 2 page 106); Burrow notes *avaṭa-* in the sense of 'a spring'.[1] *avaṭa-* in Sk is well known in the sense of a' hole, vacuity in the ground', cf.MW *avaṭa-*='a hole, vacuity in the ground' (Sāma Veda) and *avaṭu* (L)= 'a well'; cf. G. *havad-*='waterless (well)']

12. √**Avaher**—'to disregard, to disrespect'.

avaherami (pres. l. s) 16 25 14, *avahari(y)a-* (p. p) 78 24 9, 96 5 4, *avaheriyyai* (pass. 3 s) 28 8 10

[=*mitrīrta-* (gl. at 96 5 4), at 16 25 4 gloss loosely equates *avaherami* with *vañcayāmi*, cf.√*avaher-* in the same sense occurring in NC. See *avahera-*,*avaherana-*,*avaheri-*,]

There is a confusion in the evolution of this base, cf. PSM. √*avahīr-*= *ava-+dhiray-*'to insult, disregard', *avahīranā* -=*avahelanā-*, 'disregard', *avahīria*-=*avadhīrita-*, *tiraskrta-* Besides, there are √*avahil-*and *avahelaa-* (*tiraskāraka-*)and *avaheri-*=*avahelā-*, *tiraskāra-* It appears that normally *avadhīr-*should develop as *avahīr-*. But influenced by *avahel-* it has become *avaher*.—Compare also √*hīl-*, 'to disregard', *hīla* = *anādara-*, 'disrespect' and *helā-*=*tiraskāra-* noted by PSM.Besides, cf. Sk √*hed-*= 'to disregard, slight, neglect' and *heda-*, 'disregard', cf. M. *hir-*='of little estimation, trifling'.

13. **Avahera**—91 13 2 'disregard, disrespect'.
[=*avajñā*—(gl.). See √*avaher-*, *avaherana* , *avaheri-*]

14. **Avaheraṇa** -5 7 9 'disregard, contempt'.
[= *avagananaṁ* (gl), cf. *avahelana* , 'disrespect' (Yt). MW. notes *avagananaṁ* in the sense of 'disregard, contempt' as recorded in Lexicons only. See√*avaher-*, *avahera-*, *avaheri-*,]

15. **Avaherī**—,23 7 4 'disregard'.
[Compare *avaheri-* in this very sense occurring in PC. I. See √*avaher-*, *avahera-*, *avaherana-*]

16. **Avāria**—9 25 13 'within no time, immediately'
[The relevant passage is- "*cakku cimdhu tahu ho avāriu*"- 'he immediately acquires the discus and flag', cf. *avāre* occurring in this very sense in PC.I. Derived from Sk. **a-vārita-*; cf. *vāra-*='time, turn',]

1. See Burrow, Sanskrit Language, page, 96.

17. √**Āiddh**–to put on or fasten an ornament or garment'.

āiddha– (p.p.). 1 12 13, 7 21 14, 73 27 8.

[=*parihita*–(gl. at 73 27 8), at 1 12 13 the gloss equates *āiddha*– with *gṛhītam*; cf. PSM *āiddha*–=*parihita*–, 'worn, put on', cf. √*āiddh*– and √*āijjh*– occurring in this sense in PC. II.]

āiddha– is rendered by the gloss at 1 12 13 with *gṛhīta*-, 'accepted or taken' This is a general rendering. The exact meaning is 'worn, put on'. Here *"bhūsanu nam āiddhau'* means 'as if an ornament is worn'. The relevant passages are as follows: 1. '*'kannahi kuṁdalāī āiddhaī* " (7 21 14) 'ear-ornaments were fastened on the ears' and 2. *"nāiddhau kaṁcuu daiyadinnu"* (73 27 8)'the 'coli' given by the beloved was not worn'. In this very meaning √*āiddh*- occurs at PC II 35 4 9 where the relevant data for the occurrence and meaning of the word are also given. Compare √*āijjh* occurring at PC. I 2 6 3 in this very sense; the relevant passage is–*"kumdalu-juyalu jhatti āijjhai"*– 'a pair of ear-ornaments are put on hurriedly' Compare also *āiddhaya*- occurring in this sense at PC. I 1 4 9b) where the passage is–*"sire seharu āiddhau"*– 'a crest was worn on the head'.

D 2 23 notes *kannāimdhana*- in the sense of *karnasyābharanaṁ kundalādi*, where *āimdhana*– is a noun from √*āiddh*–or √*āiṁdh*–.PSM. gives *āviṁdh*-'to put on' and *āviṁdhana*- 'putting on'. Accordingly, Ramanujaswami's doubtful surmise to derive *āiṁdhana*–from *ācinha*- is to be rejected. √*āiddh*- is connected with Sk. *ā+vyadh*-, 'to pin on' See *paiṁdhaṇa*-,

18. √**Āḍhav**– 'to commence, to begin'

āḍhatta–(p p) 5 8 12, 20 23 1, 28 27 18, 36 17 13, 37 21 7, 52 5 5, 52 18 19, 52 25 22, 60 27 13, 61 15 9, 61 23 2, 73 13 8, 77 1 13, 77 6 6, 83 19 5, 92 9 2, 95 2 9, 99 6 14, 99 19 16; *āḍhappai* (pass. pres. 3. s.) 32 23 2, 87 5 12

[=*ārabdha*-, *prārabdha*-, *ārabhyate* (gl), cf. √*āḍhav*- *ā+rabh*–, 'to begin' (H. 4 254) and *āḍhatta*–= *ārabdha*-(H. 2 138, Pāi. 789), cf. √*āḍhapp*–= √*ā+rabh*- (Tr 2 4 83), The word *āḍhatta*- occurs in JC. at 2 13 6 and 3 38 14 and the editor has given the meaning as *āḍṛta*–, *ājñapta*–. But the meaning *ārabdha*–suits the context in both the places Compare *āḍhapp*– occurring in this very sense in NC., PC.I, Sam. K., CMC, page 6 line 7, page 135 line 18, etc]

Pischel explains √*āḍhav*- as the causal base from *āḍhā* derived from Sk *ā+dhā*–[1]. See √*viḍhapp*– and *viḍhatt*–.

1. See Pischel, §223

19 **Ālāva(i)ni**-3 8 3, 3 18 7, 83 14 9, 93 10 8 'a type of lute' (=*vīnā*-, *tantrī-vādya-viśesa*-(gl.). cf *ālāvani*- occurring in NC. and PC. I. See notes on NC. page 194 for a note on the word *ālāvini*-. Compare MW *ālāpini*-='a lute made of a gourd']

20 √**Ālumc**-'to pluck', 'to pull out (w.r. to hair)'
ālumcia-(p p.) 63 6 6

[Compare PSM √*lumc*-= 'to pluck the hair', cf √*ālumc*- occurring in this sense in PC I, cf *loa*- (Ap.), *loca*-(Jain Sk)'='plucking of hair preparatory to taking ordination or renunciation', cf also MW √*luñc*-= 'pluck, pull out', √*āluñc*-='to tear into pieces' and *ulluñcana*-='the act of pulling or tearing out, plucking out (e g, the hair)'

21 **Ȧhuttha**— 11 25 2 'three and a half'
[*ardhacaturtha* (gl); cf *āhuttha*- occurring in this sense in PC. II, cf G *ūṭh*, *ūmṭhū*= 'three and a half' *āhuṭṭha*- is dervied from Sk *ardha-catusṭa*-.]

22 **Ukkhamdhe̅**- 10 20 5 (v. l. *okhamdhī̃*) 'in order to attack'.
[The meaning given in the gloss, namely "*aśvam āruhya*" appears to be a free guess The relevant passage is- "*ukkhamdhe̅ gau kesava-namdanu*"- 'Keśavanandana went in order to fight', cf. PSM. *ukkhamdha*-, *okkhamdha*-= *avaskanda* 'siege, attack', cf *ukkhamdha*- occurring in the sense of 'attack, invasion' in PC II and PC. III So, 'attack' is a more likely meaning than 'riding on a horse' *ukkhamdha*- is connected with Sk. *avaskanda*-, 'attack, assault')

23 **Utthalla** 14 10 1 (v 1 *ucchalla*-) 'surging up, spraying up'
salilutthalla-= *jalenotpāṭitah* (gl), cf √*utthall*-=*ucchal*—, 'fly upwards' (H 4 174), *utthalia* = *parivartana*-, 'turning round violently' (D 1 93) and *utthallapatthalla*-= *pārśva dvayena parivartanam*, 'turning on both the sides' (D. 1 122, Tr 2 1 30, 41), cf √*utthall*- occurring in the sense of 'be thrown up' in PC I. Bh and √ *ucchal*—in JC, cf G. *uthal-vū̃*— 'to be set upside down, get displaced violently']

From an etymological point of view √*utthall*—is connected with Sk *ud+sthal* , 'to leave one's original position, be displaced', cf H *uthal puthal*— 'to make upside down, loose balance and fall topsyturvy'. √*utthall*—is generally associated with uprooting some solid thing or object. The same meaning is found in Gujarati, cf. G *uthal-vū̃* 'to be set upside down, be dislodged', *uthlāv-vū̃* 'to cause to tumble down' and *uthal-pāthal*- 'a turning upside down' The commentator connects *utthalla*- with *druma*-, 'tree' But the arrangement and context

require it to be taken with *salila-*. In that case the reading "*ucchalla*"- of Manuscript K is preferable, because *ucchalla-* means 'surging or spraying up'. The confusion between *-ccha-* and *-ttha-* in the manuscripts is frequent.

The relevant passage with the variant reading is- "*salilucchalla-rella. padipellana-haya duma-vigaya-rimchao*" which can be rendered as follows 'The parrots which had gone away from the trees, being lashed by the onrush of the flood created on account of the surging mass of waters'.

24. **√Uddāl-** 'to snatch away, carry off':

Uddāliya-(p. p) 91 6 5.

[Compare √*uddāl-*= *ā+chid-*, 'to snatch away' (H 4 125, Tr. 3 1 66), Cf √*uddāl-*occurring in this very sense in NC, KC, PC. I, PC III. Tagare traces it to OIA. *utdal-* √*uddāl-* is connected with Sk *ud+dāray-*]

25. **√Uppil** 'to push, press hard'.

uppīliya-(p p.) 86 3 8 (v.l. *uppelliya-*)

[Alsdorf renders it with *utpīdita-*, the variant reading *uppelliya-* is preferable in view of the context, cf. √*uppīl-* occurring in this very sense in CMC., page 63 line 20 and page 64 line 16. Derived from *ut+pīd-*]

26 **Upphāla-** 31 15 6 'sound of the drum'.

[*—paṭaha-dhvani* -(gl) D. 1 90 notes *upphāla-* only in the sense of *durjana-*, 'a wicked person'. This is obviously not connected with the above word Compare *āsphālaka-*= 'drummer' (Up K), *upphāla* is connected with Sk *ut+sphal-*, cf. Apte *ā+sphal-*, 'to strike, play upon' (Śiśupālavadha).]

27. **√Ummell** 'to bloom, open, see':

ummellahi (pres 2 s,) 8 5 17.

[=*avalokaya* (gl.); cf. PSM. √*ummill-*= 'to bloom'.)

Here the gloss records "*avalokaya*" as the meaning of *ummellahi* Most probably the connection between the two can be established like this- Pk. *ummella-*, Sk *ummīla-*= *vikasita-*. Primarily it means 'to bloom' and secondarily 'to open' As applied to eyes, it means, 'to open the eyes and see'. Secondarily, because Vṛsabha (whose eyes were compared to lotus-petals) was practising penance with his eyes closed, the use of √*ummell-* in this connection can be well taken to signify 'seeing'. However, *avalokaya* is but a free-rendering of *ummellahi*.

28 **Ulla-** 25 4 9, 73 5 6 'wet, moist', **ulliya-** 1 5 9, 86 6 1 'moistened', **Ullalla-** 38 12 1 'greatly wet'

[=*ārdra*-(gl.); cf *ulla*-= *ārdra*- (H. 1 82, Pāi. 531); cf. *ulla*-, *ulliya*- occurring in this sense in JC NC., Usā and. Kaṁs. Pischel connects *ulla*-with *udra*-which occurs in Vedic words, *anudra*- (waterless), *udrin*- (watery) and *samudra*- ('gathering together of waters', 'sea') [1]. See *olla*-.]

29. √**Ullāl**- 'to raise, to throw up'

ullāliya-(p.p.) 8 7 6.

[Compare √*ullāl*—= *ut+namay*- (H 4 36), cf √*ullāl*- occurring in the above sense in PC. I, cf. G. *ulāḷ-vũ*— 'to throw up in the air'. √*ullāl*- is connected with Sk. *ud*+√*lal*, 'to jump up, spring up'.)

30. √**Ullol** 'to undulate, roll':

ullola (p.p.) 38 12 14.

[Compare PSM.— *ullola*-= 'to roll', cf. √*ullol*- occurring in this sense in PC. I, connected with Sk. *ud* +√*lul*-.)

31. √**Ulhā**- 'be extinguished'

ulhāi (pres. 3. s.) 5 5 4, 39 14 7, *ulhāna* (p.p.) 88 18 13 (- *jvālārūpatāṁ parityajati*, *angārāvastho bhavati* (gl. at 5 5 4), *vidhyāti* (gl. at 39 14 7), cf PSM. √*ulhā*-= *vi*-+*dhmā*-, 'to be extinguished'. √*ulhā*- is derived from *ulla*-, 'wet'. See *ulla*- and *ulhāv*—.)

32. √**Ulhāv**—'to extinguish'

Ulhāvahi (pres. 2 s.) 82 4 13 (v l *olhāvahi*), *ulhāvi(y)a*-(p.p.) 11 31 2, 22 12 9, 79 11 8, *ulhāvijjai* (pass. 3.s) 20 18 7.

[=*vidhmāpita*-(gl.), cf. PSM. √*ulhāv*-=*vi*+*dhmāpay*-, 'extinguish' (H.4 416, illustration 1); cf. √*ulhav* occurring in this sense in SR, and √*ulhāv*- in NC., PC.II, cf.G. *olav-vũ*= 'to extinguish, put out (fire or light) See *ulla*-and√ *ulhā*-.]

33. √**Uvvās**—'to make barren, to lay waste to'.

uvvāsiya—(p p.) 13 11 11.

(Compare PSM.√ *uvvās*-= 'to lay waste to.' Connected with Sk. ud-+ *vāsay*-.]

34. √**Omatth**— 'to pour, to spill',

omatthia—(p.p.) 24 11 10

[The gloss loosely renders it with *prakṣipta*-,√*omatth*- really means *avanāmita*-, i e. 'to bend the vessel so as to pour' The relevant passage is-"*khiccahu uppari ghiu omatthiu*"- 'ghee was poured over the *khicri*.' A parallel proverbial expression in Gujarati is-"*ghī ḍhoḷāyũ to khicaḍi-mā̃*"- 'If the ghee is spilt, it is in *khicri*' That is, if something is spent for the good of one's own. Compare PSM *omattha*-(D) =*nata*-, *adhomukha*-, 'bent, inclined', and *omatthiya*-(D) ='overturned. cf. Kon. *umtultẽ*='poured, spilt'.')

1. See Pischel § 111

35. **Olla**—55 5 1, 86 7 14, **Ollaa**–73 23 9, 88 5 8 'moist, wet',
Olliya—24 9 12, 31 24 4, 32 5 1, 36 7 6, 50 11 9, 66 2 1, 66 9 4, 69 11 7, 71 17 12, 72 1 9, 76 7 6, 83 22 12, 85 14 8, 86 8 8, 87 3 10, 88 6 13, 88 19 2, 91 18 2 'moistened.'

[=*ārdra–*,*ārdrīkṛta*–(gl.), at 85 14 8, *olliya*–is loosely rendered with *miśra*–. It should be *ārdra*–. Here the relevant expression is–"*dahi–olliya kūra*"–'rice moistened with curds', hence 'mixed with curds.' cf. *olla*–= *ārdra*, 'wet' (H.1 82). cf. *olla*–occurring in this sense in NC., PC.I. Bh., Kams.; cf. M. *ola*–, Kon. *olle̐*='wet" See *ulla*–.)

36. **Osā**—4 19 3, 9 5 12, 39 14 13, 39 18 8, 69 9 7, 70 14 7 'dew drops.' [=*avaśyāya*– *mihikā*–, *hima.bindu*–, *tuṣāra*–, (*gl.*); cf. *osā*–= *niśājalam*, 'dew' *himam*,' frost, snow' (D. 1 164) and *osā*–= *nīhāra*–(Tr. 3 4 72, 95); cf. *osā*— occurring in this sense in JC.-2 4 16, NC., SR. The word *osā*—is regularly derived from Sk. *avaśyāya*, cf. MW. *avaśyāya*–= 'hoar-frost, dew' (Pāṇini 3 1 141). For the word *mihikā*— given in the gloss see Appendix.]

37. √**Ohall**—'to wither, to fade'.
ohallia-(p.p.) 22 1 3, 32 21 2 (v.l. *ohallaa*—v.l. *ohullia*—).

[=*mlānam* (gl.), the relevant passages are — 1 "*diṭṭhau kusumadāmu ohalliu*" (22 1 3)— 'the flower garland was seen withered' and 2). "*diṭṭhau ohalliu kamalānanu*" (32 21 2)— 'the lotus-face was seen faded'. PSM. notes *ohulla*–(D) in the sense of *khinna*–' 'downcast'. The above root can be connected with Sk. *ava*–+*phulla*–(*ohulla*-). In the light of this, the spelling found at 22 1 3 and at 32 21 2 should be really speaking "*ohulliya*–". This is further supported by the variant reading at 32 21 2 namely, *ohulliya*— See √*ohull*—]

38. √**Ohām**— 'to put to shade, to overpower'.
ohāmi (*y*) *a*—(p.p.) 2 8 3, 4 4 4, 7 5 7, 16 4 6, 18 1 5, 23 2 1, 27 1 1, 27 12 5, 29 8 5, 31 11 11, 33 9 2, 39 7 10, 48 4 11, 49 5 6, 50 10 10, 54 11 3, 58 3 4, 58 15 1, 62 1 6, 69 11 9, 80 16 13, 83 15 6, 85 12 15, 86 7 2, 86 11 7, 92 21 4, 98 9 2.

[=*tiraskṛta*—, *abhibhūta*—(gl.); at 2 8 3 the gloss loosely renders *ohāmiya*– with *sphețita*–, cf. *ohua*–= *abbibhūta*,– 'defeated, conquered' (D. 1 158) and *oāmiya*–= *abhibhūta*–(Tr. 3 1 132, 76); cf. also PSM. *ohāmiya*–(D)=*abhibhūta*—, *tiraskṛta*– quoting from Sam. K. and Ogha-niryukti; *ohāmiya*– occurs at 1 14 7 and at 5 7 12 in NC. in this very sense although it is rendered with *tulita*–by the editor, cf. *ohāmiya*– occurring in this very sense in PC.I and Līlāvaī stanza 204. *ohāmiya*–is probably connected with Sk. *avabhāvita*–. √*ohām*–= *tul*–, 'to weigh' (H. 4 25, Pāi. 539, Tr. 2 4 97) appears to be different.]

39 **√Ohull—** 'to fade, to wither'

ohullamta-(pres. p.) 58 15 6, *ohulla*-(p p) 70 8 2, *ohulliya*-(p p.) 7 10 1. 82 15 6.

[*ohullamta-vayanu*= *śusyadvadanah* (gl. at 58 15 6), *mlāna* (gl. at 70 8 2, 70 10 1 and 82 15 6), cf PSM. *ohulla*-(D)=*khinna*-, 'downcast', *avanata*-, 'bent down' quoting from Bh., cf √*ohull*—occurring in this very sense in PC I and PC II It is not clear whether *ohura*- in the sense of *khinna*-, 'distressed, downcast', *avanata*-, 'bent down' (D 1. 157) has any connection with *ohulliya*- √*ohull*-is derived from Sk. *ava*-+*phulla*-, 'to fade' as opposed to *ut*-+*phulla*-, 'to bloom',]

40 **Kappaṇa**- 46 10 11 'cutting'

[Compare √*kapp*-= *chid*- 'to cut' (H 4 57), cf, √*kapp*-=' to cut' (PC I, PC II), cf. M *kāpṇẽ*, G *kāpvũ*, Sindhi *kapanu*= to cut', see ND *kapnu*= 'to cut, hew'. Turner derives *kap* from Sk. *kalp*, Pk. *kapp*—, See *kampana* below']

41 **Kampaṇa** (v 1 *kappana*-) 11 16 10 (v. l. *kappana*) 12 18 7, 28 36 15, 31 7 1, 83 6 6, 'a sort of lance fashioned out of iron', 'a dagger"

[=*sarvalohamayah kuntah*, *kaṭāri*-(gl), PSM does not note *kampana*-, but notes *kappani*- in the sense of 'scissors'. See *kappana*- above. For the word *kaṭāri* given in the gloss see Appendix]

42. **Karaḍā**— 3 20 5, 4 11 1, 17 3 5 'a kind of drum'

[Compare PSM *karaḍā*-(D) =*vādya-viśesa* cf *karaḍā*- and *karaḍa*- occurring in this very sense in PC. III, cf Kan. *karaḍe*= 'an oblong drum beaten on both sides, a sort of double drum'. *karaḍā*- is derived from Sk- *karaṭā* , cf MW. *karaṭa*-= 'a kind of drum' (Commentary on Varāhamihira's Bṛhatsamhitā) See *tunava*,-]

43 **Karamba**—57 1 11 'curd, rice'

[Compare PSM. and Pāi 440 *karamba*-= *dadhyodana*-, in support of this meaning PSM quotes from Supāsanāhacariu; cf. *karamba* = 'rice mixed with curds' (Supplement to J. O I, vol. X, no. 2, p. 117), cf. G *karmo*= 'an offering of rice mixed with curds and cumin seed'; cf MW. *karamba* = 'a kind of gruel' (known in Vedic literature), and *karambha* = 'a cake or flour or meal mixed with curds, a kind of gruel (generally offered to Pūsan as having no teeth to masticate hard food' (RV), cf *karambhād*= 'epithet of Pūsan' (Vedic Mythology by Macdonnel, p. 36)]

44. **Karamba (ya)** — 16 1 13, 39 19 6, 46 3 9 'a multitude, a collection, a mixture'.

[=*samūha*-, *sanghāta*- (gl.); cf PSM *karaṁba*-= *dadhyodana*-, 'curds rice;' cf *karaṁbita*- occurring in the sense of 'mixed' in JC. and *karaṁvia*- in PC. I and PC. II, cf MW. *karamba* = 'mixed', and *karambita*-= 'intermingled'.]

In all the three occurrences in MP. *karaṁba* is found used compounded with *kusuma*- or *selimdha*-. The commentator takes *karaṁba*- to mean 'a heap, a collection' But looking to the usual meaning of *karambita* in Sk. and Pk. it does not seem to be just a plain heap, but something like 'a mixed heap'. The development of meaning seems to be as follows Something variegated by adding another thing, and then because of such additions the whole thing would take the form of a mixed heap, and then simply 'a heap or collection'

45: √**Kal** 'to taste,' 'to ascertain by means of tongue'.

kalai (pres 3 s.) 52 2 6

[The gloss loosely renders it with *spṛśati*, √*kal*- really means 'to taste, to ascertain by means of the tongue', and hence 'to touch.' The relevant passage is "*ko hālāhalu jīhai kalai*"- 'who would taste the deadly poison with the tongue?' So it may be the usual sense of 'tasting and ascertaining', and not 'touching.' PSM. does not note it. Compaere Apte √*kal*-= 'to know, to take notice of ']

46 **Kaseru**- 1 3 12, 37 18 6, 48 2 1, 58 7 9, 'a kind of grass',' a bulbous root'.

[=*tṛna*-, kanda- (gl), cf. PSM, *kaseru*= *jalīya-kanda-viśesa* quoting from Gaudavaho, *kaseru* occurs at Nc 1 6 2, where it is glossed as "*kharasuā*" The editor of NC has explained in the notes that *kaseru* is a 'kind of grass particularly liked by the boars'.[1] *kaseru* occurs in JC. also in this sense; cf MW *kaseru* v. 1 *kaseru* 'a kind of grass with a bulbous root- the root of Scirpus Kysoor' (*Suśruta*). For the word *kharasuā*- given by the gloss in NC. see Appendix)]

47 **Kāhala** 3 14 1, 4 11 8, 17 3 4, 78 26 4 'a war trumpet'.

[(=*rana-tūrya*-(gl.)' cf. PSM. *kāhala*-= *vādya-viśeṣa*-, cf *kāhala*- occurring in this very sense in JC (1 21 5); *kāhala*- occurring in Tri. I is rendered by Helen Johnson with 'a perforated musical instrument'; cf. M. *kāhāḷ*-= 'an ancient instrument of music, probably a horn', cf. Kan. *kahaḷe*, Koṅ *kahaḷo*= 'a metal horn (trumpet) of a long tapering shape'; cf. MW. *kāhaḷa*-= 'a kind of musical instrument'.]

48. **Kiḍi**—8 3 8, 67 2 9 'a swine':

[=*sūkara*—(gl.), cf. *kiḍi*= *sūkara*—(H.1 251, Tr.3 4 72); cf. *kiri*= 'a

1. See Ṇāyakumāracariu edited by Hiralal Jain, p. 188.

boar' (Supplement to J. O. I vol X, no.2, p.120), *kidi*—is derived from Sk. *kiṭi*—, cf.MW.*kiṭi*= 'a bog' (Kauśikī Sūtra) and *kiri*= 'a hog' (Unādisūtra).]

49. **Kimmira**—7 19 3 'variegated'.

[=*vicitra*—(gl); cf. PSM.*kimmīra*—= 'variegated', Derived from Sk, *kirmīra*—, 'a variegated colour'

50. **Kilikiṁci(y)a**—16 25 10, 60 13 8, 73 13 11 'love sports, amorous sports'.

[*kilikiṁciya kīlai*= *hāsya-rudanayukta-krīḍayā* (gl. at 60 13 8), *surata*-(gl. at 73 13 11), cf √*kilikiṁc*—= *ram*—, 'to sport' (H. 4 168, Tr.3 1 91), cf √*kilikiṁc*— occurring in this very sense in Bh., Usā., Chand; cf. MW. *kilikiñcita*—= 'amorous agitation (such as weeping, laughing, being angry, merry, etc in the society of a lover)' (Daśakumāracarita]

51. √**Kuṁc**— 'to bend, to curve'

kuṁcai (pres.3.s) 88 8 11 (v l. *khuṁcaī*), *kuṁciya*—(p.p) 57 10 12. [PSM does not note it. Compare √*kuṁc*— occurring in JC. at 2 17 7 and PC.I √*kuṁc*— is connected with Sk.√*kuñc*—, cf.MW √*kuñc*—= 'to make crooked' (Dhātupātha) and 'to bend or curve' (Suśruta). Alsdorf takes the variant reading '*khuṁcai*', with this cf. G *khuñc-vũ*= 'to prick, to pierce']

52. **Kuruha**- 3 12 17, 26 3 14, 37 6 1, 40 10 9 'a tree'

[=*vṛkṣa*—(gl), PSM. does not record it; cf. *kuja*—= 'a tree' occurring in Yt at 1 246 2; *kuruha*— is connected with *ku*—+*ruha*— 'growing from the earth', cf. MW. *kuruha*—(L)='a tree' and *kuja*—(L)= 'born from the earth, a tree'. See *kuroha*— below]

53. **Kuroha**— 8 2 14 'a tree'.

[—*vṛkṣa*—(gl.); see *kuruha*—above]

54. **Kusesaya**—48 6 7, 53 12 8 'a lotus'.

[(*kamalam*—(gl), PSM does not note it, cf MW. *kuśeśaya*—= 'a water lily' (Mahābhārata).]

55. **Keraa**- 14 5 14, 71 14 3, 85 7 11;

Keri- 9 26 5, 12 6 4, 54 17 5, 71 19 3 'belonging to, pertaining to'.

[(Genitive post-position used *sambandhārthe*; cf. PSM. *kera*—(D)= *sambandhin* (H.4 359, 373); cf *kera*— used as a genitive post position in JC.- 2 13 18, NC, PC. I, Bh., cf. G. *kerũ*- 'for, for the sake of'; connected with Sk. *kāryaka*—. See Pischel § 176.]

56. **Kosapāṇa**– 73 29 13 'name of an ordeal'.

[The relevant passage is— "*naṁ dahamuha–ramaṇahu kosapāṇu*" – 'as if (Sītā) swore that she would never dally with Rāvaṇa'; cf. PSM. *kosapāṇa*–= 'an ordeal' quoting from Gāthāsaptaśatī. Vaidya renders *kosapāṇa*–with "a *śapatha* or *divya*, ordeal which one solemnly undertakes". He compares with this the following passage from GS., 5. 48- "*saṁjhāsamae jalapūrinamjaliṁ vihadiekkavāma-araṁ, gorīa kosapāṇujjaaṁ va pamahāhivaṁ namaha*"–'Bow down to Lord Śiva (Lord of Pramathas), who at twilight is as it were, out to perform the ordeal *Kośapāna* for Gauri with his palm cavity filled with water and with his left hand free' This shows that *kośapāna* is an ordeal performed in the twilight with a handful of water. Compare MW. *netra-kośa*-= 'the water used at an ordeal or judicial trial (the defendant drinks thrice of it after some idol has been washed in it)' Yājñavalkya Smṛti ii, 95,= 'an oath' (Rājataraṅgiṇī 5, 325).]

57, **Galamoḍi**— 33 4 11 'a twist in the neck'.

[The relevant passage is—"*nalināha–karaggẽ chittu jāma, galamoḍi pana-ṭṭhi tāsu tāma*"—'when he touched with his lotus-like palms, the twist in her neck disappeared'. Vaidya renders it with *gala-vakratva*–. It is not noted by PSM. See √*mod*–]

58. **Goccha**—1 10 9 (v.l. *goṁcha*–), 20 5 8 'a cluster, a bunch'.

[Compare *gocchā*–= *mañjarī*, 'a cluster of blossoms' (D.2 95); cf. *gocchā* occurring in the same sense in PC.I, cf. Kan. *goñce*= 'a mass, cluster.' Kittel compares Sk. *guccha*–, *guñja*–, *gutsa*– with Kan *kottu*, *gutti*, *gudi*, *goñcal*, *gone*, *gole*, *kuccu*, *koccu* = 'cluster, bunch' and the term *kude*= 'to be joined'[1] See ND. *guccha*= 'bunch, cluster' for N I A. derivatives. *goccha*– is connected with Sk *guccha*–; cf. MW. *guccha*–='a bundle, bunch of flowers, cluster of blossoms' (Gītagovinda) See *gomcha*– below.]

59. **Goṁcha**—1 3 7 (v l *goṁdi*–), 9 22 12 (v l. *goccha*–) 'a cluster, a bunch' [Compare *goṁcha* occurring in this sense in NC. and *gumcha*– in JC. See *goccha*– above For the variant reading *goṁdi*– at 1 3 7 see *gomda*–.]

60. **Gomiṇi**— 9 18 3, 25 4 1, 28 17 1, 46 3 7, 53 10 8, 70 1 10, 85 16 31, 90 2 1, Goddess of wealth'.

[=*lakṣmī*—(gl.); PSM does not note it; Kittel notes *gomini*– in the sense of 'the great Lakṣmī'· cf.MW. *gomin*= 'the owner of cattle or cows' and *gominī*– occuring in Daśakumāracarita as a proper name.]

1. Kannaḍa English Dictionary, preface page XXIII

61. **Ghanaghaṇa**— 3 1 6, 13 5 7, 56 9 24, 62 4 10, 62 15 5, 71 12 4, 73 16 9, 99 12 5 'excessive, very much, many, dense'.

[=*sātiśayam* (gl), PSM does not note it, cf. *ghanaghana*- occurring in this very sense in NC. at 4 2 2 and 5 4 14. *ghanaghana* is derived from Sk. *ghanaghana*-= 'compact, thick']

62 **Ghiyaūri**— 91 21 10 (v.l *ghiyaūra*-) 'a kind of sweet-meat'.
[=*ghṛta-pūra*—(gl)· cf PSM *ghevara*-, *gheura* (D)=*miṣṭānna-viśeṣa*-; cf *ghiyaūra*- occurring in the above sense in PC II, cf. *ghṛta-pūra*-= 'sweet-meat' (supplement to J O. I, vol.x, no 2, p 132), cf, MW. *ghṛta-pūra*-= 'a sweet-meat' (Suśruta); cf Hi *ghebar*-, G *ghevar*-= 'a kind of sweet-meat made of flour, milk, ghee, cocoanut and sugar'.]

63 **√Ghiv**— 'to throw'.

ghitta— (p p.) 52 16 9.

[Compare PSM *ghitta*-= *kṣipta*, 'thrown' quoting in support from Bh.; cf. *ghitta*- occurring in this sense in JC, NC KC, PC. I; for a discussion see notes on the word *ghitta*- occurring at NC 3 6 11[1]]

64. **√Ghul**— 'to shake or agitate briskly, to dangle about, to swing to and fro'

ghulai (pres. 3. s) 1 11 12, 2 1 8, 4 14 12, 5 15 2, 6 1 14, 7 9 6; *ghulaṁti* (pres 3 pl) 70 21 4, *ghulesai* (fut 3 s) 22 12 6, *ghulaṁta* (pres.p.) 3 5 13, 8 2 14, 9 3 8, 11 19 9, 73 18 12, *ghuli(y)a*-(p p) 3 10 10, 4 15 6, 9 17 10, 9 28 6, 17 1 12, 17 13 1, 27 7 9, 32 14 6, 38 14 4, 66 17 9, 71 17 13, 82 1 3, 88 7 10.

[The gloss loosely renders *ghulai* with *patati* at 4 14 12 and at 5 15 2, in both the places *ghūrnati* suits the context, Cf √*ghul*- occurring in this very sense in JC, NC., PC I, II, Bh, KC For N I A. derivatives see ND. *gholnu*= 'to stir, mix ' √*ghul*- is probably derived from Sk √*ghur*- which lies at the basis of √*ghūrn*-.]

65. **√Ghor**— 'to snore ,

ghorai (pres. 3 s) 69 3 9, *ghoraṁta* (pres.p) 85 7 8

[compare PSM. √*ghor*-= 'to snore', cf. √*ghur*-= 'snore' (PC III); cf. G *ghor-vũ*, M. *ghor-ṇẽ*= 'to snore'; for N I A derivatives see ND. *ghurnu*= 'to snore'. √*ghor*- is derived from Sk. *ghur*-, 'to cry frightfully, to snore']

66 **√Ghol**—'to shake, agitate briskly, dangle'

gholai (pres 3 s) 12 5 29, 52 10 5, 85 2 7; *gholaṁta* (pres p.) 3 2 6, 4 1 5, 29 10 5, 35 1 5, 61 22 4; *gholamāna* (pres. p.) 9 25 1, 12 8 5; *gholira*- (verbal derivative) 38 8 1, 38 17 11, 83 8 4, 86 2 12.

1 Ṇāyakumāracariu, ed. by Jain, notes p 194.

[Compare √*ghol*-= *ghūrn*-, 'reel' (H 4 117, Tr 2 4 142); cf. *ghol*- occurring in this very sense in JC., NC., Bh., PC. I, Vajjā.; cf. M. *ghol-ne*= 'to shake about, to shake briskly' See √*ghul*-.)

67 √**Cakkam**- 'to move about, to wander':

cakkamai (pres 3.s.) 97 1 12 (v.l. *cikkamai*).

[Compare √*cakkam*-=*bhram*-, 'to roam about, to go about' (H.4 161, Tr 3 1 96) Ramanujaswami renders √*cakkam*- with 'turn round'[1] but 'to wander' appears better. √*cakkam*- is connected with Sk *cankram*-, 'to go about'. See √*cikkam*— and √*cikkav*—]

68 **Camdujjaya**- 46 13 17 'a night lotus, a sort of lotus that blooms at moon-rise'.

[=*kumudaṁ* (gl), cf. *camdojja*-= *kumudam*, 'a lotus said to open at moon-rise' (D 3 4, Tr 1 4 121, 56) Trivikrama explains the word as follows: "*candrena dyotate iti camdojjam*", cf also *camdujjaya*-=*kumuda*-(Pāi. 58); cf *camdujjaya*- occurring in this very sense in PC. III, *camdujjua*- in Līlāvaī 24a) and *camdojjaa*- in Candralekhā at 3 4 6; cf MW. *candrikāmbuja*-(L)= 'a lotus blossoming during night, moon shine lotus'.]

If we follow Trivikrama, then the form of the word would be *candrodyota*-; or more probably the word is to be derived from Sk. *candra*-+*udyata*-, 'that which rises or awakens at the touch of moon', where *udyata*-, 'active' may be taken in the special sense of 'awakened' or 'blown'

69. √**Camakk**- 'to get startled'.

camakkai (pres 3.s) 69 1 13, 71 8 3, 88 10 10 (v l. *cavakkai*); *camakkia*- (p.p) 60 28 2.

[=*bibheti* (gl.); cf. PSM. √*camakk* = *camat+kr*-; cf. √*camakk*- occurring in this very sense in NC; cf Hi. *camaknā*, *cauknā*, G.*cok-vũ*, *camak-vũ*= 'to startle', √*camakka*- is derived from Sk. *camat*-+*kṛ*-. See √*cavakk*- and √*cimmakk*-)]

70. √**Cavakk** - 'to get startled, be frightened'.

cavakkami (pres.1.s.) 52 23 15; *cavakkai* (pres.3.s.) 35 8 1 (v.l. *camakkai*), 38 8 9; *cavakkia*-(p.p.) 60 1 16.

[=*bibhemi*, *bhīta*-(gl.); PSM. does not note it. See √*camakk*- and √*cimmakk*-)]

1. See Deśīnāmamālā, edited by Ramanujaswami, Appendix II p 104

71. **Cāra**- 68 6 5 'a morsel of grass'.

[=*tṛṇa-kavalam* (gl); PSM does not note the word in this sense; cf. Hi., G. *cār*= 'food for cattle' and M., G. *cārā*= 'food for beasts and birds (grass, leaves, grains, worms etc , yet especially understood of grass)'. For N. I A. derivatives see ND *cāro*= 'food (especially for animals)' *cāra*- is connected with Sk.√*car*-, 'graze')]

72 √**Cimmakk**- 'to startle'.

cimmakkai (pres 3 s) 16 2 3, 60 23 8

[=*camatkṛtim karoti* (gl.); PSM does not note it, √*cimmakk*- is derived from Sk. *camat-+kṛ*- See √*camakk*- at S. No. 69 and √*cavakk*-.]

73. **Cirāṇi**- 30 16 4 'old one'.

[The text gives the reading *virānī* and *virāgiṇī* as the gloss on it. But the word is not attested elsewhere. It is quite probable that the better reading is that preserved by MBP manuscripts, namely, *cirānī*-. In that case *cirānī*= 'old one' which would be derived from Sk *cirātana*-. Hence the word "*virānī* " in the text appears to be a ghost word, formed as a result of the confusion between *va*- and *ca*- The relevant passage is—"*kahāṇi gujjha-rahacche cāru cirānī*—'the old story charming on account of deeply mysterious elements', See *virānī*-,)]

74 **Cuṁcuṁbiya**— (p.p.) 52 11 2 'touched'—

[=*spṛṣṭa*-(gl.). Reduplicative of Sk.√*cumb*—, 'to touch softly'.)]

75. √**Cuṇ**- 'to eat (w r. to birds)'·

cunaṁti (pres 3.pl.) 16 13 2.

[The relevant passage is - "*kaṁsam cunamti ṇimchā*" 'the parrots are picking the ear-of-corn', cf PSM. √*cun*-=*ci*-, 'to eat (w r. to birds)'; in support of this sense PSM. quotes the following passage from Sūktamuktāvali - "*kāo limbohalim cunai*" - 'crow picks nīma-fruits'; cf.√*cun*- in this sense occurring in JC. at 1 3 12; cf. Hindi *cugnā*, G *can-vu*= 'to pick up grains with beak, to eat grains (said of birds)'. √*cun*- is derived from Sk **cunoti*, cf *cinoti*= 'collects'. See ND. *cunnu*= 'to pucker, gather' |

76. **Cūya**- 91 11 2 'the nipple of the breast'.

[=*cūcukāgra*-(gl.) cf. *cuā*-= *stanaśikhā*, 'nipple' (D. 3 18); cf. G. *cũcī*= 'the nipple of the breast', *cūya*- can be regularly derived from Sk. *cūcuka*-> *cūa*- cf MW. *cūcukāgra*= 'nipple' (of the breast)' (Vikramorvaśī and *cūci*= 'the female breast' (W)]

77 **Cokkha** — 73 28 13, 93 6 4 'pure, clean'.

[Compare PSM. *cokkha*-(D)= *śuddha*-, *pavitra*-, quoting in support

from Nāyādhammakahāsutta; cf *cokkha-* occurring in this sense in PC. II. For N. I. A. derivatives see ND. *cokho*= 'pure, clean, limpid'; *cokkha*— is derived from Sk. *cokṣa-*= 'pure'.)]

78. √**Ghaḍḍ-** 'to abandon, give up, leave';

chaḍḍivi (abs.) 49 7 13, 64 7 1, 101 21 5 (v l. *chaṁḍivi*), *chaḍḍiūṇa* (abs.) 3 14 8 (v.l. *chaṁḍiūna*; *chaḍḍi(y)a-*(p.p.) 12 11 10 (v l. *chaṁḍia-*), 14 3 3 (v.l. *chaṁdiya-*), 22 20 9, 30 6 6, 48 14 5, 48 21 11, 51 21 7, 89 17 8.

[Compare √*chaḍḍ-*= *muc-*, 'release' (H,4 91); cf, √*chaḍḍ*—occurring in this very sense in JC. NC., PC. I, Bh. For N. I. A derivatives see ND. *chāṛnu*= 'to relinquish, give up'. Turner connects it with Sk. *chard-*, 'cause to flow over, vomit, leave'. See √*chaṁḍ*—.)]

79. √**Chaṁḍ**— 'to give up, abandon, leave'.

Chaṁdahi (pres. 2.s.) 22 13 6, 38 20 3 (v l *chaḍḍahi*), *chaṁḍai*, (pres, 3 s.) 16 22 6, 28 9 2 (v.l. *chaḍḍai*) 85 10 7 (v l. *chaḍḍai*), 94 9 7 (v.l *chaḍḍai*); *chaṁdivi* (abs.) 7 19 15, 33 2 6 (v.l *chaḍḍivi*), 35 3 7, 43 3 15, 62 13 9, 92 19 9, 94 12 1, 100 5 10 (v.l *chaḍḍivi*); *chaṁdi(y)a* -(p p.) 8 8 13, 11 17 4, 21 11 7, 41 17 11, 54 5 3, 58 15 11, 65 10 5 (v.l. *chaḍḍia*—), 78 5 4, 79 12 1, 81 11 8 (v.l *chaḍḍiya*—), 94 2 7 (v l. *chaḍḍia-*); *chaṁdāvia*—(caus p,p.) 101 13 9, [=*tyakta*—(gl.); cf. √*chaṁḍ*—=*muc-* (Tr.3 1 41): cf.√*chaṁd*—occurring in this very sense in NC. and KC.; cf. M. *sāṇḍ-ṇe*= to cast away, to give up'; cf. G. *chānd-vũ*, Hi. *chāṁdnā*= 'to abandon, to leave'. See √*chaḍḍ*-.]

80, **Chucchuṁdari-** 90 4 11 'a musk-rat, a mole'.

[(Compare PSM *chacchuṁdara* (D)= 'musk rat', cf. MW. *chucchundara* (Suśruta) and *cucundarī* (L)= 'musk rat'. The word *chucchuṁdari-* is made up of *chuccha-+uṁdarī* or *uṁdurī* where *chuccha-* means *tuccha-* according to Hemacandra (H. 1 204).)]

81 **Jagaī-** 9 21 5 'a fortress'.

[The gloss renders it with *uparyupari trīṇi pīṭhāni*; cf. PSM *jagaī*= *prākāra-*, *durga-*, 'a fortress'; derived from Sk. *jagatī-*, cf. MW. *jagatī* (L)= 'the site of a house'.)]

82. **Jivvahara-/Jivvāhara-** 52 20 32, 54 11 3 'name of the elder brother of Kṛṣṇa'.

[=*balabhadra-*(gl.): PSM does not note it, may be derived from *jīva-+hara-*.)]

83. √**Jūr**- 'to be afflicted, distressed':

jūrahi (pres 2 s) 34 9 8, *jūrai* (pres. 3, s.) 14 9 6, 19 2 11, 30 14 6, 31 15 7, 37 11 3, 58 15 6 (v.l. *jhūrai*), 66 3 11, 71 18 6, 78 21 8 (v l *jhūrai*), *jūramti* (pres. 3. pl) 12 5 17; *jūri(y)a*-(p.p) 54 4 6, 59 12 2.

[=*khedita*-(gl.) cf. √*jūr* occurring in this very sense in JC, NC., PC. II, PC. III, Bh., cf. G. *jhūr-vũ*= 'to suffer through longing'. √*jūr*- is connected with Sk. *jvar*; cf. MW. *jvar*-= 'mental pain, affliction, grief' (Mahābhārata). See *jūra*- at S. No.85 and *jūrana* at S. No. 87.]

84. √**Jūr**- 'to torment, to hurt, to destroy',

jūrahi (pres. 2, s.) 47 5 7: *jūrai* (pres. 3, s) 88 8 8.

[=*vidhvamsaya* (gl.); cf. PSM √ *jūr*-='to hurt, to kill'. cf. √ *jūr*- occurring in this sense in PC. I cf. MW. √ *jūr*-= 'to hurt' (Dhātupāṭha). See *jūrāvana*- below.]

85 **Jūra**— 9 9 10 'causing anxiety or distress'.

[=*sankoraka*-(gl.) See √ *jūr*- at S No. 83 and *jūrana*- at S. No 87.]

86. **Jūra**- 25 10 9, 50 12 9 'destroyer'.

[=*nāśaka*-(gl), see *jūr*- at S No. 84.]

87. **Jūraṇa**- 7 6 12, 70 20 4, 78 ? 1 'affliction, distress'.

[See √ *jūr*- at S No. 83]

88. **Jūrāvaṇa**- 78 6 12 'tormentor'.

[cf. *jūrāvana*-= 'tormentor' (PC I). See √ *jūr*- at S No 84.]

89. √**Ḍhukk**- 'to approach, reach, proceed towards, meet together'.

ḍhukkai (pres 3 s.) 38 19 7, 74 1 21, *ḍhukkamta* (pres p.) 3 10 14: 19 2 9, 83 10 3; *ḍhukka*-(p p) 16 17 15, 17 11 3, 21 9 9, 24 7 12, 35 15 1, 49 14 3, 81 6 5, 84 15 9, 84 17 10, 86 1 10, 86 2 5, *ḍhukkaa*- (p.p,enl.) 30 19 4, 65 12 2, 84 18 9

[=*prāpta*- (gl), cf. PSM. √ *ḍhukk*-= *mil*-, 'meet', cf. √ *ḍhukk*- occurring in this very sense in JC at 2 13 12 and PC. I. For N. I A. derivatives see ND. *ḍhuknu*= 'to lie in wait, to lurk' √ *ḍhukk*- is connected with Sk. √ *ḍhauk*-= 'to go, approach'.

90. √**Ḍhoy**- 'to give, offer'.

ḍhoyahi (pres. 2. s.) 85 3 9, *ḍhoyam* (abs.) 16 9 6, 93 6 10, *ḍhoi(y)a*- (p.p.) 13 9 19, 38 11 7, 57 4 4, 83 3 4, 83 12 9.

[=*datvā*, *dṛta* (gl.), cf. PSM. √ *ḍhoy*-= 'to offer', cf. √ *ḍhoy*- occurring in this very sense in JC., PC. I. and PC. III. Derived from Sk. *ḍhuak*-= 'to present, to offer'. See √ *ḍhov*- below.

91. **√Dhov–** 'to bring near':

dhovahi (pres. 2. s.) 22 19 6.

[Comare Sk *dhauk*-= 'to bring near, cause to approach', see √*dhoy*- above.]

92 **Ṇaĩ–** 102 2 6 'particle of prohibition or negation — 'not'.'

[=*mā* (gl;): the relevant expression is – "*naĩ navaṁtu*" – 'don't salute (me)'; cf *naĩ*= *nañarthe*, 'negation' (H. 2 190), cf. Vedic *nakim*, 'no one, nobody' and *nakīm* 'not, not at all, never'.]

93 **Ṇavara** 1 17 12, 22 5 1, 39 2 6, 81 15 8, 82 15 4 'soon after, thereafter, however, thereupon, only'.

[=*kevalaṁ* (gl); cf. *ṇavara*=*kevala*–, 'only', *anantara*–, 'immediately after' (H. 2 187): cf. *navara* occurring in this sense in NC., PC. I, Vajjā., Sam. K.: *ṅavara* is connected with Sk. *na*–+*paraṁ*.]

94. **√Niyacch–** 'to see':

niyacchahi (pres 2. s) 87 9 11; *niyacchai* (pres. 3 s) 11 1 4, 47 6 5; *niyacchae* (pres. 3. s) 3 5 4. *niyacchevi* (abs) 50 4 1; *niyacchi(y)a* –(p.p.) 2 9 19, 3 11 8, 65 18 1, 82 16 10, 83 13 3, 83 18 6,

[=*nirīkṣate*, *nirīkṣita*–(gl.), cf. √*nivacch*–=*dṛś*–, 'to see' (H. 4 181, Tr. 2 4 153), cf.√*niyacch*– occurring in this sense in JC., NC. and PC. I. Possibly connected with Sk. *ni*–+*cakṣ*–.

95. **Ṇiyattha–** 85 4 12 'worn'.

[=*parihita*–(gl.); cf. *niattha*-=*parihita*–, 'worn' (D. 4 33) and *niattha*–= *parihitaṁ vastraṁ* (Tr. 3 4 72, 82)· cf. *niyattha*– occurring in this very sense in PC I and PC. III· possibly connected with **nivasta*–, *ni*–+*vas*–+*ta*–.

96. **√Ṇicchaḍḍ** 'to leave, to give up':

ṇicchaddai (pres. 3. s.) 18 10 6 (v.l. *nicchaṁdai*)

[*ni*+*chadd*–, See √*chadd*— and √*chamd*–.]

97. **√Ṇippil–** 'to twist, squeeze water from wet cloth, to press': *ṇippīlahi* (imp. 2. s) 88 19 5.

[The relevant passage is — "*uppari potti ghitta vihasaṁte, ṇippīlahi kadillu paṅbolliya*" – 'he threw the dhoti at her laughing and said, "squeeze my loin-garment dry"': cf· PSM. *nippīliya*–= 'pressed, squeezed': *ni*–+*pīl*—, see √*pīl*—.]

98. **√Ṇiluṁc–** 'to pluck'·

ṇiluṁcai (pres. 3. s.) 78 16 10.

[Compare PSM.√*luṁc*–='to pluck the hair'; connected with *ni*–+*luñc*–= 'to pluck, to pull out'.]

99. **Ṇivāvaṇa**– 36 1 11 'extinguishing'

[=*vidhyāpana* (gl.); PSM does not note it; cf M *niv–ṇe*= 'to cool'; *ṇivāvaṇa*– is derived from Sk *nirvāpana*- See √*ṇiv*-]

100 √**Ṇisuṁbh**- 'to destory, to fell on the ground and rub violently, to curb, check'.

ṇisumbhai (pres 3 s) 76 10 6; *nisumbhae* (pres 3 s) 7 16 1; *ṇisuṁbhi(y)a*–(p.p.) 7 5 6, 73 10 2; *ṇisumbhaa*–(p p) 71 18 7, 76 4 9. [=*cūrṇitaṁ sat naśyati* (gl. at 73 10 2); at 7 16 1 *ṇisuṁbhae* is loosely rendered with *vaśyam karoti*; but it is a special development of *mardana*–; at 7 5 6 *ṇisuṁbhia*– is loosely rendered with *prakṣipta*–, it should be *ṇipātita*–, cf. PSM *ṇisuṁbhia*–=*ṇipātita* and *ṇisumbhana*–= *mardana*–, *vyāpādana*-; *vināśa*–, cf √*ṇisumbh*– occurring in this sense in JC. at 2 15 7; connected with Sk. *ni*–+*sumbh*–, 'to kill, harm, injure' See *ṇisumbha*– below]

101. **Ṇisuṁbha**– 3 14 19, 35 1 4, 57 5 5 'destroyer'

=*vidhvaṁsaka*–, *spheṭaka*–(gl at 3 14 19 and 57 5 5); at 35 1 4 the gloss loosely renders *nisumbha*– with *sparśinī*– At 3 14 19 and at 35 1 4 the context is the description of tall and high mansions. Hence, here the expressions "*abbhayam ṇisuṁbha*–" and "*nahagga-ṇisumbha*–" are used just like the Sk expression '*abhraliḥ*–' which means 'licking the clouds or scraping the clouds', and hence' touching' (*sparśinī*–) These are the ornate expressions to connote 'as tall as the sky, penetrate through the clouds, destroy the clouds as it were' MW. notes *nisumbha*– as a proper name of a *Dānava*– quoting from Harivaṁśa See √*ṇisuṁbh*–]

102 **Ṇihā(y)a** —9 21 4, 18 13 8, 19 7 12, 20 22 12, 28 25 8, 29 3 6, 47 9 14, 66 1 7, 70 7 1, 73 1 7, 77 6 3, 77 12 24, 78 7 7, 79 11 6 81 5 10, 87 7 14, 98 3 9, 99 2 10, 99 3 5 'a multitude, a collection, a group'

[=*samūha*—, *nivaha*– (gl); cf *ṇihāa*–= *samūha*-, 'a collection, a group' (D.4 49, Pāi 18); cf *ṇihāya*– occurring in this very sesne in Līlāvai, JC at 2 12 15 and NC at 1 19 3 Pischel derives it from Sk *nighāta*–[1].)

103. √**Ṇiv**—'to extinguish'.

ṇivai (pres.3.s) 2 19 10, 5 5 4, 81 9 10.

[=*vidhyāpayati*, *vidhyāti*, *aṅgāra-rūpatāṁ tyajati* (gl.); PSM, does not note

1. See Pischel § 206.

it; √nīv- occurring in this very sense in NC. M. nivṇe= 'to cool'. Derived from Sk. nirvāti= 'extinguishes'. See nivāvana-.)

104. **Taṇumoḍi**— 49 4 14 'stretching the limbs in laziness, yawning'.

[PSM. does not note it; cf. *mukha-moṭana-=* 'the twisting of the face' (Prabandhacintāmaṇi); cf. M *angmoḍā=* 'yawning and stretching'; for the formation, cf *balāmoḍi*, 'per force' (but literally, 'twisting through force'). See √*moḍ-* and *galamoḍi-*]

105. **Taru**— 25 19 13 'quickly'

[=*śīghraṁ* (gl); PSM. does not note it; *taru* is connected with Sk. *tvar-* See *turaṁ*.)

106. √**Tal**—'to fry':

talivi (abs) 7 3 8, 16 23 6, 90 4 18.

Compare √*tal-=* 'to fry'; cf *tal-* occurring in this sense in JC at 3 6 3, cf M *taḷ-ṇe*, Hi *talnā*, G. *taḷ-vũ=* 'to fry in oil or clarified butter'. For N I A. derivatives see ND *tarnu=* "cook by parching'. MW. records *talita* n the sense of 'fried' from Bhāvaprakāśa. See *talana* - below)

107 **Talaṇa**— 46 10 11 'frying'

[Compare *talana* occurring in this sense in JC. at 2 17 8. See √*tal-* above.)

108 **Timigila**—73 20 5 ' a large fish, (literally swallower of a smaller fish).' [=*timih matsya-viśeṣah sa gilyate yena sah timiṁgilah* (gl): cf *timiṁgila= mīna-*, 'a fish' (D 5 13); connected with Sk *timiṁgila-*; cf. MW. *timi-=* 'a kind of whale or fabulous fish of an enormous size' (MBh) and *timiṁgila=* 'a large fabulous fish' (MBh).]

109. √**Timm**— 'to get wet':

timmai (pres.3.s) 14 9 6, 32 23 13, 41 10 13, *timmiya-* (p p) 83 11 1. [=*ārdrībhavati, ārdrīkriyate* (gl), cf PSM.√*timm-=* 'to get wet'; connected with Sk √*stim-*, 'to become wet or moist'. See ND *tiun=* 'meat and vegetables eaten with rice' See *timmaṇa-*

110. **Timmaṇa**—25 13 5, 91 22 3, 'a secondary dish to the main dish (perhaps dried pickles which can be fried)'.

[*vyañjana-*, *vyañjana-viśeṣa-* (gl); D.2 35 notes *kusana-= tīmana-*, 'sauce'; cf. PSM *tīmana=kaḍhī*, 'a curry', cf *timmana-* in this sense occurring in JC at 2 24 5, PC II, *tīvaṇa* in Bh and *temana* in Tri II; cf MW *temana* (L)= 'a sauce' and Apte *temana=* 'sauce, condiment'. See ND. *tiun*. See √*timm-*]

111. **Titta**—69 26 3 (v l *simta-timta* ?) 'moist, wet'.
[=*jalārdra-* (gl), cf *timta=ārdra-*, 'wet' (H.4 431), connected with Sk. √*stim-*, 'to become wet',]

112 **Tuṁḍa**— 86 8 9 (v l. *tomḍa-*) 'the mouth'
[=*mukha-* (gl), the relevant passage is – "*kaṁsu kayamtahu tumḍı kaṇhena ghalliu*"– 'Krṣna threw Kamsa into the mouth of Yama' cf. *tumḍa-= āsyam*, face, mouth' (H 1 116), cf *tumḍa* occurring in this very sense in JC , NC , Bh , cf M *tonḍ=* 'mouth, face'; connected with Sk *tunḍa-*, cf MW *tunḍa-=* 'a beak, snout' (MBh.) and the mouth (used contemptuously)' (Bādarāyana– Śaṅkara's commentary). See *tomḍa-*]

113 **Turaṁ**— 69 5 11 'quickly'
[=*śīghram* (gl) cf. √*tur-=tuar-*, 'make haste' (H 4 172), see *taru*.]

114 **Tulākoḍı** – 42 7 5, 47 8 9 'an anklet'
(=*nūpura-*, *pādāṅguḍa-* (gl), PSM does not note it; cf *tulākoḍı-* occurring in this very sense in JC at 4 17 21 and PC.II, derived from Sk. *tulākoṭi-*, cf MW *tulākoṭi=* 'a foot-ornament of women' (Kādambarī); Kittel also notes the word in the sense of 'a ring for the toe']

115. **Tūli** – 57 15 6 'a cotton bed'
[The relevant passage is – "*jo ciru suhũ sovamtau tūlihı, so evahı̃ haũ lolamı dhulihı*" – 'I, who was comfortably sleeping on a cotton bed in the past, now am rolling about in the dust'. cf. PSM *tuliā-=* 'a bed made out of cotton', cf old M *tūlı* and Jñāneśvarı *tulaı=* 'a bed'; connected with Sk *tūlıkā=* 'a mattress filled with cotton, a down or cotton bed (Apte)]

116 **Tṛya** – 7 1 11, 9 22 9, 35 9 11, 43 12 9 (v l *tıya-*) 'a lady'.
[PSM does not note it Derived from Sk. *strī-+-ka-*]

117 **Tomḍa** — 5 3 3 (v l. *tumḍa-*) 'face'
[Compare *tomḍa-=mukha-*, 'face' (H 1 116), cf M , Kon *tonḍ-=* 'face, mouth', see *tumḍa-*.]

118 **Thāma** — 43 11 3 'an abode, a house'
[=*nılaya*— (gl), cf PSM *thāma-=* 'place', cf. *thāma-* occurring in this sense in Sam K., connected with Sk *sthāman-*, cf. MW. *sthāman* 'station, seat, place' (AV)]

119 **Thūha** – 9 26 9, 38 23 3, 40 12 46, 43 12 4, 63 8 7 'a tower, minaret, turret, top of a mansion'
[=*ratna-stūpa-* (gl), cf *thūha-= prāsāda-śıkhara-*, 'the top of a palace or mansion' (D 5 32 , Pāı. 956), cf *thūha-* occurring in this sense in PC I, connected with Sk *stūpa-*; cf MW. *stūpa-=* 'top summit' (RV). See ND. *thupro=* 'heap, pile, crowd, assembly'.]

120. **Thora**— 67 2 6 'large and round.'

[The relevant passage is –"*thora-thembha-thippira-ṇaho*" – 'the sky from which large drops of water were dripping' : cf *thora-=Krama-–pṛthu-parivartula-*, 'gradually becoming large and round' (D 5 30) and *thora-= sthūla-*(H 2 99; Pāi.126); cf. *thora-* in the above sense occurring in JC.; connected with Sk. *sthūra-*, 'big, stout' (RV). See ND. *thore*]

121. **Divaḍḍha**— 11 26 8 'one and a half'.

[Compare PSM *divaḍḍha-* (D) = *dvyapārdha*, 'one and a half'; cf. *divaḍḍha-* in this sense in Bh.; cf. M. *dīḍh*, Koṅ. *dedha*= 'one and a half.' Connected with Sk. *dvyardha-*.)

122. **Dratti**— 60 5 2 (v.l. *datti*) 'quickly, swiftly, soon.'

[=*śīghram* (gl.), PSM. does not note it; D. 5 41 notes *dutti* in the sense of *śīghram*, 'soon'; *dratti* is connected with Sk. *drāg iti* - See *davaṭṭi*.]

123. **Dhaiya**- 85 7 4 satisfied'.

[*niddamdhaiya*= *nidrātṛptah* (gl); connected with Sk. *dhrā-*= 'to be satisfied'. See *dhau-*, √*dhā-*, and *dhava-*.]

124. **Dhau**- 69 3 10 'satisfaction'.

[=*tṛpti* (gl); cf. *dhau-* occurring in this very sense in PC. III; cf. also *dhara-* occurring at 75 9 10 in PC. III; most probably it goes back to Sk.√*dhrā*-, 'be satisfied', compare this with G. *dharā-vũ*= 'to be satisfied' derived from *dhrā-*, 'to be satisfied' the noun form may be **dhraya-* from which the word *dhau-* evolved, meaning *tṛpti* , 'satisfaction'. See *dhava-*, *dhaiya* and √*dhā* .]

125. **Dhava**- 51 16 7, 77 6 12 'satisfaction'.

[=*tṛpti* (gl.); see *dhau*, *dhaiya*, √*dhā-*,]

126. √**Dhā**—. 'be satisfied'.

dhāi (pres. 3 s.) 91 21 11.

[PSM. does not note it. Compare *dhāi* occurring in this very sense in JC. at 3 13 8 and *dhaiya-* in PC. III. Derived from Sk. *dhrā-*, 'to be satisfied'. See *dhaiya-*, *dhau* and *dhava-*.

127. **Dhārā**— 4 17 11 'a kind of musical measure, employed when Heroic sentiment is depicted'.

[Ṭippaṇa of Prabhācandra gives- "*vīrarasābhinayo dhārātālah*". Connected with Sk. *dhārā-*.

128. **Dhāha**— 14 8 5, 60 14 13 'distressed cry for urgent help, cry of lamentation'.

[Compare PSM. *dhāha*-(D)= 'a clamour'; cf. *dhāha* occurring in this very sense in NC., PC. I, PC II, PC. III and √*dhāhāv*- 'to cry for help' occurring in JC at 2 25 4 and 2 26 7, PC. I and PC III; *dhāhāvia*- occurring at JC. 2 26 7 is loosely rendered with *śokayukta*- in the Index, cf. G. *dhā*= 'a clamour for help, a desire for support' and Hindi *dhāha*= 'crying, weeping'; *dhāha*- is connected with Sk. *dhāvatha*, 'you run to my help; hence *dhāha*-.]

129. **Paiṁdhaṇa**- 35 10 2, **Payaṁdhaṇa**- 83 2 5 (v.l. *paidhana*-, v.l.- *paimdhaṇa*-) ' a garment, a dress'.

[=*paridhāna*-(gl.), PSM. does not note it, connected with Sk. *pra*-+ *vyadh*-;cf. √*āiddh*-.

130. **Pacchāuha** 69 26 2 (v.l. *pacchāmuha*-) 'backward'.

[=*paścāt* (gl.), the relevant passage is – " *pacchāuhapāyahĩ osarai* "– 'moves away with backward steps'; cf PSM. *pacchā*= 'the back portion'; cf. Hi. *pachāh*- and *pachāhiyā*- which are connected with Pk *pacchā*-, Sk. *paścāt*-; *pacchāuha*- is derived from Sk. *paścāt*+*mukha*-, Pk. *pacchā*+ *muha*-.]

131. **Pacchāuhũ** 33 11 3 (v.l. *pacchāmuhũ*) 'turning the back upon, having the face turned away'.

[The relevant passage is – "*dhīra vi pacchāuhũ osaramti* " – 'even a hero runs away turning his back'; Vaidya renders it with *paścānmukhaṁ*; cf. PSM. *pacchāmuha*= *parāmmukha*-, derived from Sk. *paścāt*+*mukha*-.]

132. **Paḍakuḍi**- 29 5 8 ' tent',

[Compare PSM. *paḍakuḍi*= *vastra-gṛha*-, 'a tent'· cf *paḍavā*= *paṭakuṭi*, 'tent' (D. 6 6) and *paḍamā*= *dūṣyapaṭam* (Tr 2 1 30, 103), derived from Sk. *paṭakuṭi*-, cf MW *paṭakuṭi*= 'a tent of wool or felt' (Commentator on Kātyāyana Sūtra).]

133. √**Paḍhukk**- 'to approach, to go near'

paḍhukkai (pres. 3 s.) 32 17 2, 51 1 12; *paḍhukkaa*-(p.p.enl) 26 14 5. [Vaidya renders *paḍhukkai* at 32 17 2 with *prasarati*; cf. PSM. *paḍhukka*-= *pradhaukita*-quoting from Bh., cf.√*paḍhukk*- occurring in this very sense in PC. II; *pra*-+*ḍhukk*-; see √*ḍhukk*-.]

134. √**Pariyaṁc**— 'to go round, to circumambulate, to surround':

pariyamcivi (abs.) 7 26 8, 12 2 3, 21 2 11, 30 6 7, 32 3 15, 41 7 1, 58 7 8, 81 8 1, 87 14 7 *pariyamcevi* (abs.) 3 10 17, 38 14 9; *pariyamceppinu* (abs.) 40 5 22, 51 11 11; *pariyamci(y)a*-(p.p.) 6 8 7, 8 13 6, 17 16 10, 37 19 8.

[=*pradakṣiṇīkṛtya, parıbhramya, trıḥ pradakṣiṇīkṛtya* (gl.); at 8 13 6 *parıyamcıya-*, is used ın the sense of *parıveṣṭıta-*, 'surrounded'; the relevant passage here is - "*parihātıehı parıyamcıyā*" - '(the cities) surrounded by three moats'; PSM. notes √*parıyaṁc-* ın the sense of 'to go near': cf.√*parıyamc-* occurrıng in the above sense in JC. at 1 12 14, NC, PC. I, II, and Bh Derıved from Sk. *parı-+ac-*.]

135. √**Parighul-** 'to move to and fro, to dangle, to shake or agitate brıskly':
parıghulamtı (pres. 3. pl.) 10 3 3: *parıghulı(y)a-*(p.p.) 93 7 3, 99 19 6, [=*vılasamti* (gl.); *parı-+ghul-* see √*ghulı-*.]

136. √**Parilụdh-** 'to roll down':
parıludhıa- (p p) 3 17 2 (v l. *pariḍhulia-*)
[=*patıtam* (gl) derıved from Sk. *parı-+luṭh-*, 'to roll on the ground'.]

137. √**Palaṭṭ-** 'to return':
palaṭṭaı (pres. 3. s.) 65 20 3,
[See √*pallaṭṭ-* at S. No 139 and √*palhatth-* at S. No. 143.]

138. √**Paloṭṭ-** 'to fall, to turn topsy-tury':
=*paloṭṭıya-*(p.p.) 45 9 11, 77 10 1: *paloṭṭa-*(p.p) 65 20 4.
[=*pātıta-*, *unmūlıta-* (gl.), cf. PSM √*paloṭṭ-*= 'to fall' (H. 4 200) and *paloṭṭa-*= *patıta-* (GS): cf.√*paloṭṭ-* occurrıng ın thıs very sense ın JC., NC., PC. I. & PC. II; connected wıth Sk. *pra-+luṭh-* 'to knock down' (Dhātupāṭha), see √*palaṭṭ-*, √*palhatth-* and √*pallaṭṭ-*.]

139. √**Pallaṭṭ-** 'to return, to go back':
pallaṭṭamı (pres. l.s) 22 15 12 *pallaṭṭa-*(p.p.) 25 2 12 (v.l. *pallaṭṭıa-*). [Compare √*paloṭṭ-*= *pratı-+ā-+gam*, 'to return' (H. 4 166, Tr. 3 1 98); cf.√*pallaṭṭ-* occurrıng ın thıs sense ın PC. II & Bh. and √*palluṭṭ-* in PC. I: cf. Hı *palaṭnā*= 'to turn back, to return'; see ND. *palṭanu*= 'to upset, overturn, be turned upside down, turn round'.]

Bloch has connected √*pallaṭṭ-* with Sk. *parı-+aṭ-*. Turner tentatıvely connects the form wıth Sk. *parıvartate*, Pk. *parıvaṭṭaı* and then *pariaṭṭai*, *parıaṭṭaı*. In the meanıng he definitely sees the ınfluence of Sk. *parıvartate*. It appears that √*pallaṭṭ-* is in form as well as ın meaning the result of the contamınatıon of Sk. *paryasta-*, Pk *pallatth*-wıth Sk. *parıvart-*, Pk. *parıaṭṭ-* and *palıaṭṭ*. The form wıth the sıngle *-la-*, namely,√*palaṭṭ-* appears to be a further development from √*pallaṭṭ-*. See √*palaṭṭ-* and √*palhatth-* at S No. 142.

140. √**Pallaṭṭ-** 'to transform, to change':
pallaṭṭıvı (abs) 30 20 3, *pallaṭṭıa-*(p.p) 33 6 13.
[Vaidya renders *pallaṭṭıa-* at 33 6 13 with *parıvartita-*; cf. PSM. √*palaṭṭ-*, √*pallaṭṭ-*= 'to change' (H. 4 200); cf. Hı. *palaṭnā*, M. *palaṭṇẽ*,

Koṅ, *palṭūcē*= to change, to transform': see ND *palṭo*= 'change'. Derived from Sk. *paryasta*- and the meaning contaminated by Sk, *parivart*= Pk.*parivaṭṭ*-, *paraṭṭ*-.)

141. √**Pallatth**—'to overturn, to empty':

pallatthia-(p.p.) 79 10 13.

[See √*palhatth*-.]

142 √**Palhatth** -'to overturn, to empty, to throw':

palhatthi(y)a—(p.p.) 7 11 6, 9 10 3, 15 10 20, 28 1 4, 40 10 3, 57 22 7, 65 5 12, 72 9 6, 73 28 9, 85 15 6, 92 9 12.

[=*pātita*-, *āvarjita*-(gl.), gloss at 15 10 20 renders "*palhatthu sisi*" with '*mastakopari visarjitah*', the relevant passage here is - "*amaya-bhariu kalasu palhatthiu sisi narimdaho*"- 'the jar filled with nectar was emptied on the head of the king', *palhatthiya*- means 'overturned', so, when the jars are overturned, the contents are poured down, hence 'emptied'. Compare √*palhatth*-= *vi*-+*ric*-, 'to purge' (H.4 26), cf. √*palhatth*- occurring in this sense in JC. 2 6 14 and PC.III. Derived from Sk. *paryasta*-, Pk. *pallattha*-]

143. √**Palhatth** — to return, to turn back':

palhatth-(p.p.) 73 12 6

[=*vyāghuṭita*-(gl.), connected with Sk. *paryasta*- and the meaning contaminated by Sk *parivart*-, Pk. *parivaṭṭ*-, *paraṭṭ* See √*pallaṭṭ*- at S. No.139 and √*palaṭṭ*-at S. No.137]

144. √**Palhatth**— 'to fall'.

palhattha-(p.p.) 83 10 4.

[*patita*- (gl), cf *palhattha*-= *patita* (PC. III). connected with *pra*-+ *hras*-+-*ta*-.]

145. **Palli**—82 10 5, 84 1 4, 90 2 15, 98 12 7 'a small village, a settlement'.

[Compare PSM *palli*= 'a small village, a secluded abode af robbers' quoting from Upadeśapada, cf *palli*= 'a small village' (Vajjā.),= 'an abode of robbers' (Up K), cf. *palli*, *paḷḷi*, *pallikā*= 'a settle-ment of wild tribes, a village' (Br K), cf MW. *palli* (L)= 'a small village (especially) a settlement of wild tribes' and *palli*= 'a small village' (Kathāsaritsāgara); cf. Kan. *palli*, *paḷḷi*, *haḷḷi*, Ta. *palli*, Tu *halli*= 'a small village, a settlement' Derived from Sk. *padra*-, cf. MW. *padra*-='a village' (Uṇādikalpa)]

146 **Pāniyahāri**— 85 11 28 'a woman carrying water'.

[=*pānīyahāriṇī*-(gl.); cf PSM *pāṇiyahāri*-'a woman carrying water' quoting

in support from Bh.; cf. *pāṇiyahāri-* occurring in this sense in PC II; cf. Hi. *panhāran*, G *paṇihāran-* 'one who brings water-pots on her head'; connected with Sk. *pāṇiya-+-hārikā-*.]

147. **Pāraṁ**— 47 7 4 'Sea, ocean'.

[=*samudra-*; (gl.); the relevant passage is - "*pāram paṁdura-pāṇiya-phāram*"- 'the ocean full of whitish water', cf. PSM. *pārāvāra* =*samudra-*; cf. MW. *pārāvāra*= 'sea' (Prasannarāghava) and *akūpāra-*= 'sea' (Vājasaneyi Saṁhita) Possibly connected with Sk. *apāra-*, 'boundless' and hence 'the ocean']

148 **Pāhuḍa**—1 15 10, 25 9 11, 29 3 2, 36 2 13, 69 15 5, 70 20 6, 71 15 8, 88 14 12, 93 2 12 'a gift, a present'.

[=*prābhṛtam* (gl.); cf. *pāhuḍa-*=*prābhṛta-* (H 1 131, Pāi. 766); Hemacandra at D. 6 41 notes *pāhuḍa* as a *tadbhava-* from Sk. *prābhṛtam*; cf. *pāhuḍa-* occurring in this very sense in JC, NC., PC. I, Bh. and Sam K, derived from Sk *prābhṛtam-*, 'an offering, a gift'.]

149 √**Pīl**— 'to squeeze, to wring out':

pīlijjai (pass 3.s) 17 14 5, 88 19 7.

[The relevant passages are - 1) "*pīlijjai terau ucchucāu, rasu pijjai khajjai gulu susāu*" (17 14 5)- 'Let your bow of sugar-cane be crushed, let people drink its juice or let (them) eat the sweet raw sugar'. (2). "*jasu pāyadhuliṁ vaṁdijjai, tahu ollaṇiya kim na pīlijjai*" (88 19 7)- 'why not squeeze the bathing garment of one, even the dust of whose feet is worshipped ?'. This root is inherited by Marathi; cf. M. *pilṇẽ*= 'to twist, to wring out, to squeeze, to force out' and *piḷṇī*= 'twisting or wringing (as of clothes)'. Derived from Sk. *pīḍ-*; see √*nippīl-*.]

150. **Pīlu**—21 6 14a), 74 1 8b) 'a kind of tree, Mustard tree'

[=*vṛkṣa-viśeṣa-*, *pīluvṛkṣa-*(gl.), Cf PSM. *pīlu-*= *vṛkṣa-viśeṣa-*, cf. *pīlu* occurring in NC. at 7 2 6 in this very sense. For a discussion of the word *pīlu* see notes on NC.[1] The context in NC. and in MP. 74 1 8b) suggests the camels (*karabha*) are fond of *pīlu*. See *Karabhāṣṭakam* in Anyoktyaṣṭaka Sangraha.[2] *pīlu-* is connected with Sk. *pīlu*; cf. MW. *pīlu*= 'a species of tree' (MBh.).]

151. **Pūla**— 78 4 9, 93 10 2 'a bundle'.

[=*puñja*, *nicaya* (gl.); cf. PSM. *pūla-*= 'a bundle of straw', cf. *pūla-* occurring in this sense at JC. 1 13 6; cf. G *pūḷo*= 'a bundle of grass'. Connected with Sk. *pūla-*, 'a bunch, a bundle'.]

1. NC., Jain, Hiralal, notes, p. 200.
2. Anyoktyaṣṭaka Sangraha, Trivedi, Pratibha, Bharatiya Vidya Series no 11, Bombay, 1946. p. 5.

152. **Pūsaa**— 44 4 4 'the sun'.

[=*sūrya*- (gl.); cf. PSM. *pūsa*-= *ravi* (H.3 56). Derived from Sk, *pūṣan*; cf. MW. *pūṣan*= 'name of a Vedic deity (originally connected with the sun)'.]

153. **Popphali**— 22 7 13 (v.l. *kokila*-) 'the Areca-palm or Betelnut tree'.

[The relevant expression is -"*popphalikaṁṭha*"- 'voice like the areca nut'. The variant readings in MB manuscripts is "*Kokila-kaṁṭha*" and in P manuscript "*kakilikamṭha*"- 'voice like the Cuckoo'. The variant readings appear to be more appropriate in the context Compare PSM. *popphalī*= *pūgaphalī*, 'areca nut tree' (H.1 170), cf *popphali*- occurring in this sense in PC.I. *pupphalī* in PC. II and *popphala*- in Bh, cf. M. *pophḷi*, Koṅ. *popphaḷa*-= 'the betelnut'. Connected with Sk. *pūgaphala*-.]

154. **Phaḍa**— 58 20 5 'the hood of a serpent'.

[=*phaṇā* (gl); cf. *phaḍa*-=*phaṇa*, 'the hood' (D 6 86; Pāi. 392), cf. *phaḍā*- occurring in this sense in JC.; derived from Sk *phaṭa*-, cf MW. *phaṭa*= 'the expanded hood or neck of a serpent' (MBh.)]

155. **Phāra**— 8 7 6, 48 5 10, 89 18 7 'much, abundant'

[=*sphāra*, *pracura* (gl.), cf PSM *phāra*= *pracura*-, cf. *phāra*- occurring in this very sense in JC., PC II and Bh., and *sphāra* in Yt ; cf. M. *phār*-= 'many, much', *phāra* is connected with Sk *sphāra*= 'abundant'

156. **Phullaṁdhaya**—73 27 6, 96 7 9 (v l. *phulliṁdhuya*-) 'a bee'.

[=*bhramara* (gl.), cf. *phullamdhua*-= *bhramara*-, 'a bee' (D. 6 85, Pāi 11) and *phullamdhaa*-= *bhramara* (Tr. 2 1 30, 12), cf. *puṣpandhaya*= 'a bee' (Yt) Derived from *phulla*-, ('flower')+-*dhaya* (from √*dhe*, 'suck'). See *phullamdhuya*- and *phulluddhaya*-.]

157. **Phullaṁdhuya**— 49 2 3 'a bee'

[*bhramara* (gl.), cf. *phullamdhua*-= *bhramara*- (PC I, II. III and Chand.); See *phullamdhaya*- and *phulluddhaya*-]

158. **Phulluddhaya**— 9 10 8 (v l. *phullamdhuya*- v.l. *phullamdhuva*-) 'a bee'.

[=*bhramara*- (gl). See *phullamdhaya*- and *phullaṁdhuya*-]

159. √**Bais** - 'to sit':

baisai (pres.3.s.) 4 1 12; *baiṭṭha*-(p.p.) 50 8 1.

[Compare PSM. √*bais*-= 'to sit' and *baiṭṭha*=*upaviṣṭa* (H 4 444), illustration 4); cf. √*bais*- occurring in this very sense in JC., NC. and Bh. For N.I.A. derivatives see ND. *baiṭhanu*= 'to sit' √*bais*- is derived from Sk. *upa*+*viś*-, 'to sit'.]

160. **Baladda**- 12 5 12, 51 17 6, 94 2 8 'bull'.

[=*balīvarda*—(gl.); cf. PSM. *baladda*-(D), *balidda*—(D)= 'a bull', cf.

baladda= 'bull' (NC); cf. G. *baḷad*='a bull'. Alsdorf connects *baladda*- with **balaṁda*-. See *valadda*-.]

161. **Bālimaḍḍa**— 25 18 11 *balımaṁda*-), 78 19 33 (v. l. *valavaṁḍa*- v. l. *valıvaṁḍu*), 80 4 13 (v. l. *bali maṁḍa*), 81 9 5 (v. l. *balımadda* v. l. *valımaṁda* v. l. *balımadda*), 88 20 12 (v. l. *balımaṁdae*) 'by force, violently, forcibly'.

[=*balātkāreṇa* (gl.); at 78 19 33 *balı*–is glossed as *balavat* and *madda* as *balātkārena*, cf *balamaddā*, *balāmodı*=*balātkāraḥ*, 'violence, force' (D. 6 92, Pāı. 487, Tr. 2 1 30, 111), Trıvikrama explains the etymology of *balāmoḍı* as- "*balāt mudyate ıtı*"; cf. *balıvaṁda*- occurring in this sense in NC. and Bh, *valımamda*—in PC. I, II, III, *balāmodı* in Can'dralekhā and *balāmoṭıkayā* in Up. K.; cf. M. *band*=- 'a rebellious commotion'. *balımadda*- is perhaps connected with Sk. *bala*-+*mṛd*-.]

162. **Buḍḍha**—84 3 3 'old, aged'.

[Compare PSM. *buddha*=*vṛddha*-, 'aged'. Derived from Sk. *vṛddha*—.]

163 **Buṁdha**—8 7 10 'a root'

[Vaidya renders it with *mūla*-; cf. PSM. *buṁdha*= 'the root of a tree' (H. 1 126); cf. M. *bundh*-, 'the stalk or lower end (of trees or plants)'. Connected with Sk *budhna*-; cf MW. *budhna*= 'lowest part of anything (as the root of a tree etc.)' (RV). See Pischel § 74.]

164. **Bharoli**- 65 10 4 'ant-hill'.

[=*valmīka*- (gl.); the relevant passage is - "*khajjaı bahuyahĩ bhariya-bharolıhĩ*, *vısaharu visadāruṇu vi pipīlıhĩ*"- 'a serpent even though terribly poisonous is eaten off by numerous ants filling up the anthills'; PSM. does not note it. Compare G. *bharoḷ*= 'swollen marks on the body when beaten'. *bharolı*- is perhaps connected with Sk. *bhara*-+-*olı*-]

165. **Bhalla**- 1 5 13, 4 5 7, 11 5 4, 11 27 13, 11 31 12, 16 14 13, 21 4 14, 23 3 17, 25 2 13, 26 3 17, 33 11 13, 35 14 2, 57 9 8 'good, beautiful, respectable'.

[=*ramya*-(gl); cf. PSM. *bhalla*-= *uttama*, *śreṣṭha*-(H. 4 351); cf. *bhalla* occurring in this very sense in JC. at 2 32 1 and NC., cf. MW. *bhalla* (L) = 'auspicious, favourable'; For N. I. A. derivatives see ND. *bhalo*= 'good, honest, kind'. *bhalla*- is connected with Sk. *bhadra*-. See *bhallāraa*- below]

166. **Bhallāraa**— 7 17 11, 54 2 5, 71 10 10 'the best'.

[=*uttama*-(gl.); Derived from *bhalla*- (see above) +Sk. comparative suffix-*tara*-+-*ka*-.]

167. **√ Bhiḍ**— 'to confront in battle, be engaged in battle':
bhiḍai (pres.3 s) 74 3 8, 78 29 1; *bhiḍaṁti* (pres.3.pl.) 54 9 5, 74 15 2; *bhiḍesami* (fut 1.s.) 95 11 3, *bhiḍu* (imp. 2 s) 77 6 9, 78 12 2; *bhiḍamta* (pres· p.) 52 17 2, 58 20 9, 77 10 7, 82 8 5, 86 9 2, 91 14 8; *bhiḍevi* (abs.) 87 7 15, *bhiḍivi* (abs.) 82 6 6 (v.l *bhiḍavi*), *bhiḍeppiṇu* (abs.) 28 22 3, 28 35 13, 73 27 14, *bhiḍahū̃* (inf.) 60 17 10; *bhiḍi(y)a*– (p p.) 17 1 2, 23 5 2, 29 3 8, 52 1 2, 52 16 16, 54 1 2, 54 4 2, 58 18 12, 73 2 7, 76 7 26, 78 7 5, 78 24 4, 83 22 5, 88 1 2, 92 3 1, 99 19 18.

[=*yuddhaṁ karoti*, *sangrāmam kuru*, *yuddhaṁ kartum* (gl), cf. PSM. √*bhiḍ* (D)= 'to fight'; cf. √*bhiḍ*– occurring in this very sense in JC., NC., KC., PC. I, II, III and Bh; for N.I.A derivatives see ND. *bhiṛnu*= 'to put on (especially weapons or armour), gird on, strap on'. See *bhiḍana* and √*abbhiḍ*–.]

168. **Bhiḍaṇa**— 78 19 18 'confronting or encountering in battle'
[Compare PSM *bhiḍana*(D.)= 'battle' See √*bhiḍ*– and √*abhiḍ*–]

169. **Bhiṁḍimāla**— (v.l.*bhiṁḍamāla*–) 12 18 6, 76 7 25 'a kind of weapon, a javelin'.

[=*golāgophaṇī* (?), *gophaṇī* (gl), cf PSM. *bhiṁḍimāla*, *bhiṁḍivāla*=*śastra-viśeṣa*–(H. 2 38), cf. *bhiṁḍimāla*–occurring in this sense in PC I From the gloss on MP in appears that *bhiṁḍimāla* is a weapon, which is combination of '*gulel*' and '*gophan*'. The word *bhiṁḍimāla*– is connected with Sk. *bhiṇḍimāla*– and *bhiṇḍipāla*–, cf MW *bhiṇḍipāla*– v l *bhindapāla*– *bhiṇḍimāla*–, *bhiṇḍamāla*, *bhiṇḍimāla*= 'a short javelin or arrow thrown from the hand or shot through a tube (others 'a stone fastened to a string' or 'a kind of sling for throwing stones)' (MBh.) See Pischel § 248 For the words *golāgophaṇī* and *gophaṇī* given in the gloss see Appendix. See *bhiṁḍivāla*- below]

170. **Bhiṁḍivāla**—78 7 12, 93 23 14 'a kind of weapon, a javelin'.
[See *bhiṁḍimāla* above.]

171 **Bhiṁbhala**—71 9 3 (v l, *vembhala*) 'perplexed, agitated, distracted'.
[=*vihvala*-(gl), cf. PSM *bhiṁbhala*–, *bhibbhala*–= *vyākula*–(H. 2 58), *bhiṁbhala* is derived from Sk *vihvala*– See Pischel § 209. See *bhembhala*– and *veṁbhala*–.]

172. **Bhukkhāmāra**— 5 19 3 'death caused by starvation'.
[*kṣudhāmari* (gl), PSM does not note it, cf. *bhukkhā–māra*=*bubhukṣā–māra* (PC.I) cf *palayamāri*– occurring in NC. (7 5 1 & 8 4 3). Connected with Sk. *bubhukṣā*+*māra*–, cf. MW. *māri* (L)= death, pestilence'.]

173. **Bhembhala**— 34 10 7 (v.l. *vembhala–*), 53 5 9 (v.l. *vimbhala–*) 'agitated, distressed'.

[=*vihvala–* (gl.); the gloss loosely renders *bhembhala–* at 34 10 7 with *bhayānaka–*. The relevant expression here is – " *bhīru–bhembhalaṁ*" which means 'unnerving the cowards'; cf. PSM. *bhembhala–= vyākula–*. See *vembhala–* and *bhimbhala–]*

174. **Bhesai**— 38 8 6, 65 7 2, 69 4 7 'the preceptor of gods.'

[=*bṛhaspati* (gl) The relevant passages are –1) " *jaṁ vannahu bhesai vi na sakkai* " (38 8 6) – 'even Bṛhaspati will not be able to describe her' 2) " *āyau bhesai aṁgārau sani* " (65 7 2)– 'there arrived Bṛhaspati, Aṅgāraka and 'Śani' and 3) " *je buddhii jittau bhesai* " (69 4 7) –'Bṛhaspati was conquered by him with his intellect'. PSM. does not note it. *bhasei* is connected with Sk, *bṛhaspati*.]

175. **Maḍaya**—4 7 13 'a dead body, a corpse'.

[=*mṛtaka–* (gl.); cf. *mada–=mṛta–*, 'a corpse'. (D·6 141) and *madaya–= mṛtaka* (Pāī 420, H I 206). cf. *madaya–* occurring in this very sense in JC (4 16 11), PC. II; cf. G. *maḍū* , M. , Koṅ. *made=* 'a corpse, a dead body'. Connected with Sk *mṛtaka–=* 'dead'. See *maḍaulla–*.)

176. **Maṁṭha**— 12 5 25 (v.l. *saṁṭha–*) 'made even, polished'.

[The relevant passage is – " *visamāi mamṭhāi viṁjhovakamṭhāi* " – 'the regions at the foot of the Vindhya mountain which are uneven and made even or plain' Though the gloss gives *nimnonnatāni* as the rendering of *mamṭhāi*, it is likely that this may be the paraphrase of *visamai* and *mamṭha–* may mean *mṛṣṭa=* 'polished, made even'. This view finds support from JC – 3 1 13 where *uvakaṁṭha–* is qualified by *maṁṭha–*. There also, following the editor, we can take *maṁṭha—* in the sense of *mṛṣṭa=* 'polished, made even' So the expression *mamṭhuvayaṁṭhaesa*" (JC. 3 1 13) would mean 'the region adjoining (the river) made even' Compare *maṭṭha—=mṛṣṭa*—(Pāī. 15). *maṁṭha—* is derived from Sk *mṛṣṭa—=* 'polished' See *a–maṁṭha–*.]

177. **Maṁthaa**— 12 11 2, 85 6 3 'a churning stick'.

[=*ravikā* (gl.). cf. PSM *maṁtha–=* 'a churning rod'. Connected with Sk. √*math–*, √*manth=*. 'to churn'. cf. MW. *mantha–*, *manthā–=* churning stick', For the word *ravikā* given in the gloss see Appendix.]

178. **Marāla**— 15 7 5, 15 11 9, 17 12 5, 23 9 6, 33 8 6, 34 7 2, 78 3 7a) 'a swan, a flamingo'.

[=*haṁsa*(gl.). At D. 6 112 Hemacandra considers *marāla–* in the sense of *hamsa–*, 'swan' to be a *Deśī* word on the authority of Śātavāhana;

cf. *marāla-*= *hamsa* (Pāi. 59); cf. *marāla-* in this sense occurring in JC. Connected with Sk. *marāla-*; cf. MW. *marāla-*= 'a kind of duck or goose or flamingo' (Kāvya literature).]

179. **Marālī**— 17 12 5 'a female Indian crane'.

[Compare *marālī*= *sārasī*, 'the Indian crane' (D 6 142). Connected with Sk. *marālī-*.]

180. **√Malh**— 'to rejoice, to move sportively and joyfully':

malhamta-(pres. p.) 72 3 2, 75 5 2.

[=*harṣamāṇa* (gl.). cf. *malhaṇa*= *līlā*, 'sport, play' (D 6 119), cf. √*malh-* occurring in this very sense in PC. II, Bh., cf. G *mahāl-vū*= 'to walk about completely free from care, to participate in and enjoy rejoicings √*malha-* is derived trom Sk. *madra-*, 'joy, happiness'. See √*aimalh-* and *malhana-*.]

181. **Malhaṇa**— 29 25 5, 72 9 4 'sportive, joyful and graceful movement or gait'.

[=*madagamana-*(gl). The relevant expressions are -1) "*malhana-gai*" (29 25 5) - 'having a graceful, sportive gait' and 2) "*malhana-sīliya*" (72 9 4) - 'having a sportive, joyful and graceful movement': cf. *malhaṇa-* in this very sense occurring in PC. III See √*malha-* above.]

182. **Masirehā**— 46 2 14 'the beard, the moustaches'.

[=*śmaśrurājiḥ* (gl); the relevant passage is - "*nau masirehā bhūsanu*"- 'nor adorned with beard and moustaches', cf. *massu-* and *māmsu-*= *śmaśru-*, 'the beard and moustaches' (H. 1 26); connected with Sk. *smaśrulekhā-*. See *māsura-*.]

183. **Maheli**— 7 24 17, 16 25 14, 32 3 3, 32 17 1, 51 2 2 'a lady'.

[=*strī* (gl.). cf. *mahelā*= *strī*, 'lady' (H. 1 146) cf. *mahelī* occurring in this sense in JC., cf. H. *meharī*= 'woman, wife' Connected with Sk. *mahilā-*, 'lady'.]

184. **Māiṁda** — 13 2 8, 71 13 2 'the mango tree'.

[*āmra-vṛkṣa-*(gl.); cf *māimda-*, *māyamda-*= *āmra-*, 'the mango tree' (D. 6 128. H. 2 174; Tr. 1 2 109, 6, Pāi. 369) Derived from Sk. *mākanda-*; cf. MW. *mākanda*= 'the mango tree' (Kāvya literature). See *māyamda-*.]

185. **Māucchiya**— 65 18 1 'mother's sister'.

[*mātṛṣvasā* (gl.); cf. *māucchā-*= 'mother's sister' (H 2 142, Tr. 2 1 98; Pāi. 867), cf also *māusiā*= *mātṛṣvasā* (Pāi 867, Tr. 2 1 98), cf. *māucchiyā*= 'mother's sister' (JC 3 9 9) cf. M., Koṅ *māuśī*, Hi. *mausī*= 'mother's sister'. Connected with Sk. *mātṛṣvasṛ-*. See Pischel § 148.]

186. **Māyaṁda**— 1 3 7, 10 9, 1 14 7, 20 5 8, 28 14 1, 39 1 6, 69 4 3, 83 9 7, 99 13 12 'the mango tree'.

[=*āmra*-(gl.). cf. *māyaṁda*-= *āmra* (NC.). See *māiṁda*-.]

187. **Māsura**— 65 13 6 'the beard'.

[=*śmaśru* (gl.); cf. *māsurī*= *śmaśru*, 'beard' (D. 6 130; Pāi. 237). cf. *māsurī*=*śmaśru* (PC. II). cf. MW. *māsurī* (L)= 'a beard'; cf. also Ta. *masir*-, 'the beard'. *māsura*- is connected with Sk. *śmaśru*-. See *masirehā*-.]

188. **Miṇai**—64 4 13 'Menakā, name of an Apsaras'.

[*menakā devānganā* (gl.); PSM. does not note it. *minai* occurs at NC. 5 9 3 where it is rendered by the editor with *manyate* or *mimite* with a query [1]. But *menakā* suits the context very well. *mīnai* is connected with Sk. *menakā*, Pk. *meṇai*- becoming *mīnai* is peculiar to Apabhraṁśa.

189. √**Muḍ**— 'to break, to destroy'.

muḍiya—(p p.) 12 15 8.

[=*bhagna*-(gl.), The relevant expression is "*muḍiyālāna*- *khaṁbha*"- 'the broken tying post of the elephant' ; cf. PSM. √*mod*-= *bhañj* , 'to break'. cf, √ *muḍ*-. 'to break, pulverize' (JC). Derived from comparatively late Sk. √ *muṭ*-, 'to crush, break, grind '. See √ *moḍ*-.]

190 **Melaa**— 32 2 8, 33 3 8 'a gathering, an assemblage, a group'.

[Vaidya renders *melaa*- at 33 3 8 with *samūha*-; cf. PSM. *melaya*-= 'a gathering' and *melī*= *saṁhati*, union, meeting, a group' (D. 6 138). cf. G. *meḷo*, M. *meḷā* 'a concourse of people, a gathering or an assembly'. Connected with Sk. *melā*, an assembly'.]

191. **Melāvakka**— 32 24 4 ' a union',

[*melāpaka*- (gl.); Vaidya renders it with *saṅgama*- Derived from Sk. *melāpaka*-.]

192. **Moya**— 71 13 3 'plantain-grove'.

[*kadalīvana* (gl.); cf. PSM. *moā*= 'plantain tree'. Connected with Sk. *mocā*-, 'the plantain tree'.]

193. √**Moḍ**— 'to break, twist, crush, destroy':

moḍai (press. 3.s) 16 9 4; *moḍi(y)a*-(p.p.) 40 9 8, 59 12 7, 75 6 4, 78 20 6, 79 11 8, 85 12 14, 85 13 4, 91 15 4.

[=*bhagnapṛṣṭīkṛta* (gl.); cf. PSM.√ *moḍ*-= *bhañj*-, 'to break', cf. √ *moḍ*- occurring in this very sense in JC., NC. PC, I, PC. II, Bh., cf. √ *muṭ*- 'to crush, grind'. (Tri. III). For N.I.A. derivatives see ND. *mornu*= 'to bend, to twist'. Derived from Sk √ *muṭ*-, 'to crush, break, grind'. See √ *muḍ*-.]

1. See NC. Jain, H., Karanjā, 1933, Glossary.

164. **Raṁgāvali** – 41 6 5, 46 2 9, 52 14 3 'auspicious decorative designs drawn on the floor generally at the entrance of the house'.

[PSM. does not note it. cf. *raṁgāvali*– occurring in this very sense in JC. (1 22 7), NC., PC. II; cf. M. *rāngoḷi*, G. *rangoḷi*, Koṅ. *rangoli*= 'a line or figure drawn before an idol or on the floor with a powder made by pounding particular soft stones.' Connected with Sk *ranga+āvali*.]

195 **Raṁjaṇa**—5 19 11, 93 2 4 'an earthern water jar'

[=*alañjara*–, *aliñjara*–, *jalabhājana*–, *alañjala*–(gl.), cf. *ramjana*-=*ghaṭa*–, 'a pot' and *kunda*– 'a basin or bowl' (D 7 3, Tr 3 4 72, 836, Pāi. 683); cf. M *rāñjan*–= 'a large earthern water jar. *ramjana*- is connected with Sk. *alañjara*–, **arañjana*–, 'a small earthern water–jar'.]

196. **Raṇaraṇaa**—11 18 9 'strong dislike for anything during separation, absence of pleasure arising from longings of love.'

[= *aratijanaka*(gl) The relevant expression is –" *rani ranaranai* "— in a battle causing or generating anxiety, uneasiness, torment'; cf. PSM. *ranarana*-(D)= *niḥśvāsa*–, *udvega*–, *pīḍā*–, *utkanṭhā*, *autsukya*, *rana-ranaa* occurs in SR at 131 and is rendered "*asukha (autsukya)*" The relevant passage is – " *taha anarai ranaranau asuhu asahamtiyaham, dussahu malaya–samīranu mayayanākamtiyaham*"– ' Torn by restlessness, yearning and misery, lovelorn, I found the Malaya Wind unbearable', cf. *ranaranaya*– in this very sense in Vajjā (229), KC. Connected with Sk *ranarana*–; cf. MW *ranarana*–(L)= 'a longing, desire, wish, regret (for a lost object)' and Apte *ranaranaka*–= 'longing, anxiety, anxious regret for some beloved object' (Mālatimādhava, Uttararāmacarita). But the word appears to be of Prakritic origin We cannot suggest corresponding Sk. root to which it can be traced]

197 √**Rah**— 'to conceal, be covered'

rahami (pres.1 s) 2 4 11, *rahamti* (pres 3 pl.) 40 9 7, *rahi*(*y*)*a*–(p p.) 15 12 4, 77 8 9, 82 4 11, 91 19 12.

[=*gopayāmi*, *rundhanti*, *ācchādayanti*, *chādita* (gl.); cf. PSM *raha*–=*pracchanna*–. Connected with Sk. √*rah*–=√*gup*– (the root from which *rahas*–, 'secrecy' is derived).]

198 **Rahaṭṭa**—27 1 4 'a wheel or machine for raising water from a well'. [cf. PSM. *rahaṭṭa*–= *araghaṭṭa*, cf M *rahāṭ*–= 'a machine (composed of two wheels connected by a beam) for drawing water' · cf. Kan *rāṭe*= 'a wheel (fixed at the top of the well) for drawing water'. Connected with Sk. *araghaṭṭa*–.]

199. **Rāsa**— 12 11 15 'a kind of dance in which the dancers go round and round holding each others hands and singing'.

[cf. PSM. *rāsa*=, *rāsaka*– and *rāsaga*–– in the above sense. At D.2 38 Hem. equates *kuddaṇa*- with *rāsaka*–; cf *rāsaka*– occurring in this sense in Br K.; cf G. *rās*–= 'a circular dance accompanied with singing'. Connected with Sk *rāsa*–: cf MW *rāsa*–= 'name of a particular rustic dance practised by cowherds (especially) the dance practised by Kṛṣṇa and the Gopīs' (Harivaṁśa) and *rāsaka*–= 'a kind of dance' (Harṣacarita).]

200. **Riṭṭha**— 2 11 3 'any public calamity (as an earthquake, eclipse etc.)'.

[=*utpāta*- (gl.); cf. PSM. *riṭṭha*-(D)= *ariṣṭa*–, *durita*–, 'misfortune'; cf. also *riṭṭha*–= *ariṣṭa* (Tr. 1 2 109, 10) Derived from Sk. *ariṣṭa*–.]

201. **Rūha**— (?) 73 12 7 'the bank, the shore'.

[=*taṭa*—(gl.). Is it some scribe's mistake for *tūha*– which is known in the sense of *tīrtha*– in Pk literature ? It is well-known that *ru*– and *tu*– are mistaken in manuscripts. The relevant passage is– " *pavāla-mkurukkera-rāhilla-rūho* "— '(the ocean) having the shore beautified on account of the heaps of coral- sprouts'. *rūha*– occurs at JC 3 3 13 in this very sense. The relevant expression is – " *rūhatthalaṁ relliyaṁ*"– 'the bank was flooded' In Kaṁsavaho *rūha*– occurs at 4 48. The editor has taken it in the sense of 'a dam' *(rodhas)* and has suggested that it may be a wrong reading for *tūha*= *tīrtha*–'[1]]

202. **Lauḍī**— 28 24 6, 52 15 7, 76 8 3, 77 13 11, 78 7 10, 88 5 9 (v.l. *laguḍi*) 'a club, a staff, a stick'

[=*yaṣṭi*(gl.); cf PSM. *lauḍa*-=*yaṣṭi*- and *lakkuḍa*= *lakuṭa*–, 'a club, cudgel' (D 7 19). cf. *lauḍi*- occurring in this very sense in NC., PC. I, II, Bh. and *lakuṭa*– in Br. K. See ND. *lauro*= 'stick, walking stick'. Connected with Sk. **lakuṭi*–; cf. MW. *lakuṭa*–= 'a club' (Āpastamba Sūtra).]

203. **Lakkaḍa**— 85 5 4 (v.l. *lakkuḍa*–) 'wood'.

[cf. *lakkuḍa*–= *laguḍa* (Tr. 1 3 105, 39); cf. *lakkaḍa*–= *kāṣṭha* (PC. III); cf. G. *lākaḍũ*, M. *lākuḍ*–= 'wood, timber'. See ND. *lauro*= stick' Connected with Sk. *lakuṭa*–.]

204. **Laggaṇakhaṁbha**— 3 6 14, 5 19 6 'a supporting pillar'.

[=*ādhāra* (gl.); PSM does not note it; cf. *laggaṇakhaṁbha*– in this very sense occurring in PC.I, PC. II; cf. *laggana–taru* occurring at NC. 6 12 10. Derived from *laggaṇa*– (=Sk *lagna*+suffix–*na*–) and *khaṁbha*– (=Sk. *skambha*– 'support, prop').]

1. See Kaṁsavaho, Upadhye, A.N., Bombay. 1940, notes, p.210.

205. **Laḍḍuya**— 91 21 10, 91 22 5 'a sweet-meat ball'.

[=*ladduka*–, *modaka*– (gl.); cf. PSM. *laḍḍua*–=*modaka*; cf. *ladduka*– occurring in Bṛ.K., and *laṭṭuga*– in Sam. K.; cf M. *lāḍu*, Hi. *laḍḍu*= 'a sweet-meat ball. Connected with Sk *laḍḍuka*–, 'a kind of sweet-meat'.]

206. **√Lal**— 'to loll or wag, to dangle, .

lalāviya– (caus. p.p.) 17 1 1.

[Vaidya renders it with *prasārita*–; the relevant passage is– "*karavāla-lalāviya-jīhaho*– 'of those moving the tongue to and fro in the form of the sword' PSM. does not note it. cf. √*lal*– occurring in this sense in PC. I, KC. (8 18 10), and JC. (3 16 4 & 4 7 5) Connected with Sk. *lala*–; cf. MW *lala* (W)= lolling, wagging' and *lalanā*= 'the lolling or moving the tongue to and fro' (Mārkandeya Purāṇa).]

207. **Liha**— 2 16 6, 58 18 1 'a line, a streak'.

[=*rekhā*– (gl.); cf. PSM *līha*–= *rekhā*–; cf. *līha*– occurring in this sense in PC. III, Bh. and *līhā* in Bṛ. K.; cf. Hi. *līk*–= 'a mark, a line, a track' and G. *līṭī*= 'a line.' Phonologically the word is to be connected with Sk. *lekhā*–, Pk. *lehā*– 'a line, streak', rather than *rekhā*–,]

208 **Lulāyaya**— 25 6 6 'a buffalo'.

[=*mahiṣa*– (gl), the relevant passsge is - "*kūrāri-lulāyaya-pumdarīu*"– 'the cruel enemies like the buffalo and the tiger.' PSM. does not note it. Connected with Sk. *lulāpa*–; cf. MW. *lulāya*–, 'a buffalo' (Bālarāmāyana) and *lulāpa*–= 'buffalo' (Harsacarita)]

209. **Lhukkha**— 9 1 14 'not greasy,'

[The relevant passage is – ' *sukkhu lhukkhu sauvīrabbhukkhiu*" - 'dry, grease-less and sprinkled with sour gruel'; cf PSM *lukkha*–= *rukṣa*–; cf. G. *lūkhũ*= 'not greased, unrelishable, unsavoury.' Connected with Sk. *rūkṣa*–, 'dry.']

210 **Vaisaṇa**— 50 8 1 'a seat, a throne.'

[=*rājya*- (gl.); *vaisana*– initially connotes 'a seat, a throne' hence 'a kingdom.' The relevant passage is - " *vaisanai baiṭṭhu visāhaṇaṁdi* "— 'Viśākhanandi sat on the throne'. cf. PSM, *baisanaya*–= *āsana*–, 'seat'; cf. *vaisana*– occurring in this sense in PC. I, II, III and *baisanaya*– in Bh ; cf. G. *besṇũ*= 'a seat.' *vaisana*- is connected with Sk. *upaveśanaka*–.]

211 **Vaṭṭa**— 23 15 14, 73 5 4, 85 24 8 'a path, a road'.

[=*mārga*- (gl.); cf. *vaṭṭa*–= *panthāh*, 'road' (D. 7 31); cf. M.; Koṅ *vāṭ*–= 'a road, path, way'. Connected with Sk. *vartmā*, 'a path' with a change in gender.]

212. **Vaṇa**— 9 14 7, 12 15 2, 20 1 10, 25 9 3, 29 27 13, 72 6 9 'water.' [=*jala*– (gl.); cf. PSM. *vaṇa*–=*jala*–. Connected with Sk. *vana*–, 'water' (Naighaṇṭuka).]

213. **Vaṇṇa**— 4 17 11 'a kind of musical time or measure.'

[=*tālaviśeṣa*– (gl.). Tippana of Prabhācandra gives – "*samasta–nāṭakārtha–varṇanādvarṇa–tālah.*" cf. PSM. *vaṇṇa*–= 'the measure of a song.' Connected with Sk. *varṇa*–; cf. MW. *varṇa*–(L)= "a kind of measure (cf. *tāla*)."]

214. **Vammīsara**— 15 17 4, 18 12 8, 28 37 14, 32 5 5, 38 13 2, 40 14 9, 49 3 3, 55 9 3, 57 24 8, 65 2 2, 80 1 14, 88 2 4, 92 18 5, 96 14 15 'the god of love'

[cf *vammīsara*–= *kāma*–, 'the god of love' (D 7 42); cf *vammīsara*- occurring in this very sense in JC. (1 13 13) and Chando (4 64 1) *vammīsara*– is derived from Sk *marmeśvara*–. *marma*– occurs as *vamma*– in Pk. so *marmeśvara*– would be Pk. *vammīsara*–.]

215 **Valadda**— 9 19 5, 12 9 7 (v.l *validda*), 27 1 3, 85 13 4 (v.l. *valadda*–) 'a bull.'

[=*balivarda*–(gl.) cf PSM. *baladda*–(D)= *vṛṣabha*–, 'bull'; cf. *vala*–=*vṛṣabha*– (PC II). See *baladda*–]

216 **Vallūra**— 89 12 11 'dry flesh.'

[=*śuṣkamāṁsa*–(gl.); PSM does not note it; cf. *vallūrya*– occurring in this very sense in NC , *vallūra*– occurs at PC. III – 77 13 1 where it is rendered with *khādya-viśeṣa*– with a query. There also *śuṣka–māṁsa*- suits the context. Connected with Sk. *vallūra*–, 'dried flesh.']

217. **Vāoli**— 77 2 3 'a whirlwind, a gale, hurricane, storm.'

[=*cakravāta*, *vātyā*(gl), The relevant passage is – "*vāoli–dhūli–bahalamdhayārau*"– 'great darkness caused by the dust raised on account of the hurricane'; cf. PSM. *vāoli*–= *pavana–samūha*–; cf. *vāoli*– occurring in this very sense in PC. III and *vātula*- in Yt ; *vāoli*– is connected with Sk. *vātāvali*–, *vātāli*–; cf MW. *vātula*(L)= 'a hurricane, gale, whirlwind.']

218. **Vālāluṁci**— 52 14 1 'a fight involving pulling of hairs.'

[=*keśākeśiyuddha*– (gl.). The relevant passage is – "*vālāluṁci kariṁi jujjhejjasu visarisa–vīra–goṁdale*" – "In the fight between heroes of unequal strength, you resort to the *vālāluṁci* type of warfare'; cf. *vālāluṁci* occurring in this very sense in PC. I, PC. III. Connected with Sk. *vāla*–+*āluñc*–, 'pulling of hair.']

219. **Vāvaḍa**— 8 14 2, 30 12 10, 99 16 11 'engaged in, busy with.'

[=*vyāpṛta*(gl) cf PSM. *vāvaḍa-*= 'to be engaged in some work' (H. 1 206) cf. *vāvaḍa-* in this very sense in PC I, and *vāuḍa-* v. l. *vāvaḍa-* in NC. Connected with Sk. *vyā+pr-* 'become active.' See Pischel § 218.]

220. **Vāhiyāli**— 1 14 8, 22 7 7, 46 2 1, 93 7 2 'a highway, a riding-ground or play-groud for horses.'

[=*vāhyāli*, *rājamārga-*(gl); cf. PSM *vāhiyālī-*= 'a play-ground for horses'; cf. *vāhaliya-* occurring in this sense in PC. III and *vāhiyāli-* in Br. K., Sam. K. Tagare notes *vāhiyāli* and gives the meaning as 'training ground for elephants.' *vāhiyāli-* occurs in JC at 1 4 3, the commentator explains the word as follows – "*vāhyamārgah, vāhanānām aśvaga-jādīnām śikṣārtham parikalpitah pradeśa-viśeṣah, bāṣpadhāretyarthāntaram.*"[1] Here the second meaning given, viz, , *bāṣpadhārā*, is probably only another rendering of the Ap. expression *vāhiyāli-* looked upon as made up of *vāha-*= *bāṣpa-*, 'tears' and *āli*= 'row, stream'. Hence *bāṣpadhārā* is not to be taken as meaning 'training ground for horses' cf. MW. *vāhyāli*= 'a road for horses' (Rājataraṅgiṇī). *vāhiyāli-* is derived from Sk. *vāhya*—'beast of burden, an ox, horse etc. +—*āli*, 'track.,]

221. **Viyāla**— 9 14 11, 24 8 3, 63 7 4, 65 13 10, 80 12 5 'evening, twilight'.

[=*sandhyā* (gl.). cf. *viāla-*= *sandhyā-*, 'twilight' (D. 7 90, H. 4 377, H. 4 424). Connected with Sk. *vikāla-*. cf. MW, *vikāla-*= 'twilight evening, afternoon' (Āpastambha Sūtra). See *veyāla-*.]

222. √**Vicchaḍḍ**— 'to give up':

vicchaḍḍiya- (p.p.) 37 11 2.

[cf. *vicchaḍḍia-*= 'given up' (Pāi. 138). *vi-+chaḍḍ-*. See √*chaḍḍ-*.]

223. √**Vicchul**— 'to smear, anoint, wash away by immersing in water':
vicchuli(y)a-(p.p) 45 3 2, 64 8 2 (v.l *vicchaliya-*), 69 17 2, 71 16 7.

[=*nirmala-*, *mrakṣitam*, *abhyaktam*, *snāpita* (gl), cf. PSM. *viccholia-*= *dhauta-*, 'washed' (Pāi. 920), cf √*vicchul-* occurring in this very sense in JC. (2 8 3) and NC (glossed as *sikta-*). √*vicchol-* occurs in this very sense in Karpūramañjarī at 2 30. The editor[2] and PSM. have rendered this with *kampay-*, 'to quiver'. The relevant passage here is – "*viccholamto gaana-kuharam kamti-jonhā-jalena*" – 'washing the sky's hollow vault with the liquid moonlight of her loveliness'. Compare G. *vichaḷ-vũ*, M. *visaḷ-ṇe*, Kon *visoḷ-ce*= 'to rinse, to cleanse, to wash out'. The root *vicchul-* is connected with Sk. *vi-+chur-*, 'to smear'.

1. See Jasaharacariu, Vaidya, P, L, Karanja, Glossary, p 160
2. See Karpūramañjarī of Rājaśekhara, Konow, Sten, Harvard, 1901, Glossary.

The sementic development of the word is – 'besmear, bathe, wash by immersing in water, wash away'.)

224. **Vicchula**— 71 12 4 'pervaded with,' 'full of'.

[The word goes with *'nandana–vana'* and the members of the compound are irregular. The relevant expression is – *"saccha–vicchulucchaliya–jalakanam (naṁdanavanaṁ)"*– '(the garden) which was pervaded with clear water spraying up'. cf. PSM. *vicchuria–= vyāpta–*; cf. *vicchula–* occurring in this very sense at JC. 3 2 3 and JC. 3 16 3. At JC. 3 16 3 the expression is – *"jharaṁta–saccha–vicchulaṁbha–nijjharaṁ"* '(the garden) pervaded with springs with clear flowing water'. Here also *vicchula–* qualifies *vana–*. Connected with Sk. *vicchur–*, 'besmear', 'pervade,' and hence 'full of'.]

225. **√Viḍhapp**— 'to earn, to acquire'.

viḍhappai pres. 3. s.) 94 9 12.

[*=upārjayati* (gl.). cf. √*viḍhapp–= arj–* 'earn' (H. 4 251). cf. √*viḍhapp–* occurring in this very sense in PC I, Bh. √*viḍhapp–* is passive from √*viḍhav–*. Pischel considers it as causative from *dhā* with cerebralization as in *saddhā=śraddhā–* See Pischel § 223 and 286. See *viḍhatta–*.

226. **Viḍhatta**— 16 3 4, 88 7 7 'earned gained,'

[Compare *viḍhatta–= arjitam*, 'earned' (H 4 258). cf. *viḍhatta–* occurring in this very sense in Sam K and *viṭhapita–* in Up. K.; *viṭhapita–* appears to be a Sanskritisation of Pk. *viḍhatta–*. See Pischel § 223, 286 and 565. See √*viḍhapp–*.

227. **Viṁbhala**—59 19 6 'perturbed, agitated, distracted,'

[*=vihvala–*, *capala*(gl), the relevant passage is –' *'kaṁdā-ḍaṁbara–ḍamara–viṁbhalaṁ'*'– agitated due to the fear caused by the fury of arrows'; cf. PSM. *viṁbhala–= vihvala–*, *vyākula–*, cf. *vimbhala–* occurring in this sense in JC (2 23 1) and NC. See *bhimbhala* and *bheṁbhala–*.]

228. **Virāṇi**(?) 30 16 4 (v.l. *cirānī*-) 'averse to worldly pleasures' (?)

[For the discussion see *cirānī–*.]

229. **Virolaṇa**—38 7 3 'the process of churning'.

[*=manthanakarma–* (gl); cf.√*virol–= manth–*, 'to churn' (H. 4 121; Pāi. 555; Tr, 3 1 63); cf. *viroluna–= manthaka*(PC II). Connected with Sk. *viloḍana–*, 'churning'.]

230. **Viviya**—76 7 20 'bloomed, fully opened'

[*=vikasita–* (gl.): the relevant expression is –" *viviyānana*"– fully opened mouths'; cf. PSM. *vivaya–*(D)*=vistīrṇa–*. Connected with Sk. *vivṛta–*, 'open'.]

231. **Visa**—35 4 7 'water'.

[=*pānīyam* (gl.); cf. PSM. *visa*–= 'water'. Connected with Sk. *viṣa*–, 'water'. (Naighantuka).]

232. **√Visaṭṭ**— 'to bloom,' 'blossom,' 'be horripilated,' 'split open,' 'burst open,' disintegrate':

visaṭṭai (pres. 3.s,) 14 5 9, 18 15 5, 24 14 10, 38 6 2, 65 20 3, 77 3 6, 78 1 7, 87 17 10, 92 2 9; *visaṭṭivi* (abs.) 30 20 3, *visaṭṭa*– (p p) 14 1 14, 40 8 11 (v.l. *visaddha*–), 52 9 5, 52 14 14 73 13 4, 78 27 16, 91 8 9· *visaṭṭaa*–(p.p.enl.) 28 1 9

[=*sphuṭati*, *vikasati*, *bhagna*–, *vikasita*–, *ullasita*- (gl), at 30 20 3 *visaṭṭivi* is loosely rendered with *prakampya*. here also, 'bursting or splitting' fits the context, the relevant passage is –"*naṭṭhau bhaya-bhāvena- visaṭṭivi*"– " bursting with fright he ran away' At 28 1 9 the commentator has rendered *visaṭṭaa*– with "*prasara*–", primarily √ *visaṭṭ*– means *vi*+*kas*–, 'to bloom' and secondarily we can take it in the sense of *prasara*–, as the bud on blooming spreads itself with its petals splitting apart Compare PSM. *visaṭṭa*– (D)= *vikasita*, *praphulla* 'bloomed, blossomed', cf. √ *visaṭṭ*–= *vi*–+*kas*–, 'to open, expand' and √ *visaṭṭ*–= *dal*–, 'to split' (H. 4 176; Pāi. 810; Tr. 3 1 118), cf. *visaṭṭ*– occurring in this very sense in PC. I, II, III, Kams, *visaṭṭa*– is derived from Sk. *visṛṣṭa*–, 'opened.' See *visaṭṭaṇa*–.]

233. **Visaṭṭaṇa**—50 5 8 'bursting, splitting'.

[See √ *visaṭṭ*– above.]

234. **Vihāṇa**—20 23 11 'dawn, morning'.

[=*prabhāta*–(gl.), cf. *vihāṇa*–=*prabhāta*–, 'dawn' (D 7 90), cf . *vihānaya*– occurring in this very sense in PC. I, II, III, cf G. *vahāṇũ*, Hi. *bihān*= 'early morning, dawn, day-break'. Connected with *vi*+*bhā*–, 'to shine' and *vibhāt*–= 'shining (applied to uṣas).]

235. **√Viṇ**—'to glean', 'pick up one by one,' 'gather' :

viṇai (pres. 3. s,) 57 3 5, *viṇiya*–(p p) 15 1 9.

[=*prārthayati* (gl); the relevant passages are–1) "*kāṇaṇi kāyānamiiya viṇai*" (57 3 5)– 'picks up *guñjās* in the forest'. 2) "*viṇiya vellīhalāĩ*" (15 1 9) picked up fruits of the creepers'. PSM. does not note it. *viṇaṁta* occurs in JC. at 2 27 6 and is rendered by the editor with *vādayan*'. The relevant passage here is – "*viṇamtaĩ taru–vellī–halāĩ*"–picking up fruits of trees and creepers'; so we can take √ *viṇ*- in the same sense

1 See Jasaharacariu, Vaidya, P.L., Karanja, 1931, Glossary.

as in MP. Compare G *viṇ-vū=* 'to pick up, glean, gather'. Connected with Sk. *vi-+ci-(vicinoti)=* 'to collect, gather'.]

236. **Veyāla**—53 11 12 'evening', 'twilight'.

[=*vikālah tamah*(gl.), the relevant expression is -"*jana-mana-veyāla-haru*"- 'remover of the darkness in the minds of the people'. See *viāla*-]

237. **Vemḍha**—89 10 10 'encircling, roll, wrapping up'.

[=*veṣṭana*-(gl.); the relevant passage is -"*tana-vemḍhai vedhivi pihiya-ṇayana*"- 'surrounding with a grass bandage, closed his eyes' cf. *vemḍhiam=veṣṭitam*, 'surrounded, enclosed' (D. 7 76) For N.I.A derivatives see ND *bernu=* 'to roll, wrap up, twist round, wreathe'. Connected with Sk. vest-, 'to surround']

238. **Vembhala**—28 27 1(v.l. *vimbhala*-) 33 13 1, 52 16 11, 58 2 6, 69 20 2 (v.l vibbhala-v l. vimbhala 'agitated, perturbed, distressed'.

[=*vihvala*-(gl) See *vimbhala*-, *bhimbhala*-and *bhembhala*-.]

239. **Veruliya**—42 3 23 'Lapis lazuli'.

[The relevant passage is "*vajjahi maragayahi veruliyahim gayaṇubbhāsanu jakkhe nimmaiyau kosalapuru*" - '*yaksa* constructed Kosalapura with diamonds, emeralds and lapis-lazuli by which the sky was illuminated', cf. *verulia*-=*vaidūrya*-(H.2 133, Pāi. 266) and *velulia*-=*vaidūriyam*, 'lapis lazuli' (D 7 77) Connected with Sk. *vaidūrya*-. See Pischel § 80.]

240. **Vokka**—7 12 8, 11 24 12 'the liver, the heart'.

[=*kalijā*(?) (gl.). Vaidya renders it with *yakṛt*-. PSM. does not note the word. *Vokkaya*- occurs at JC 4 14 1. Here the editor connects it with *vṛkka*-, 'kidneys'. *vokka* may be connected with Sk. *vṛkka*- or *bukkā*- cf MW. *tukkā*-(L)= 'the heart'. For the word *kalijā* given in the gloss see Appendix]

241. **Saṁghaḍa**—3 5 25, 19 13 2, 64 4 4, 88 8 2 'a pair, a couple'.

=*yugmam*, *sanghāṭaka*-(gl.); cf. *samghāḍi*-=*yugalam*, 'a pair' (D.8 7); cf. PSM *samghāḍa*(D),*samghāḍaga*-(D)=yugma-,*yugala*-; cf. *samghaḍa*- occurring in PC II where it is glossed as *sanghaṭṭa*-; cf. Sk. *sanghaṭa*-, *sanghaṭṭa*- and Pk *ghāḍa*-, 'friendship', *ghāḍiya*-, 'friend'; cf MW. *sanghāṭikā*(L)= 'a pair, couple'.]

242. **Saṁcu(y)a**—48 8 12, 88 9 5 'dripped, oozed, leaked'.

[=*srutam*(gl.), the relevant passage at 48 8 12 is-"*nhāna-vāṇīyam sam-cuyam layāhare*" - 'the holy bath-water dripped into the creeper-bower'. cf. PSM. √*cu* = 'to drip' (H.2 77); cf *cuya*-occurring in this very sense in NC. at 1 14 1 & 5 10 21. The relevant passages in

NC. are – 1). "*nīvaı sasahara-manı-cuya-jalehı̃*(1 14 1) – 'Is cooled down by the water dripped from the moon-stone' and 2) "*ṇayana-cuyamsua-pıccam*" – 'the water of tears dripped from the eyes'. √*cu* gives us G *cu-vũ*= 'to leak', *cuvo*–= 'a leak in the roof of a house'. The sense of dripping has further developed in Hi *nıchodanā*= 'to press hard and remove water, to squeeze'. For N I A see ND. *cuhunu*= 'to drip, leak, pour through' *samcuya-* is connected with *sam*+ √*cyut*–= 'to flow, trickle, ooze']

243. **Sabalahaṇa**—22 9 11 'ablution after a death or funeral'.

[=*mṛtaka-snāna*–(gl.); the relevant passage is – "*savalahanaũ sabalahanu va dıhıharu*" – 'the applying of unguents like sandal-wood paste is as unnerving as the ablution after death'. PSM does not note it. The word appears to be made of two elements, *saba*+ *lahana*–; *saba* stands for 'dead body' and the second element *lahana*– is obscure]

244. **Sabalāhaṇa**—85 15 8 'unguent, scented paste'.

[=*vılepana*-(gl). PSM. does not note it Connected with Sk *samālambha*–= 'smearing the body with unguents'. See √*samalah*- √*savalah*– and *savalahana*–]

245. √**Samalah**—'to anoint, to smear the body with unguents' · *samalahıa*–(p.p) 6 1 9.

[Vaidya renders it with *abhılıpta* ; cf. PSM. *samālah*–= 'to besmear'. See *sabalāhana*–, √*savalah*–and savalahana-]

246. **Sarahi**—9 4 1, 55 10 3 'ocean'.

[=*samudra*–, *jaladhı* (gl.); PSM. does not note it, cf Kan *śaradhı*–= 'ocean', *śaradhı-śayana*–= *Vısnu* and *śaradhı–su'e*–= *Laksmī* *sarahı* is connected with Sk. *saras*-and *śara*–, ('water')+–*dhı*–(from √*dhā*–)]

247. **Saloṇa**—87 2 10, 92 9 7 'beautiful, splendid'

[*lāvanayukta*(gl), cf *salonī-salāvanya*–(H 4 420, illustration 3); cf *salona*– occurring in this sense in PC.I, PC.II, cf Hı. *salonā*='beautiful' and G. *salunũ*='superlatively good, excellent, fine'. Connected with Sk. *sa–lavana*–, cf. MW *lavana*-(W)='graceful, handsome, beautiful. Possibly *lavana*–goes back to *ramana*-; cf. Pk. *ravanna*–=*ramaṇīya*–]

248 **Savalah**— to anoint, to besmear' :
savalahıvı(abs)42 7 4.

[=*vılepya*(gl.); PSM. does not note it. See *savalahana*–, √*samalah*– and *sabalāhana*–]

249. **Savalahaṇa**—3 4 7, 3 18 3, 22 9 11, 41 14 3 'an unguent like sandal-wood paste, ointment'.

[=*vilepana*–, *samālambhanam candanādi*(gl.); see √*savalah*–, *samalah*–, and *sabalāhana*–.]

250. √**Sāḍ**—'to destroy'

sādai(pers.3.s.) 38 9 7 (v.l. *jhādai*), *sādi*(y)a–(p.p.) 18 6 10, 37 25 4, 53 10 4, 58 22 15, 84 9 8.

[=*sphetayati*, *nivārayati*, *śātita*-, *nivārita*(gl.), at 84 9 8 *sādiya*- is loosely rendered with *pātita*–; cf. PSM. √*sad*–= 'to destroy'; cf √*sāḍ*- occurring in this sense in PC. I. PC. II. Connected with Sk. √*śad*–, 'to kill'. See *sāda*–below.)

251. **Sāḍa**—14 5 14, 29 4 5, 99 8 5 'destroyer, annihilator'.

=*vidhvaṁsaka*-, *bhaṅga*–(gl) cf, *sāda*– occurring in this sense in NC., Bh. and *sādana*-in PC. III See √*sād*- above.]

252. **Sāhār**–'to support, maintain, console, cheer up, assure safety or protection':

sāhārai (pres 3. s.) 14 5 10, 87 8 13; *sāhārivi* (abs) 78 28 3; *sāhārahi* (Imp. 2 s) 60 17 3, *sāhāri*(y)a–(p.p) 32 5 4, 52 16 25, 77 10 9.

[*dhīrayati*, *dhīrayitvā*, *āśvāsanam dehi*, *dhīrita*, *āśvāsita*, *mābhīsita*- *ādhīrita*-(gl.) At 32 5 4 the editor has split the words as "*sā hāriya*" and given the meaning against *hāriya*–. It should be read as "*sāhāriya*–". The relevant passages are –1) *meini kaha va bhāru sāhārai*" (14 5 10) – 'The earth somehow supported the weight'; 2) '*mamdoyari ruyamti sāhārivi*" (78 28 3) – 'having consoled the weeping Mandodari"; 3) "*mamtihi kaha va kaha va sāhāriya*" (32 5 4) – "(she) was consoled by the minister with great difficulty'; 4) "*niyaya sennu sāhāriu*" (52 16 25) – 'cheered up his army'. PSM. does not record the root in this sense. *sāhāria*–occurs in NC. at 7 9 3 and the editor has rendered it with *sāvarita* and discussed the word in the notes[1] But here also the meaning 'consoled, cheered up' would suit the context. This is supported by the gloss '*dhīrita*–' on the word *sāhāria*–in NC. The relevant passage is – "*tena vi baddhau riu sāhāriu*"–'the imprisoned enemy was consoled or cheered up by him'. cf. √*sāhār*–occurring in this very sense in SR., PC. II, Bh.; cf. Hi. *sahārā*= 'support, help'. The root √*sāhār*– is connected with Sk. *sam*–+*dhāray*–.]

253. **Sīriya**—29 15 2 'rent, split, pierced, torn'.

[=*vidārita*(gl.); the relevant passage is –"*aṁgaī taru–kamṭaya–sīriyāī*–" 'the limbs were rent due to the thorns of the trees'; cf. PSM. *sīriya*–(D)=*bhagna*–. cf. *sīriya*–=*bhinna*–, 'pierced' (PC. I). Possibly connected with Sk. √*śṝ*= 'to rend' (RV)+*ita* suffix.]

1. Nāyakumāracariu, Jaina, Hiralal, Karanja, 1933, Notes, p. 201

254. **Sughaṇaghaṇai**—31 38 10 'very firmly'.

[The relevant passage is - "*tahi bamdhivi khambhi sughanaghanai*" - 'having tied him to the pillar very firmly'. *su-+ghanaghana-*. See *ghanaghaṇa-*.]

255. **Suvihāṇa**—20 23 9, 38 12 23, 41 4 30, 49 6 12, 63 2 12, 69 12 4, 99 1 12 'early morning, dawn'.

[=*prabhāta-*(gl.). cf. *suvihāna-*='early morning' (PC. I) and JC. (2 22 5); *su+vihāna-*. See *vihāna-*.]

256. **Seriha**—2 18 13, 23 5 2, 60 9 9, 62 3 5, 77 6 7 'a buffalo'.

[=*mahiṣa-*(gl), cf. *seribha-*=*dhurya-vṛṣabha-*, 'a carriage ox'; *seribho mahiṣe apītyanye-*'also 'a buffalo' as the opinion of some one else' (D. 8 44), cf. PSM. *seriha-*=*mahiṣa-*, and *serihī-*= 'a she-buffalo' (Pāi. 670); cf *seriha-*='buffalo' (JC. 3 40 14) and *sairibhī*='a female buffalo' (Yt) connected with Sk *sairibha-*= 'a buffalo' (Harṣacarita, Pālarāmāyana). See *serihī-*]

257. **Serihī**—78 15 7 (v. l. *seriha-*) 'a female buffalo'

[=*pracanda mahiṣah*(gl.); MW. *sairibhi*(L)= 'a female buffalo'. See *seriha-*.]

258. **Selimdha**—60 28 3 (v. l selemdha) 'a lotus'.

[=*kamala-*(gl); the relevant passage is - "*visa-selimdha-gamdhu agghāui*" -'having smelt the fragrance of the poisonous lotus' PSM notes *selimdha-*in the sense of *vṛkṣa-viśeṣa-*. Connected with Sk *silīndhra-*, cf. MW. *silīndhra*(L)= 'a kind of jasmine' and 'a mushroom' (Harivamśa Purāna).]

259. **Sella**—7 5 11, 12 18 7, 60 29 2, 74 4 9, 76 7 25, 87 4 8, 88 5 11 'a spear'.

[=*bhalla-*(gl); cf. *sella-*= *bāna*, 'an arrow' (D. 8 57), =*kunta* (H.4 387). Vaidya renders *sella-* at 7 5 11 with *prāsa-*, 'a dart', cf. *sella-*and *silla* occurring in this very sense in NC., *sellaga-* in PC. I, cf. *sellāselli-*, 'fight involving lances on both sides' (PC. II). Derived from Sk. *śalya-*, 'lance, spear' (RV); cf. also MW. *śalya*(L)='an iron crow-bar'.]

260. **Somāla**—25 6 10, 69 24 11, 71 8 12, 85 3 12 'delicate'.

[=*komala-*(gl.); cf. *somāla-*= *sukumāra-*(H. 1 171; Pāi. 156), cf *somāla-* in this very sense at JC. 1 17 15, 4 2 3. cf G *suṽāḷu*=' soft,smooth' and M *somaḷ-*= 'tender'. Connected with Sk. *sukumāra-*. See *somāliya-* and *somālī-*. Alsdorf gives *saumya+* suffix *āla-*.]

261. **Somāliya**—(fem.) 84 3 8 'delicate'.

[compare *somāliya*- occurring in NC. in this very sense. See *somāla*- above and *somāli*- below.]

262. **Somāli**—(fem.) 90 9 6 'delicate'.

[See *somāla*- and *somāliya*-.]

263. **Hamsa**—38 20 11 'an anklet'.

[=*nūpura*-(gl.), cf. PSM. and Pāi 261 - *hamsaya*- =*nūpura*-; cf. PSM. *hamsala*-(D)=*ābhūṣana-viśeṣa*-. Connected with Sk. *hamsaka*-, 'an ornament for the feet or ankles (said to be formed like a goose's foot)' (Śiśupālavadha).]

264. **Hatthiyāra**—52 10 4, 70 17 10 'a weapon, a tool, an implement'.

[=*āyudha*(gl.); the relevant passage at 70 17 10 is - "*jahi ṇa vahai ṇiya-kara-hatthiyāru*" - 'where one does not carry a weapon in one's hands.' PSM. records the word *hatthiyāra* as *deśī* and gives two meanings to the word -1) *śastra*-, 2) *yuddha*-. But the passages cited for the second meaning, do not support the same. In the first passage - "*tā uṭṭhehi sampayam karehi hatthiyāram ti*" which clearly means, 'take up arms' while "*hatthiyāra-karaṇam*" in the second passage means the same thing, namely, 'taking up arms'. Thus in both the passages *hatthiyāra*-has the usual sense 'weapon'. So there is no evidence for the second meaning 'battle'. Hence it should be dropped. Compare *hatthiyāra*-in this very sense occurring in Bh., PC. III. For N.I.A. derivatives see ND. *hatiyār*= 'tool, implement, weapon'. Turner connects it with **hasta-kāra*-, Sk. *hasta-kāryaḥ*= 'done by hand', Pk. *hattha-kammam*= 'handiwork'.]

265. **Humdaho**—3 14 20 'accept it', 'take it'.

[=*gṛhāṇa bhoḥ*(gl.). The actual expression is - "*humdaho-payacchiehĩ*" qualifying "*sāyakumbha-kumbhaehĩ*" in line 22. The commentator renders "*humdaho-payacchiehĩ*" as "*grahāṇa bhoḥ' ityevam bhaṇitvā pradattaiḥ*". Accordingly the translation would be - "(with golden pitchers) passed on with the words, 'Oh you take this!'" According to this interpretation *humda* would be Imperative 2nd person singular form of a root *humd*-, 'to take'. PSM. has not recorded such a word. The word appears to be strange, and it is not unlikely that '*humdaho*' might be standing for '*hamdaho*' and '*hamda*' derived perhaps from Sk. *hanta*, is recorded by Hemacandra in his grammar at 2 181 as an Indeclinable partice with the sense of 'you take it'. A cross-reference to this is given by Hemacandra in his commentary on D.8 59, Compare Sk. *hanta bhoḥ*.]

266. **Heṭṭhāmuha**—3 15 8, 5 2 13, 11 13 4, 73 1 13, 76 4 6 'with face hung downwards'.

[=*adhomukha*(gl.); cf. PSM. *heṭṭha*-=*adhas*-(H. 2 141); cf. *heṭṭhā-muha*- occurring in this sense in PC. I, II, KC., Bh.; cf. G. *heṭṭha*-='down' and M. *heṭhā*= 'inferior'. See Pischel § 107. Connected with Sk. *adhas*. See *heṭṭhima*- below.]

267. **Heṭṭhima**—11 22 11 'lower' downward'.

[copare PSM. *heṭṭhima*-=*adhastana*-(H.2 163); cf. *heṭṭhima*= 'downward' (Sam. K.). See *heṭṭhāmuha*-.]

2. TADBHAVAS WITH SPECIALISED OR CHANGED MEANING.

268. **Akka**—24 13 7 'the fluff of Calotropis Gigantea.'

[=*arkapicu*, *arkatūla*-(gl.). cf. PSM. *akka*-= 'the Calotropis Gigantea tree' and *akka-tūla*-= '*āk kī ruī*.' cf. *arka*- in this sense noted in the Supplement to J.O.I., Baroda, vol.X no. 2. p. 105. Helen Johnson notes *arka*- on page 351 of Tri. II in the sense of 'the red-flowered Calotropis gigantea, the swallow-wort' and adds as follows: "Its most common vernacnlar names are *āk*, *ākanda*, *madār* and *rui*. Its fluff, *arkatūla*-, is an illustration of something easily blown about." Burrow illustrates *arka*- as a Dravidian loan and compares it with Ta. *erukku*, Mal. *erikku*; Kan. *erke*, *ekke*, *yakka*, Tu. *ekkamāle*, *ekkame* in the same sense as above.[1] Kittel also considers *arka*- to be of Dravidian origin in view of the fact that the plant is common over the whole of South India and its name in the mouth of all the people.[2] cf. also Kan. *ekku*= 'to dress cotton and *ekke*, *erke*= Calotropis Gigantea tree.']

269. √**Acch**—'to be, to live, to remain'.

acchahi (press 2. s.) 65 13 8; *acchai* (pres. 3. s.) 30 12 11, 30 19 4, 60 7 1; *acchahū* (inf.) 30 11 9.

[PSM. connects √*acch* with *ās*-(H. 1 214). Turner (ND. s. v. *chanu*) connects it with Sk. *ā* +*kṣi*-, 'abide' and not 'to be or to live'; cf. √*acch*- occurring in the above sense in JC. (2 6 5), NC., KC., PC. I, II., cf. G. *che*= 'is,' etc.]

270. **Abbhapisā(y)a**—3 15 6, 59 2 4, 79 10 6 'Rāhu, name of a demon who is supposed to seize the sun and moon and thus cause eclipses.'

1. See Burrow, Sanskrit Language, p. 380.
2. See Kannaḍa-English Dictionary, Kittel, F. Preface.

[=abhra-piśāca-, rāhu- (gl.); cf. abbhapisāa-= rāhu (D. 1 42, Pai. 38; Tr. 3 4 72, 432); PSM. notes aṁbupisāsa-= rāhu, quoting from Gāthā Saptaśati; cf. abbhapisāa- occurring in this very sense in PC. II; cf. MW. abhra-piśāca- or abhra-piśācaka(L)= "sky-demon; name of Rāhu (the descending node personified,")]

This is a good Tatsama-word. It is a metaphorical expression or epithet for Rāhu.

271. **Amayaruha**—67 5 1 'the moon.'

[candra- (gl.); cf. amayaniggama-= candra-, 'the moon' (D. 1 15, Tr. 34 72, 665); cf. PSM. amayakuṁḍa= 'moon.']

It clearly goes back to Sk. amṛta-ruha-, which is comparable to Deśī "amayaniggama-" (<Sk. amṛta-nirgama-), 'that from which nectar rises, source of nectar' and recorded at D. 1 15 in the sense of moon'

272 **A-maṁṭha**—91 15 4 'unattractive.'

[=a manojña- (gl); Alsdorf notes amasṛṇa- also, besides a-manojña- in the gloss. Here a-maṁṭha- qualifies kaṁṭha-kaṁṭha-' the neck of the swine.' mamṭha- in the sense of śaṭha-, 'rogue' or bandha-, 'bond' noted at D. 6 111 does not suit here. Here maṁṭha-can be connected with Sk. mṛṣṭa-, 'polished,' and a-maṁṭha-, unpolished' or 'rough' i.e., 'unattractive or uncouth.' Compare su-maṁṭha- occurring in NC. at 9 22 10 where it is glossed as ghuṇṭārita-. For the word ghuṇṭārita- given in the NC. gloss see Appendix. See maṁṭha-.]

In NC. su-maṁṭha qualifies kirāda-putta- 'the merchants' sons' and maṁgala-kalasa-, 'the auspicious water jars' (used for coronation bath). Here the context is the description of coronation described by means of paronomastic adjectives. sumaṁṭha- as applied to kirāṭa-putras can be taken to mean su-śaṭha-, 'great cheats' on the strength of D. 6 111. As applied to maṅgala kalaśas, su-maṁṭha- can be taken in the sense of 'well-polished.' (Sk. su-+mṛṣṭa-); cf. Pāi. 15 maṭṭha-= mṛṣṭa-, 'polished.'

273. **Aṁbā**—65 18 6 'mother's younger sister.'

[=laghumātā-, mātṛśvasā- (gl.); PSM. and MW. know the word in the sense of 'mother' only.]

274. **Aṁbila**—90 19 1 (v. l. eṁbila-) 'a kind of gruel.'

[kāñjikāhāra-(gl.). The relevant passage is – "acchacchaṁbileṇa bhuṁjaṁtī aṇavarayaṁ suriṇiyā"- 'quite exhausted she was feeding on very thin or dilute sour gruel.' The word is not noted by PSM. in this sense. Compare Kan. aṁbila-= 'a kind of pap or porridge made of jaḷa or rāgi to which buttermilk (also tamarind) is generally added.' Gīrvāṇapa-

damañjari of Varadarāja (circa 1600–1650 A.D.) notes *amlānnam* in the sense of 'rice cooked with tamarind or any such sour ingredient'.[1] Compare *āyambila-*, *ambila-* is connected with Sk. *amla-*.]

275. **Aliḍhaī**—86 4 3 'with ease, easily, without much effort.'

[=*akleśena* (gl.); the relevant passage is – "*kamalāī aliḍhaī teṇa khuḍiyaī*"– 'he plucked the lotuses with ease'; PSM. does not record this word; cf. *āliḍhaya-* occurring in PC. II.]

āliḍhaya- occurs at 26 9 9 in PC. II; no meaning has been given in the Index. But if we take this *āliḍhaya-* to be the same as our *aliḍha-*, then the meaning of the Paumacariu passage becomes clear. The relevant passage is - "*vaiṭṭhu Janaddanu āliḍhae mamce ravannae*" (PC. II 26 9 9)- 'Janārdan sat on the beautiful platform with ease.'

aliḍhai occurs twice in KC.; the editor gives *alīka*-as the general meaning.[2] But here also the same meaning, namely, 'easily, with no effort, with ease' fits well.

aliḍhaī occurs at 10 2 5 in Bh., and the editor has given 'quickly' as the meaning.[3] But here too, the meaning 'easily, with ease' fits the context. Alsdorf connects *aliḍha-* with *ariṣṭa-*= 'unhurt, safe'; cf. √*riṣ-*= 'to be hurt or injured, suffer wrong.'

276. √**Ukkoa**— 'to excite or evoke (love)':

ukkoiya- (p.p.) 4 14 11, 30 10 7, 76 9 13, 82 1 8, 84 12 3.

[=*prādurbhūta-*, *utpādita-* (gl.); cf. PSM. *ukkoiya-*= *utkopita-*; cf. √*ukkoy-* occurring in this sense in JC. (2 23 5) and √ *ukkov-* in PC. II.]

The word is used in and is confined to the context of *kāma-*, 'emotion of love.' cf. *ukkoiya kāma* (MP. 4 14 11, 30 10 7, 84 12 3), *ukkoiya mayaṇa-* (MP. 76 9 3) and *ukkoiya mana- mayaṇa* (MP. 82 1 8). cf. *ukkoiya-mayana-* occurring at JC 3 23 5 In SR. also *ukkoiya-* is used in the context of a lady in love. The expression *mayanukkoiya-*= *madana utkopanaśīla* can be rendered as – 'who is an instrument in exciting passion,' So 'to evoke or excit (love)' (and not merely produce or reveal) should be the correct shade of meaning. Compare *ukkova-*, *ukkoyaṇa-* and *ukkovaṇa-*.

277. **Ukkoyaṇa**— 51 4 2, 60 4 4 'exciting or evoking (love).'

[*kāmukkoyana*= *kāmotpādikā* (gl. at 60 4 4); *ukkoana-* in this sense occurs at JC. 1 12 4 where it is split as "*mauu kko a ṇa*".[4] It should be

1. See Supplement to J. O. I., Baroda, vol IX. no.2, p. 70.
2. See Karakaṁḍacariu, Jain, Hiralal, Karanja, 1934, Glossary
3. See Bhavisayattakahā, Dalal, C. D. and Gune, G. O. S. XX, Boroda, 1923, Glossary.
4. See JC., Vaidya, P. L., Karanja, 1931, p. 11.

"*mau-ukkoaṇa*." Compare *ukkoyana-* occurring in this very sense in NC., PC. II, PC. III, *ākoyaṇa-* and *(u)kkoyaṇa-* in SR. and *ukkovaṇa* in Bh. See √*ukkoa-*, *ukkova-* and *ukkovaṇa-*.]

278. **Ukkova**—24 1 8 (v. l. *ukkoya-*) 'exciting or evoking (love)'.

[*mayaṇukkova-*= *madana-prasaraḥ* (gl.); cf. √*ukkoa-*, *ukkoyana-* and *ukkovaṇa-*.]

279. **Ukkovaṇa**—32 8 11 (v. l *ukkoyaṇa-*) 'exciting or evoking love.'

[See √*ukkoa-*, *ukkoyaṇa-* and *ukkova-*.]

280. √**Uccāy**—'to toss up, to lift':

uccāvi (abs.) 18 1 2 (v l. *uccāvivi*), 33 8 10; *uccāiya-* (p. p.) 40 6 7, 85 2 11.

[*utkṣipta-* (gl.); PSM. notes *uccāiya-* as a *Deśī* word in the sense of *utthāpita-*, 'raised, elevated'; *uccāiya-* occurs in NC. and KC, where the editor has connected it with *ud-+cāyita-*[1] In both the texts it occurs in the same sense as above, namely, 'to lift.' Compare √*uccāy-* occurring in this very sense in JC., PC. I, II, III. Tagare gives it as causal of √*ci-*. √*uccāy-* is a denominative from Sk. *ucca-*= 'high, elevated.']

281. **Ucchalla**—71 17 2 (v. l. *ucchulla-*) 'restlessness,' 'uneasiness.'

[=*utsukatva-* (gl.), the relevant passage is—*kāhi vi maṇi ucchallaũ jāyaũ*'—'There arose uneasiness in a certain lady's mind or heart.' Compare PSM.√*ucchalla-*√*ucchal-*= 'to leap'; cf.√*ucchall-*= 'fly upwards' (PC I) and *ucchalla-*= 'being raised or tossed upwards' (Supplement to J. O. I., Baroda, vol. IX, no. 2); cf. G. *uchaḷ-vũ*= 'to leap, to toss up.']

utsukatva-seems to be a special sense of the word *ucchalla-*. √*ucchal-* means 'to leap.' When the mind is excessively eager (*utsuka*), it feels a sort of restlessness or leaping sensation and hence secondarily "*ucchalla-*" may have developed the meaning of *utsukatva-*. Compare in this connectiou √*culucul-* in the sense of 'throbbing' (*spand-*) noted at H. 4 127 and √*culacul-*= 'to become restless or to long for a beloved' recorded by PSM. as occurring in Gāthā Saptaśati 4 81.

D. 1 127 and Tr. 3 1 22, 26 note *ucculla-* in the sense of *udvigna-*, 'anxious (for absent lover),'

With the variant *ucchulla-* here, we may compare *ucchulla*= *kheda*, 'sorrow' (D 1 31). It may not be mere *kheda*=, but '*kheda-* due to longing.'

1. See Nāyakumāracariu, Jain, Hiralal, Karanja, 1933, Glossary and Karakaṁḍacariu, Jain, Hiralala, Karajna, 1934, Glossary.

282. **Uppariyaṇa** — 1 14 3, 31 2 4, 80 2 7, 80 8 12, 85 2 7, 85 15 12 'upper garment.'

(=*uparitana vastra, uparitanaṁ uttarīyaṁ vastraṁ* (gl.); PSM. does not note it, cf. *uppariyaṇa-* occurring in this very sense in JC. (2 32 11) and NC.; cf. G. *uparṇu*, M. *uparaṇā*= 'a small single cloth worn loosely over the shoulders.' This corresponds to Sk. *uttarīya-*. Like *uttarīya-*, in *uppariyaṇa-* too we have an original adjective used as a noun.]

283. **Ulluhiya** — 86 8 6 'attributed,' 'found (fault with)'

[=*dattaṁ, bhartsanabalāt* (gl.); the relevant passage is -"*para-parakkamu-lluhiya-dūsaṇaṁ,*" that is, 'when the opposite party was showing its bravery, the warrior was finding fault with them.' Hemacandra records √*ulluh-* in the sense of *nis-+sṛ-*= 'come out' (H. 4 259), while the p. p. *ullūḍha-* in Līlāmamālā at 1 100 has the meaning *ārūḍha-*, 'mounted' or *aṅkurita-*. 'sprouted.' Obviously *ulluh-* is traceable to Sk. *ud-ruh-*; this explains all the recorded meanings in Pk. The gloss is rather free In the cited passage *ulluhiya-* is equivalent to Sk *udbhāvita-*: the word can be looked upon as a *tadbhava*, if one likes that way]

284. √**Uvvell**— 'to unfasten, to unfold':
uvvellivi (abs.) 47 16 4, 91 8 8; *uvvellia-* (p. p.) 83 6 9, *uvvelliyaa*= (p. p. enl) 62 5 11.

[=*ekatrīkṛtya* (gl. at 47 16 4), *prakaṭīkṛta-* (gl. at 62 5 11); cf. √*uvvell-*= *ud-+veṣṭ-* (H. 4 223) and √*uvvell-*= *ut-+namay-* (Tr. 2 4 110); cf. √*uvell-*= *pra-+sṛ-*, 'spread' (H. 4 77, Pāi. 433); cf. √*uvvell-* occurring in the sense of 'move quickly' in PC.I and 'dance, move quickly as in a dance' in PC. II and √*uvvill-* in Bh.; √*uvvell-* is derived from Sk. *ud-+veṣṭ-*, 'unfasten, open.']

In many of its occurrences √*uvvell-* is used in connection with a *prekṣaṇaka-*, 'show' or 'performance' and it means 'gave exposition or recital of' (*prasārita-*); cf. "*raṁbha tilottima sai uvvellai*" (PC. II 84 8 8). Here the gloss gives *prakaṭayati*, 'gives a performance.' At PC.II 46 1 4 "*pavoṇa-pellaṇuvvelliyamvare*", here the gloss gives '*nartitāṁbare*'. Compare also PC, II 42 10 7 - '*gāi vāi uvvellai*" and PC. II 24 1 2 - "*uvvellijjai gijjai lakkhaṇu*".

In MP. 83 6 9 and 91 8 8 √*uvvell-* means 'to unfasten, open' and *udveṣṭ-* would be the meaning as given by Alsdorf.[1] Elsewhere √*uvvell-* is generally used in connection with dancing. The glosses like *prakaṭay-* or *nartay-* etc suggest that √*uvvell-* means 'to give a dance recital, to perform or give recital of a dance'. At some places the gloss renders it with *prasār-*, that is, 'spreading and unfolding.'

1. See Harivaṁśapurāṇa, Alsdorf, L., Hamburg, 1936, Glossary.

So here a dance is 'unfolded.' Elsewhere an ornament is unfastened. In one case, it is in connection with the ornament and in another it is in connection with the dance. So primarily, √uvvell- means 'unfasten' and secondarily it means 'unfold', 'spread', 'perform a dance.'

285. **Ommāhiyaa**—37 23 11 (v.l. *omāhiya-*) 'uneasy due to intense longing.' [=*utkaṇṭhitaḥ* (gl.); PSM. notes *ummāhiya-* in the sense of *vināśaka-*; but this is connected with Sk. *unmathana-*, etc.; Vaidya renders *ommāhiya-* with *unmathita-*. But cf. *ummāhaya-*, 'longing, anxiety, yearning' in PC. I, II, III. Apte notes a sense 'torment, deep pain' for *unmātha-* but without giving any reference'.]

286. **Kailāsa**—78 14 8 (v.l. *kikalāsa-*) 'a crab.' [=*karakanduka, karkaṭa-* (gl.), T manuscript notes the reading *kikalāsa-* and *kuruvila-* (which also means 'a crab') as the gloss on it. The relevant passage is -"*tallara-jali kailāsu vi jalayaru*"- 'In a small lake even a carb gets the status of being a *jalacara*,' PSM. does not note this word. *kailāsa-* is derived from Sk. *kṛkalāsa-*, which is used in the sense of 'lizard, chameleon.' For the word *kuruvila-* given in the gloss on T manuscript see Appendix.]

287 **Kaula**— 11 17 8, 46 10 14 'designation of a heretical priest (who propounded the grossest form of atheism).'

[=*cārvāka-* (gl.); *kaula-* occurs in JC. in the sense of *kāpālika-*. In Sk. *kaula-* is used in the sense of 'a worshipper of *Śakti* according to the "left-hand" ritual.' PSM. also notes the word in this sense.]

288. **Kakkara**— 3 17 2, 31 23 7, 35 8 8, 42 7 11, 48 8 10, 73 20 6, 93 14 3, 100 4 11 'mountain peak, cliff, cave.'

[=*parvata-śikhara-*, *giri-danta-*, *guhā-* (gl.); cf. PSM. *kakkara*= 'a stone, a pebble'; *kakkara-* occurs at NC. 7 10 8, where it is rendered with *kakṣa-* or a stone.[1] But here also the meaning 'mountain-peak or cliff' suits the context. Compare *kakkara-* occurring in this very sense in PC. I.]

kakkara- is derived from Sk. *karkara-*; cf. MW; *karkara* (W)= 'name of stone, limestone (especially *kankar*).'

289. **Kaccha**— 87 11 1 'a garden attached to the house,'

[*gṛha-vāṭikā* (gl.); PSM. *kaccha*= 'a sugarcane garden' quoting in support from Kumārapālacarita; cf. *kaccha-* 'a forest' (Supplement to J. O. I.,

1. See Nāyakumāracariu, Jain, H., Karanja, 1933, Glossary.

Baroda, vol. x, no. 2, p. 115); cf. *kakṣa-= vana*, 'a forest', *kaccha=* 'a forest,' a pasture for grazing cows' and *kacchika-= mālākara-=* 'a florist' occurring in Br. K.; cf. MW. *kakṣa* (L)= 'the interior of a forest.']

kakṣa- in Sk. means 'a dry wood, courtyard.'

290. **Kaṁcaṇa**— 9 22 8 'a tree bearing yellow fragrant flowers known as Michelia *Campaka*.'

[=*Campaka-vṛkṣa-* (gl), cf. PSM. *kaṁcana-= vṛkṣa-viśeṣa-*; cf. *kaṁcaṇa-* occurring in PC. II under Botanical names. In SR. *hiraṇṇa-* Sk. *hiraṇya-*) occurs in the sense of *dhattūra-*. Compare MW. *kāñcana* (L)= Michelia *Campaca*'.]

291. **Kaṭṭhu**— 69 6 7, 74 11 4 'that which is worthy of censure, blameable, censurable.'

[=*nindya-* (gl.); the relevant passage at 69 6 7 is – "*jo duṭṭhu kaṭṭhu niddhammayaru, so khaṁdami hau appaṇau karu*"– 'I shall cut my hand which is wicked, censurable and perpetrator of impieties.' It is not noted by PSM. *kaṭṭhu* occurs at NC. 1 5 3 where it is glossed as *nindyam*; cf. G. *kāṭhũ* (derivable from *kaṭṭha-*) current in the sense of 'bad, hard, miserly.']

kaṭṭhu is derivable from Sk. *kaṣṭa-* meaning 'bad, evil.'

292. **Kaḍḍhaa**— 20 19 2 (v. l. *kaḍḍhia-*) 'a magnet.'

[*cumbakapāṣāṇa-* (gl.); the relevant passage is – "*kaḍḍhijjai āyasu kaḍḍhaeṇa*"– 'iron is attracted by the magnet.' cf PSM √*kaḍḍh-= kṛṣ-*, 'to pull.']

kaḍḍha- is derived from Sk. *kṛṣṭa-* 'drawn, attracted.'

293. **Kaḍḍhaṇa**— 56 2 8 'bringing one's own pawns to one's side while protecting them from being killed by the opponent.'

[=*ātmīyaśārīnāṁ paraghāta-rakṣanena svapakṣānayanam* (gl.). This is a technical term in the gambling game. It is not noted by PSM.]

kaḍḍhana- 'drawing out, pulling' derives from Sk. *karṣaṇa-*. See the preceding.

294. **Kaṁdui**— 25 20 13, 25 19 14 (v. l. *kaṁduva-*), 27 11 3 (v.l *kaṁdua-*); **Kaṁduva**— 25 19 11 'a sweet-meat seller, a baker, a confectioner.'

[=*kāndāvika-* (gl.); cf. PSM. *kaṁduia-=* 'a confectioner'; Hemacandra gives *kāndavika-* as the meaning of *kullūria-* at D. 2 41 and of *poia-* at D. 6 63; cf. *kāndavika-=* 'a confectioner' (Supplement to J. O. I., Baroda, vol. X, no. 2, p. 119); cf. MW. *kāndavika-* (L)= 'employed in baking,' *kandava-* (W)= 'roasted or baked in an iron pan or oven

(as bread, cakes etc,)'; at 27 11 3, the variant reading *kaṁdua-* is preferred to *kaṁdui-* because at 25 19 11, it occurs in the form of *kaṁdua-*. In Sk. *kandu-* is used in the sense of 'a saucepan.']

295. **Kabbura**— 43 6 7, 53 4 9, 64 5 5 'gold.'

[=*suvarṇa-* (gl.). PSM. does not note this sense of the word; cf MW. *karbura-* (L), *karbura-* (L)- 'gold.' Otherwise *karbura-* means 'variegated.'

296. **Kama**— 1 5 2, 1 16 3, 2 2 1, 48 13 8, 54 5 14, 55 1 2, 61 23 4, 85 12 10, 99 9 6 'a foot.'

[=*krama-*, *caraṇa-*, *pāda-* (gl); cf. PSM *kama-*= *pāda-*; cf. *kama-* occurring in the same sense in JC., PC. I.]

In Sk. *krama-* is used in the sense of 'a step.' But in AP, it is used in the sense of 'a foot.'

297. **Karayalavaṭṭi**— 49 4 7 'slapping of the upper part of the arms' (?)

[=*bāhucchoṭikā* (gl.). At MP. 52 20 18 the gloss equates "*kilivimdi*" with '*bāhucchoṭikā*' where it is used in connection with warriors. Hence it may be rendered here also with 'slapping the arms.' PSM. does not note it.]

karayalavaṭṭi < Sk. *karatala-vṛtti*,

298. **Karaṁka**— 83 3 4 'a beggar's bowl'

[*raṁka-karaṁkai*= *daridra-bhikṣukasya bhājane kharpare* (gl.): cf. *karaṁka-*= *bhikṣāpātra-*, 'a begging bowl' (D. 2 55); *karaṁkaka-* occurs in Up. K. on page 578, line 8 and the editor has rendered it with 'bone.' In the context there 'a skeleton' or 'skull-shaped bone' also fits in well, since the hollow palms are described as being 'mere skeleton covered over with skin'[1] Compare *karanka-*= 'a coconut hollowed to form a cup or vessel' (Yt. 2 43 9); cf. MW. *karaṅka*= (L)= 'a coconut hollowed to form a cup or vessel.' For the word *kharpara-* given in the gloss see *khappara-*.]

Here *karaṁka-* is used in the sense of *bhikṣāpātra-*. It is known in Sk. in the sense of 'a box used for keeping betel etc.' Compare *tāmbūla-karanka-vāhinī* occurring in the Kādambari. MW. records it as 'a coconut hollowed to form a cup or vessel' as stated above. MW. also records *karaṅka-* as 'skull.' As the skull was used as a begging bowl, the development of meaning of the word *karaṁka-* is obvious. Compare also MW. noting from Harsacarita, *karaṅkinī*= 'name of Yoginī.' literally, 'woman having a begging bowl of skull.'

1. See Upamitibhavaprapañcā Kathā, Peterson, Peter, Culcutta, 1899, p. XXI.

299. **Kalila**— 9 29 5 'sin'.

[=*pāpa*– (gl.): PSM. records *kalila*- in the sense of *gahana*- and *kalala*= mud.' cf *kalila*-= 'wicked' (Sr. K.).]

In Sk. *kalila* is used in the sense of 'a confused mass, a thicket, a large heap.'

300. **Kavila**— 99 7 15 'a dog.'

[*śvā* (gl.). the relevant passage is - "*tahĩ ekku kavilu tāḍiu ḍimbhahĩ*"- 'there one dog was beaten by children.' cf. *kavila*-= *kukkura*-, 'a dog' (D. 2 6; Pāi. 62). cf. *kavila*- occurring in this very sense in JC. at 2 35 14 where it is glossed as *śunaka*-. cf. MW *kapila*- (L)= 'a dog.']

In Sk. *kapila*- has the sense of 'tawny.'

301. **Kālavaṭṭha**— 86 9 9 (v.l. *kālaviṭṭa*-) 'a bow'

[The gloss explains *kālapṛṣṭha-nāmni dhanuṣi*", but cf. *kālavaṭṭha*-= *dhanuṣa*-, 'a bow' (D. 2 28), doubtfully connected by Ramanujaswami with Sk. *kāla-varta*-.[1]]

302. **Kāli**— 85 1 10, 101 16 9 (v.l. *ratti*-) 'the night.'

[=*rātri*- (gl); the relevant passage at 101 16 9 is - "*atthamiu bhānu samjāya kāli* "-'the sun set, and it was night-fall' PSM. does not note the word in this sense Compare MW. *śyāmā*= 'night.']

In Sk. *kāli* has the sense of 'blackness, darkness.,'

303. **Kuṇima**— 11 15 6, 92 16 4, 92 16 8 'rotten, decayed.'

[=*durgandham kuthitam* (gl.). In all the three occurrences the word *kuṇima*- qualifies 'the body.' cf. PSM *kuṇima*-= *kuṇapa*, *śava*-, 'a carcass.' This is a specialised development in Pk First, 'smelling like a carcass,' and hence 'decayed' For the change of *a*- to *i*- and *pa*- to *ma*- in Pk *kuṇima*- from Sk. *kuṇapa*- see Pischel § 103, § 240]

304. **Kuddahira**— 17 4 5 (v.l. *chuddhahīra*-) 'the moon.'

[=*candra*- (gl.); PSM. does not note it. This is most probably corrupt for *khuddahīra*-= *kṣudra+hīraka* , 'a tiny precious stone, a gemlet.' *khuddahīra*- and *chuddahīra* go back to *kṣudra-hīraka*-; cf. also *thuddahīra* = *cāmaraṁ*, 'a chowrie' (D. 5 28) See *chuddahīra*-.]

305. **Kumbhiṇi**—48 2 23 'the earth.'

[=*pṛthvī*- (gl); PSM. does not note the word in this sense; cf. MW. *kumbhinī*= 'the earth' (Galanos' dictionary).]

In Sk. *kumbhin* has the sense of 'an elephant.'

1. See Deśīnāmamālā, Ramanujaswami, P V. 1938, Glossary, p. 24.

306. **Koḍa**— 57 17 5 (v.l. *kaṁṭha-*) 'neck.'

[=*grīvā-* (gl.): the relevant passage is – "*mottiyāī koḍaggi nibaddhaī*"– 'pearls were tied to the front of the neck.' PSM. does not note it. D. 2 45 notes *kola-* in the sense of *grīvā*, 'neck.' *koḍa-* can be connected with Sk. *kroḍa-*, 'chest.']

307. **Khaṇarui**— 39 11 9, 73 8 2 'lightning.'

[=*vidyut* (gl.); PSM does not note it. The word goes back to *kṣaṇaruci-*, 'that which has a momentary glow or flash.' It is not used in Sk. in this sense, cf. Sk *kṣaṇa-dyuti* (W)= 'momentary flash, lightning.']

308. **Kharadaṁḍa**— 25 4 5, 48 2 3, 48 9 14, 63 1 5, 70 2 3 'a lotus.'

[=*kamala-*, *padma-*(gl.); PSM does not note it; cf. MW. *kharadaṇḍa-* and *kharanāla*= "rough-stemmed, the lotus" (Bhāgavata Purāṇa iv. 6 29).]

309 √**Khariyāl**— 'to harass'

khariyālahi (pres 2 s) 32 23 1 (v l. *khaliyārahi* v.l. *khariyālahi*); *khariyālivi* (abs.) 91 20 11 (v l *khaliyālivi*).

[=*kadarthayasi*, *kadarthayitvā*, *khedayitvā vā* (gl). It can be explained as a metathesis of √*khaliyār-*, cf. *khaliyār-* equated by PSM. with *khali+kṛ-* and rendered with 'to disregard, harass, deceive' and *khaliyāriya-*= *tiraskṛta-*. PSM. also notes *khalīkaya-* in the sense of *khaliyāriya-* and *khalikara-* in the sense of *khaliyāra-*.]

310. **Khujjaya**— 93 14 4 'uneven ground.'

[=*nimnonnata-pradeśaḥ* (gl.) PSM. notes *khujjaya-* only in the sense of 'hunch-back.' At JC 2 6 9 *khujjaya-* is used in the sense of 'a hunch-back'. Both are derived from Sk. *kubjaka-*= 'hunch-back.' Here as it is applied to the ground, it means uneven.']

311. **Khullaya**— 91 22 1 'a young and junior monk, a junior new disciple.'

[=*brahmacārī* (gl.); PSM notes *khullaya-* in the sense of *kṣullaka-*, 'small'; cf. *khudda-*= *laghu*=, 'small' (D. 2 74) and PSM. *khuddaga-*(D)='a small monk, junior disciple'; cf also *khuddaya-*= *kṣudra-*, *kṣullaka-*, *laghu* (H. 2 174 and Tr. 1 3 64), cf. *khullaya-* occurring in JC. at 1 18 13 in the same sense as in MP.]

312 **Kheu**— 58 22 13 'delay, loss of time.'

[=*kāla-kṣepa-* (gl.); PSM. does not note it; cf. *kheva-* occurring in the sense of 'delay' in PC I, II, III; cf. Old G. *khev*]

kheu is derived from Sk. *kṣepa-*, 'passing, losing.' In Sk *kṣepa-* only in combination with *kāla-*, (i.e. *kāla-kṣepa-*) means 'delay, loss of time.'

313 **Kheũ** 16 15 14, 29 19 2, 39 1 10, 58 9 5, 91 22 10 'an embrace'.
[=*āliṅgana-* (gl.). PSM. does not note it. Derived from Sk. *kṣemaṁ* which is used in the sense of 'ease, welfare, happiness'. See *kheva* and *khema-*.]

314. **Khema**-73 27 13 'an embrace'
[=*āliṅganaṁ* (gl.). PSM does not note it. See *kheũ* and *kheva-*.]

315. **Khelaṇa**— 4 4 10 (v.l. *khellaṇa-*) 'a toy.'
[=*krīdanavastu* (gl.) cf. PSM. *khelana-*= 'a toy.' *khelana* in Sk. is not used in this sense. cf. M. *kheḷṇi* (from *kheḷṇẽ*, 'to play'), Hi. *khilaunā* (from *khelnā*, 'to play') and G. *ramakdũ* (from *ram-vũ*, 'to play')= 'a toy.'] *khelaṇa-* (from *khel-* 'to play.').

316. **Kheva** — 13 8 7 (v.l. *khema*) 'an embrace.'
[=*āliṅganam* (gl.) PSM. does not record this word. See *kheũ* and *khema-*.]

317. **Gairai**— 10 4 1 'goddess or wife of a *Jyotiṣka* class of gods.'
[=*Jyotiṣka-strī* (gl.). *gairai-* is feminine of *gairaya-*<*gatirata*, 'those bodies or gods who are given to constant motion.' PSM. does not note this word.]

318. **Gamaṇa**— 56 2 8 'Bringing back one's own pawn from the opponent's side, while protecting one's own pawn'.
[=*ātmīya-śāri-rakṣaṇam kurvadbhiḥ sva-śārināṁ parapakṣāt svapakṣānayanaṁ* (gl.): PSM. does not note this; cf. *gama-*= 'a move in a play of dice' (PC. III); cf. MW. *gama*(L)= 'a move in a game played with dice and men (as backgammon etc.).]

319. **Gaviṭṭha**- 2 15 3 'seen, beheld'.
[=*dṛṣṭa-*(gl); PSM gives *gaviṭṭha-* in the sense of 'sought, searched'. *gaviṭṭha* is connected with Sk. **gaviṣṭa-*, *gaveṣita-*= 'searched, sought'.]

323. **Gāmakamala**— 72 8 1 'a libertine or a person of loose character,' 'a dog'.
[=*śvā puṁścalaḥ kukkuraḥ* (gl.) the relevant passage is – "*paradāraluddhau dhukkamtu khalu, kiṁ lajjai kahĩ mi gāmakamalu.* When the meaning is *puṁścala-*, it means, 'Is a wicked man of loose character ashamed of making approaches, when he is covetuous of another man's wife?' When the meaning is *kukkura-*, it means, 'Is a wicked dog, addicted to other's house, ashamed of approaching it ?' PSM. does not note it. cf. *kamala-*= 'a species of deer' (Yt. 1 39 2). Tr. 3 71 4 notes *kamala-* in the sense of *cora-*, 'a thief' and D. 2 54 notes *kamala-* in the sense

of *hariṇa-*, 'a deer'; *gāmakamala-*, then would literally mean, 'the thief of the village' or 'the deer of the village' (as against the deer of the forest).]

321. **Gijja**— 88 8 17 'a chain or neck-ornament for elephants.'

[=*grīvābharaṇa*= (gl.); cf. *gejjalaṁ*= *graiveyaka-*, 'a neck-ornament' (D. 2 94) and *gomjalaṁ*= *graiveyaka*= (Tr. 3 4 72, 654)· cf. *gijja-* occurring in NC. at 3 9 15 glossed as *ghugghurāvali-*. See *gejja-*.]

322. **Gejja**— 3 9 10, 9 17 12, 13 6 7, 28 33 5, 52 10 15, 78 16 10 'a chain or neck-ornament for elephants.'

[=*graiveyaka-*, *grīvā-kṣudra-ghanṭikā-* (gl.): at 28 33 5 the gloss loosely renders *gejjāvali-* with *varatrā-*; but here also *graiveyaka-* suits the context; cf. *gejja-* and *gijja-* occurring in this very sense in PC. I, II, III; cf. MW. *grīvāghanṭā-* (L)= 'a bell hanging down from the neck of a horse.' Kannaḍa has *gejje-* in the sense of 'anklets, little spherical bells enclosing small bits of stone or metal, jingling bells worn on the toes by dancing girls.' *gejja-* is connected with Sk. *graiveya-*, 'belonging to the neck.' See *gijja-* above.']

323. **Godhāri**— 9 27 4 'a bull.'

[=*vṛṣabha-* (gl.): PSM. does not note it. It is not current in Sk. in this sense. It may be connected with *godhā+ari-*, 'the enemy of alligators.']

324. **Ghaṇaḍaṁbara**— 67 7 2 'sky.'

[=*ākāśa* (gl.); cf. PSM. *daṁbara*= *āḍaṁbara*, *āṭopa-*; so we can understand *ghaṇaḍambara-* as 'a place having a threatening appearance (*āṭopa-*) of clouds,' that is, 'sky.' Connected with *ghana-* and *ḍambara-*.]

325. **Gharaharaṇa**— 56 2 8 'occupying the opponent's squares by two or more pieces or pawns.'

[=*dayādisāribhiḥ paragṛha-svīkāraḥ* (gl.). PSM. does not note it. This is a technical term in gambling, derived from Sk. *gṛha-haraṇa-*.]

326. **Ghāya**— 56 2 8 'killing of cowries in a game of dice.'

[cf. PSM. *ghāya-*= *vināśa-* Derived from Sk. *ghāta-*= 'killing, slaying.']

327. **Caṁḍi**— 22 6 13 'a wife.'

[=*bhāryā* (gl.). *caṁḍi* occurs in NC. at 8 4 9 in this very sense; the relevant passage is – "*gau ujjeṇihĩ varu muivi caṁḍi*"– 'Leaving the wife, the husband went to Ujjayini' PSM. notes *caṁḍi-* in the sense of *krodhayuktā strī-*. In Sk. *caṇḍī-* is used in the sense of 'an angry woman.' MW. also records *caṇḍī* in the sense of 'a passionate woman and a term of endearment applied to a mistress' (W).]

328. **Caṁdaka**—69 26 2; **Caṁdakava**–13 7 10, **Caṁdakka** 14 10 2, 72 1 7 'a peacock.'

[=*mayūra, candraka*– (gl.): at 72 1 7 the gloss loosely renders *caṁdakka*– with *mayūra–piccha*–, 'the feather or tail of a peacock.' Here also the meaning 'peacock' suits the context, cf. *caṁdailla*–= *mayūra*–, peacock' (D 3 5), cf. MW. *candra* (L)= 'the eye in a peacock's tail' and *candraka*–= 'the eye in a peacock's tail' (Gitagovinda)]

329. **Caṁdira**— 65 4 4 'gold.'

[=*kanaka*– (gl), cf. PSM. *caṁda*–= 'gold'; cf. *candra*–= 'gold' (Yt. 1 173 6) Connected with Sk. *candra*–= 'glittering, shining (as gold)'.]

330. **Caṁdova(ya)** — 4 9 10, 76 4 9, 78 25 12 'a canopy' an awning.'

[=*candropaka*– (gl); PSM. does not note it· cf. *camdova* occurring in this very sense at KC 9 17 9 and *camdovaya*– at NC 9 21 37, cf G *candaravo*, Hi. *candovā, candvā, candevā* and *canduvaya*= 'awning, canopy.' *camdova*– seems to be connected with Sk *candrodaya*– For the word *candropaka*– given in the gloss see Appendix]

331 **Cara**— 56 2 8 'playing a gambling game involving killing of the opponent's pawn cleverly concealing the squares.'

[=*buddhikauśalyena koṣṭhakāntardhānaṁ para–sāri–ghātena dyūta– ramaṇam* (gl.). This is a technical term of a gambling game PSM does not note it; cf. MW. *cara* (L)= 'a game played with dice (similar to backgammon)'· 'a cowrie' (W), cf. *cara*–= 'a move in a game played with dice and men' (Tri. III).]

332. **Cāmiyara**—9 27 7 silver.'

[=*rūpyam* (gl.). The word *cāmīyara*–, Sk *cāmīkara* is used in the sense of 'gold' generally. Here the commentator has taken it in the sense of 'silver.' It occurs together with the word "*jaṁbuṇṇaya*" – Sk. *jāmbu-nada*–) meaning 'gold.' The relevant passage is – "*jambunnaya– cāmīyara– ghaḍiyau*" – 'made of gold and silver.'

333. **Cāraṇa**— 52 1 8 'a messenger.'

[=*dūta*– (gl), PSM does not note it. In Sk the word is used in the sense of 'a wandering actor or singer.' Sk. has *cāra*–, *cara*, 'a spy'.]

334. √**Ci**—'to eat (w r to birds and animals)'.

cijjai (passive pres 3. s.) 2 14 10, 57 1 5, 83 9 11.

[=*bhujyate, bhakṣyate* (gl.). cf. √*ci*–= 'to pluck and collect' (H 4 243). See *cinna*–]

This is to be connected with Sk. √*ci*–= 'to collect, to pick', Pk. √*ciṇ*–= 'to collect' (H. 4 238) See ND. *cunnu*= 'to pucker, gather.'

335. **Cinnaa**— 65 21 10 (v.l. *bhutta-*) 'eaten.'

[=*bhakṣita-* (gl). The relevant passage is – "*kena hālāhalu cinnaū*",– 'who "ate" (i.e took) the deadly poison ?.' PSM. does not note it. cf. G. *cin-vũ=* 'to partake of.' cf. √ *ci-*.]

336. **Chaḍayaṇa**— 9 18 4, 73 15 2 'a bee'

[=*bhramara-* (gl); PSM. does not note it Derived from Sk. *ṣaṭ+ayana-*, 'having six feet.' See *ṣadyana-*.]

337. **Chaṇa**— 2 17 2 'the full-moon day.'

[Compare PSM. *chanasasi=* 'full-moon' (H. 2 20). cf. *chana-* occurring in this sense in JC., NC , KC., PC I, Bh. Derived from Sk. *kṣana-* 'a moment.' MW. notes *kṣana* in the sense of 'a certain day of the fortnight (as the full moon, change of the moon etc.)' quoting from Sarvadarśanasaṅgraha; cf. M *saṇ=* 'a festival day'.]

338 **Chaṁḍaṇayapaoa**— 4 18 10 (v. l. *chaddanayapaoa-*) 'a technical term of the art of dancing, a particular *tāla-* or measure marking the end of a dance recital'.

[=*nṛtyopasaṁhāra-hetustāla-viśeṣah chaddanaka-prayogah* (gl). PSM. does not note it. In Svayambhū's Ritthaṇemicariu and Hemacandra's metrical works "*chaddanikā* or *chaddanī* is either a name of a particular type of metre or of the closing piece of a *kadavaka*, the structural unit of the Apabhraṁśa *Sandhibandha*[1] '.]

339. **Chuddahira**— 50 12 12 (v. l *chuddhahīra-*) 'the moon'.

[=*bālacandrah* (gl.) cf *chuddhahīra-=śaśi*, 'the moon'. (D. 3 38), See *kuddahīra-*.]

The word "*chuddahīra-*" may mean 'a tiny gem', 'a gemlet'. In Pk. *kṣudra-* appears either as *khudda-* or as *chudda- chudda* may stand for *śuddha* exceptionally So *chuddahīra-* may primarily mean 'a pure gem' or 'a tiny gem'. Later on from being used metaphorically it might have come to mean 'moon' or 'child' (see *kuddahīra-*). Accordingly *kuddahīra* may be considered an incorrect spelling variant for *khuddahīra-*.

340. **Che(y)a**— 10 6 4, 30 8 7, 44 9 4, 46 12 4, 64 4 8 'end, limit'.

[=*prānta*, *avasāna-*(gl.). The commentator has loosely rendered *chea-* with *sankhyā*, 'number' at 46 12 4, but the meaning 'end' suits there also. The relevant passage at 46 12 4 is–"*nau cheu atthi*"– 'there is no end'; cf. *chea=anta-*, 'end, limit (D 3 38) ; cf. *che(y)a-*occurring in this sense in JC. , NC. , PC.I, II, III. cf. G. *cheha-*, *chedo=* 'end' and *chellũ=* 'last'. See *chella-*.]

che(y)a- is derived from Sk, *cheda-*, 'a cut'.

1. See Paumacariu of Svayambhū, vol I , Bhayani, H C. , Singhi Jain Series no. 34, Introduction, pp. 83-84.

341. Chejja– 56 2 8 'a kill or stroke in the game of dice'.

[=*śāraghāta* (gl.). PSM. does not note it. For the word *śāri*– given in the gloss cf. MW. *śāri*–= 'a kind of die or small cube used in games with dice'. *chejja*– is connected with Sk. *chedya*–.]

342. Choha– 28 18 8, 76 6 13 'anger, resentment'.

[=*krodha* (gl.). PSM. notes *chohiya*– in the sense of 'agitated, distracted'. Derived from Sk. *kṣobha*- agitation'.]

343. Jaḍila— 28 1 3, 62 5 10 'saffron'.

[=*kunkuma*–(gl). The relevant passage is – "*jāuḍa-jaḍila- rasenāyaṁbaï ahisittāï jinesarabiṁbaï*– 'the images of the Jinas were reddened and sprinkled with juice of saffron grown in *jāuḍa* country'. It is not noted by PSM. Connected with Sk. *jaṭila*–, 'twisted together, knotted'. See *jāuḍa*–

344. Jamakaraṇa– 8 8 15, 27 8 7, 38 1 15, 44 7 10, 52 7 7, 69 4 6, 69 8 5, 80 4 8 'death', 'disease,' 'attendants of the God of Death'.

[=*maraṇaṁ*, *roga*–, *yamabhṛtya*,– *yama-kiṅkara*-(gl.); PSM. does not note it; cf. *jamakaraṇa*– occurring in the sense of 'death' in PC. I, JC. (2 22 9) & PC. III. The word is connected with Sk. *yamakaraṇa*–.]

345. Jaṁpaṇa– 84 7 3 'infamy,' 'disgrace,' 'ill-repute'.

[Compare *jaṁpaṇa*= *akirti*, 'infamy' (D 3 51) and PSM. *jaṁpaṇaya*–= 'public gossip, slander'. Specialised meaning of Pk. *jaṁpaṇa*, '(speaking', Sk. *jalpana*–, 'prattling'.]

346. Jalayara— 52 10 2, 54 13 8, 60 7 5, 85 17 11, 87 8 10, 88 20 13, 91 15 6 'a conch, a cowrie'.

[=*śaṅkha*–, *kapardaka*, *varāṭaka*–(gl.); PSM. does not note it; cf. MW. *jalakaraṅka*–(L)= 'a conch'.]

jalayara– is derived from Sk. *jalacara* known there only in the sense of 'an aquatic animal'

347. Jalaḍḍa— 20 22 5, 73 3 10 'a wet cloth (used for cooling)'.

[=*jalārdraṁ vastraṁ*(gl); of. PSM. *jaladdā*–= 'a fan made moist with water'. cf. *jaladda*– occurring in this very sense in PC. I; cf. MW. *jalārdrā* (L)= 'a wet garment'. Connected with Sk. *jalārdra*–, 'wet with water'.]

348. Jālaṁdhari— 70 10 5 'the plantain tree'.

[=*kadali*– (gl.); PSM. does not note it; cf. *jālaṁdhari*– occurring in this very sense in SR. *jālamdharī*– is connected with Sk. *jāla*+*dhara*–, 'bearer of thicket'.]

349. √ **Jūr**—'to censure, :

jūria-(p.p.) 7 5 5.

[=*durvacanaiḥ nirbhartsitaḥ*(gl.); cf. PSM. *jūraṇa*=*nindā*, *garhaṇa*, 'censure, reproof'; cf. √ *jūr*-=*krudh*-, 'be angry' (H. 4 135, Tr.3 1 72) cf. MW. √*jūr*-='to be angry with' (Bhaṭṭikāvya).]

350. √ **Joy**—'to see' .

joyahi (pres. 2. s) 17 6 12, 22 19 6, 82 3 10b) *joyai* (pres. 3. s.) 16 8 8, 82 3 10a); *joyaṁti* (pres. 3 pl.) 3 2 5, 9 2 9, 13 9 13; *jayaṁta* (pres. p.) 17 10 3, 38 4 1; *joyivi* (abs) 2 12 2 (v. l. *joeppiṇu*) 3 5 33, 29 6 6, 39 13 7; *joevi* (abs.) 15 4 18; *joyavi*(abs.) 10 8 13, 12 2 3, 28 20 1, 29 7 4, 30 7 6; *joeppinu* (abs.) 24 9 1, 27 6 13; *joihū̃* (inf.) 69 29 5; *joyahū̃* (inf.) 101 10 10, *joi(y)a*- (p.p.) 3 12 3, 12 18 12, 29 1 13, 83 6 14, 84 4 5, 87 8 4; *joiyaa*- (p p. enl.) 13 9 20, 21 7 11.

[=*paśyanti*, *draṣṭuṁ*, *vilokituṁ*, *dṛṣṭa*-(gl.); cf. √*joy*-=*dṛś*-, 'to see' (H.4 356) and *joana*-= *locana*-= 'eye' (D.3 50); cf. √ *joy*- occurring in this very sense in JC. (3 7 10), NC., KC., PC. I and Bh.; cf G. *jo-vũ*= 'to see.' Connected with Sk. *yojoy*-, see ND Addenda *jokhnu*.]

351. √ **Jhal**—'to flow':

jhaliya- (p p.) 74 8 6.

[=*sruta*- (gl.), cf. M. *jhar-nẽ*= 'to ooze, trickle.' Connected with Sk. *kṣar*='to trickle.']

352. **Jhasavāsa**—3 14 26 'the ocean.'

[=*samudra*-(gl.), the relevant expression is-"*jhasavāsahu tou*"-'the water of the ocean.' PSM does not note it. Connected with Sk. *jhaṣa-vāsa*-, 'an abode of fish.']

353. **Ṇāĩ**—2 18 1, 5 5 4, 33 9 8, 69 12 14, 70 3 6, 81 4 5, 83 23 5 'as if,' 'as though.'

[Compare *nāĩ*=*iva*, 'as if' (H.4 444 illustration 2); cf. *nāĩ*. occurring in this very sense in JC. (3 25 14), PC. I, Bh.: cf. Hi. *nāĩ*= *samāna*, *tulya*, 'like, similar.' Derived from Sk. *jñāyate*.]

354. **Ṇiyayaṇi**—25 18 12 'a strap (of leather), a rope.'

[=*varatrā* (gl.): Vaidya renders it with *rajju*-, The relevant passage is-"*baṁdhāviu-rāẽ niyayaṇihĩ*"-'the king caused her to be bound with ropes'; PSM. does not note it. Possibly derived from Sk. *niyamanī*-.]

355. √**Ṇiṭṭh**—'be lost,' 'be destroyed', 'to disappear' :

ṇiṭṭhai (pres. 3. s.) 3 3 7 (v.l. *ṇaṭṭhai*), *ṇiṭṭhiya*-(p.p.) 58 17 1.

[=*naśyati* (gl); the gloss loosely renders *ṇiṭṭhiya-* at 58 17 1 with *gata-*, cf PSM. *ṇiṭṭhiya-= vināśita-*, 'destroyed'; cf. √*ṇiṭṭh-* occurring in JC., NC., PC. I, PC. III. Possibly connected with Sk. *ni-+sthā-*.]

356. **Ṇiṭṭaṇa**— 58 22 8 'God of Love.'

[The relevant passage is – "*ṇiya-rūva-parajjiya-ṇiṭṭaṇeṇa*"– 'by one who has conquered the God of Love with his beauty,' Connected with Sk. *nis-+tanu-*, meaning 'the bodiless one' and thus synonymous with *ananga-*. PSM. does not note it.]

357. **Ṇiddha**— 43 2 4 'clever, skilful.'

[*kuśala-* (gl.); the relevant passage is – *pio jahiṁ rasa-ṇiyattana-ṇiddhu*"– 'where the lover was clever in controlling anger.' PSM. does not note it. Derived from Sk. *snigdha-*.

358. **Ṇiratta**— 91 2 16 'surely.'

[The reading *ṇirutta-* is preferable to *niratta-*. See *ṇirutta-* below.]

359. **Ṇirutta**— 8 15 6, 11 4 8, 11 26 8, 14 1 13, 16 3 4, 23 15 16, 24 6 4, 28 21 9, 35 9 2, 43 3 6, 59 2 13, 69 30 13, 71 9 7, 75 7 3, 78 11 8, 85 13 7, 88 22 11, 89 7 8, 91 12 18, 92 1 11, 101 6 1, 102 3 4 'certainly, definitely, surely,'

[=*niścayena* (gl); cf. *nirutta= niścitam*, 'decided, settled' (D. 4 30); cf. *ṇirutta-* occurring in this sense in NC. and PC. I; cf. M *nirutẽ*='certainly, positively, verily, surely.' Probably connected with Sk. *nirukta-*. See *ṇiratta-* above.]

360 √**Ṇilhas**— 'to slip, to stumble':
nilhasai (pres. 3. s.) 1 16 3.
[=*skhalati* (gl.), *ni-+hras-*, see √*lhas-*.]

361. **Ṇiva**—9 22 11 'the moon.'

[=*candra-* (gl.); the relevant passage is –"*ṇiva-rohiṇi-līla naṁ saṁcai*"– 'as if they were possessing in themselves the grace of the moon and *Rohiṇī*.' PSM. does not note the word in this sense; cf. *rājarāja-*= 'moon' (Tri. III); cf. MW. *rājan*= 'the moon' (RV. etc.) and *rājarāja* (L)= 'name of the moon.']

niva- is derived from Sk. *nṛpa-*, 'king.'

362. **Ṇisāḍa**— 16 26 8, 60 11 4 'a fiend,' 'a goblin,' 'a demon.'

[=*niśācara, niśāṭa, rākṣasa* (gl.); PSM. does not note it; cf. MW. *niśāṭa* (W)= 'a demon, ghost.' Literally it means 'the night prowler.']

363. **Ṇevaccha**— 22 1 2 'a symptom,' 'a mark,' 'a sign.'

[=*cihna*- (gl.); the relevant passage is -"*diṭṭhaï laliyaṁgeṇa maraṇa-ṇevacchaï*" -'Lalitāṅga saw the signs of (approaching) death.' PSM. does not note it in this sense. Connected with Sk. *nepathya*- which is used in the sense of 'an ornament, decoration, costume, the tiring room.' As *nepathya*- is the mark for identifying a person, it developed the sense of 'mark, sign.']

364. **Tālavaṭṭa**= 34 10 15 'a tail.'

[=*puccham* (gl.); the context is the description of an elephant. PSM. does not note the word *tālavaṭṭa*- but notes *tālaviṁṭa*- in the sense of 'a fan' only. In NC *tālavaṭṭa* occurs at 3 16 7 where it is rendered with *karṇa*-, 'ear';[1] but here also the meaning *puccham*, 'a tail' suits the context. Connected with Sk, *tālavṛnta*-, 'a palm-leaf used as a fan in general.' The meaning above may have developed due to resemblance between a fan and the tail-end]

365. **Tāviccha**— 20 7 2 'collyrium.'

[=*kajjala*- (gl.); the relevant passage is -"*gharu harinīlẽ ṇīliyau jāma, tāvicchahu kerī soha tāma, nayaṇaĩ ṇa lahaṁti nayāṇaṇāĩ*"- 'where the house was made dark blue by (slabs of) *indranīla* the eyes of the lady with bent face did not indicate the beauty of collyrium.' PSM. does not note the word; cf. *tāmiccha*- occurring in this very sense in SR, at stanza 47. line 4. The relevant passage in SR is - "*dara hasai chitta-tuccha-tāmiccha-tiracchiya-loyaṇihi*" - '(she) smiles with her eyes slightly salved with collyrium and looking aslant.']

Hemacandra at D. 1 37 has rendered *aṁjaṇaïsiā*- and *aṁjaṇaïsa*- with *tāpiccham*, 'the *Tamāla*.' Trivikrama also renders *aṁjaṇaïsiā* and *aṁjaṇiā* with *tāpiccham* (Tr. 3 4 72, 359, 360).

tāviccha- is derived from Sk. *tāpiccha*-. So it appears that the Sk. words *añjana*- and *tāpiccha*- (Pk. *tāviccha*-) in their later usages shared both the senses of 'collyrium,' and 'a tree species.'

366. **Tilariṇa**— 4 13 12, 75 6 13 'obligation due to friendship.'

[=*snehaṛṇa*- The relevant passages are - 1) "*karu dhariu ṇāĩ tilariṇakaena*" (4 13 12) -'he took the hand as though with obligation due to friendship.' 2) "*melleppiṇu seva mahuṁtaṇiya, baṁdhu-ṇibaṁdhaĩ tilariṇaĩ*" (75 6 13)- 'giving up my service and the bonds of relationship and obligations of friendship.' *tilariṇa*- occurs in NC. at 1 18 6 where it is rendered *sneha*-; here also *tilariṇa*- appears to mean *snehaṛṇa*-. The relevant passage in NC. is - "*suṇibaddhaĩ ṇiddhaĩ tilariṇāĩ*" 'the obligations, due

1. See Ṇāyakumāracariu, Jain, H., Karanja, 1933, Glossary.

to friendship are well bound and affectionate.' cf. also *tilarina-* occurring in KC. at 6 10 5 in this very sense. The relevant passage is – "*avarupparu viraiya tilariṇāham*" – 'to them who had formed an obligation of friendship between them.' *tila-* in the sense of *sneha-* is unusual. cf. *tilatāra-*= *snigdhatāra* (H.4 356, illustration 1). Tagare renders *tilarina-* with *tailatva-*.]

367. **Tiriṇiṇāha**— 42 4 8 'the ocean,'

[=*samudra-* (gl.); the relevant passage is = "*tuṁga-taraṁgaṁ tiriṇiṇāham,*"– 'the ocean with lofty waves.' PSM. does not note it: cf. *hradinīnātha*= 'ocean' (Tri. II). The word *tiriṇināha-* is connected with Sk. *tiriṇī-nātha-* 'lord of the rivers' which is not used in this sense in Sk.]

368. **Dupposa**— 48 21 10 (v l. *dughosa-*) 'flesh, meat.'

[=*māṁsa*-(gl.), connected with Sk. *dus-+poṣ-*, 'bad food, fordidden food.' Meat is a forbidden food for the Jainas.]

369. **Duvvāra**— 42 3 7 'worldly existence'

[=*saṁsāra-* (gl.); PSM. does not note the word in this sense. *duvvāra-* is connected with Sk. *durvāra-*= 'irresistible, difficult to ward off.']

370. **Desia**— 54 17 7, 57 7 8, 66 3 6, 83 21 4 'a traveller, a pilgrim, a wayfarer.'

[=*kārpaṭika-*, *paradeśika*, *paradeśaprāpta*, *yātrika*, *pathika* (gl.). PSM. notes *desia-* in this very sense quoting from Paumacariya of Vimala; cf. *deśika-* occurring in Br. K., cf. MW. *deśika* (L)= 'a traveller'; cf. Kan. *deśika-*= 'a traveller.']

371. **Dehaṇi**— 43 8 8, 47 2 6, 91 15 2 (v l. *dehina-*) 'mud, mire.'

[=*kardama*, *upalepa* (gl) cf *dehaṇī=paṅka-*, 'mud' (D. 5 48). Trivikrama notes *dohaṇi-* in the sense of *paṅka-* (Tr. 3 4 72, 77) The word *dehaṇi-* is connected with Sk. √*dih-*, 'to besmear, to anoint'; so *dehaṇi-* may be an agentive noun from √*dih-*, meaning 'that which besmears or sticks.' In that case the form *dohaṇī-* would invite some suspicion.]

372. **Dehaliya**— 13 10 1 (v.l. *dehala-* v.l. *dehali*) ' a limit.'

[=*maryādā*(gl.); the relevant passage is –"*surasiṁdhu-saṁhī̃ dehaliya dharivi*"– 'holding to the limit of the rivers Gaṅgā and Sindhu.' PSM. records *dehalī*- in the sense of a 'threshold.' The word *dehalī* is used in Sk. in the sense of a threshold.']

373. **Dhavala**— 83 7 5, 85 12 16, 86 9 8 'the best of its kind.'

[Compare *dhavala-=yo yasyām jātau uttamaḥ*, 'the best of a kind' (D. 5 57). In Sk. *dhavala-* is used in the sense of 'an excellent bull.']

374. **Dhavala**— 85 12 15 'a kind of song.'

[=*dhavala-gīta-* (gl.); the relevant passage is – "*hari goult dhavalahi gijjai*"– 'Hari was sung in Gokula with '*dhavala*" songs.' Alsdorf renders *davala-* with 'praise song.' PSM. notes *dhavala-* in the sense of *chanda-viśeṣa;* cf. *dhavala-*, 'a name of metre' (Chand.. 5 4 6); cf. G. *dhoḷ*, 'devotional or marriage songs in which the divine persons or the bridegroom are eulogised' Compare MW. *dhavala*= '(in music) name of *Rāga* (Kathāsaritsāgara) and *dhavali*= 'a kind of metre' (Colebrook)]

375. √**Dhūv**— 'to season or treat the curry or vegetable with heated oil or ghee, with assafoetida, mustard, onions etc.':

dhūvai (pres. 3. s.) 5 15 10.

[=*vagghārayati praleha-nimittam 'kadhi' iti* (gl.); the relevant passage is – "*dhūvai duddhu takku ṇa nihālai* "– '(she) treats milk with heated oil, spices etc. and misses the buttermilk'; cf. PSM. *dhūvia-*= 'treated with assafoetida etc ' *dhūvai* occurs in NC. at 5 8 14 and is rendered by the editor with *dhunoti*.[1] The context in NC. is the description of the woman at the sight of Nāgakumāra. The relevant passage here is – "*dhūvai khīru kāvi jalu mamthai*"– 'a certain lady (absent-mindedly) treats milk with heated oil, spices etc. and churns water.' Hence here also √*dhūv-* appears to have been used in the same sense as in MP.√*dhūv-* is connected with Sk. √*dhūp-*, 'to heat.' For the words *vagghārayati* and *kadhī* given in the gloss see Appendix.]

376. √**Pair**— 'to sow';

pairesami (fut. 1. s.) 32 21 6.

[=*vapsyāmi* (gl.); the relevant passage is – "*bīyaĩ cīramcalaĩ ṇibaddhaĩ vasuvālahu jāivi darisesami, niyapura-ṇamdaṇavaṇi pairesami*" – 'I shall show the seeds tied in the end of the garment to Vasupāla and shall sow them in the garden of my city'; cf. M. *perṇe*, G. *per-vũ*= 'to sow.' See *payariya-*,]

√*pair-* is connected with Sk. *prakīr-* 'to scatter, to throw.'

377. **Pairikka**— 9 24 12 (qualifies *prabhā*), 66 10 12 (qualifies *bhakti*), 67 13 3 (qualifies *durmati*), 71 13 8 (qualifies *jala*), 76 9 10 qualifies (*prabhā*), 87 4 9 (qualifies *kiraṇamālā*), 98 13 7 (qualifies *māṇikka*) 'abundant, full of, plenty of'.

[=*pracuratara, praguna, pracura* (gl.); *pairikkam*= *viśālam*, 'wide' (D. 6 71); cf. PSM. *pairikka-*= *pracura-*, *vipula*; cf. *pairikka-* occurring in the sense of 'extensive, huge' in PC. I. *pairikka-* is connected with Sk. *prati*=+*rikka-* derived from Sk. √*ric-*; cf. *atirikta-* and *atireka-*.]

1. See NC., Jain, Hiralal, Karanja, 1933, Glossary.

378. √**Paul**— 'to burn intensely, to cook, to boil':

paulivi (abs.) 7 3 8, 16 23 6, 76 9 6, 90 4 18, *pauli(y)a*– (p. p.) 5 16 6, 67 2 12.

[=*paktvā, prajvalita, dagdha*(gl.), cf. √*paul*–= *pac*– 'to cook' (H. 4 90, Pāi 591) and √*paull*–= *pac*– (Tr. 3 1 38). cf.√*paul*– occurring in this very sense in PC. I, II, III. cf. *paulana*– JC. (3 40 15), cf. M. *poḷṇẽ*= 'to burn, to be seared or scorched'; see ND. *polnu*= 'to burn, bake, singe, boil in ghee' √*paul*– is derived from Sk. *pra*–+*jval*–, 'burn'. See *paulana*– below.]

379. **Paulaṇa**– 7 6 12, 46 10 11 'cooking, boiling'.

[=Vaidya renders *paulaṇa*– at 7 6 12 with *prajvalana*–, *pāka*–; cf. *paulaṇa*– at JC. 2 17 8. Tagare also connects it with *prajvalana*–. See √*paul*– above.]

380. **Payariya**–69 34 2 'sown'.

[=*upta*– (gl.); PSM. does not note it. *payariya*– appears to be a late formation or orthographic variation of *pairiya*–, p. p. of √*pair*–. See √*pair*–.]

381. **Pakkhara**—28 27 12, 52 16 9, 75 6 6, 77 13 5, 88 8 5 'the armour of a horse'.

[=compare *pakkharā* (fem.)= *turanga–sannāha*–, 'the armour of a horse' (D. 6 10). cf. Hi, G. *pākhar*–= 'a piece of armour for a horse or for an elephant'. Probably derived from Sk. *upaskara*–, 'accessories', *upa*+√*kṛ*– 'to furnish with'. See *pakkharāla*– and *pakkhariya*–.]

382. **Pakkharāla**— 75 4 3 'saddled, armoured'.

[*pakkhara* + possessive suffix –*āla*–. See *pakkhara*– and *pakkhariya*–.]

383. **Pakkhariya**— 52 10 12, 84 4 6 'armoured, put on armour (w.r. to horse)'.

[*pakkhara*+ p. p. suffix *ita*–. cf. PSM. *pakkaria*–=*kavacita, sannaddha (aśva)*. cf. *pakkhariya*– occurring in this very sense in PC. I and Bh. See *pakkhara*– and *pakkharāla*–.]

384. **Paṁka**— 42 6 16 'sin'.

[=*pāpa*– (gl.); cf. PSM. *paṁka*–=*pāpa*–; cf. *paṅkila*= 'sinful' (Yt.); cf.MW. *panka*–(L)= 'sin'. In Sk. *panka*– is used in the sense of 'mud, mire'.]

385. **Paccūha**—3 5 34 'the sun'.

[=*āditya*(gl.); the relevant passage is – "*uiyai paccūhe, aruṇamaūhe, rāyahu taṁ iha siṭṭhu*" – 'when the sun with red rays rose (in the sky), she informed about it to the king'; cf. *paccūha*–=*ravi*–, 'the sun' (D. 6 5;

Tr. 3 4 72, 572), Sk. *pratyūṣa-*, Pk. *paccūsa, paccūha-* mean *prabhāta-kāla-*, 'early dawn'. By extension of meaning the word *paccūha-* might have come to mean 'the sun'.]

386. **Paḍilihaṇa**— 39 9 3 'the peacock feather'.

[=*mayūra-picchaṁ*(gl); the relevant passage is - "*te kara je paḍilihaṇaü dharaṁti*" - 'those are really hands which hold a peacock-feather (for the purpose of cleaning)'. PSM. does not note the word in this sense. *paḍilihaṇa-* is probably derived from Sk. *prati+likh-*, 'to scratch, scrape'. As peacock-feathers were used by Digambara monks for the purpose of cleansing, *paḍilihaṇa-* acquired the meaning '*mayūra-piccha-*'.]

387. **Pattaṇa**— 17 16 1 'an eye-lash'.

[=*pakṣma-* (gl.); the relevant passage is "*mā pattala-pattaṇa-calaṇu karaha*" - 'don't move the slender eyelashes'. PSM. does not note it. D. 6 64 notes *pattana-* in the sense of *puṅkha-*= 'the feathered part of an arrow'. cf. G. *pāpan* and M. *pāpṇī*= 'eye lash.']

It appears that the Apabhraṁśa word *pattaṇa-* and the M. I. A. form as attested in M. and G. namely, *pāpṇī* and *pāpan-* are cognate, that is, they go back to the same form. The two-fold treatment namely, *-pp-* and *-tt-* is familiar to us from Prakrit. Compare for example, the suffix *-ttaṇa-* and *-ppaṇa-*, the two-fold development of the word *ātman* (*appaṇa-, attaṇa-*) and the absolutive suffix *-ttā* and *-ppiṇu* in *karettā* and *kareppiṇu*. This should suggest that the original form of the word may be **patvana-*, or **patmana-* meaning 'that which is constantly falling or moving'.

Bloch in his La Formation de Langue Marathe observes that the etymology of the Marāṭhī word *pāpṇī* is uncertain.

388. **Pamāivi**— 28 21 2, 29 1 12, 51 15 12, 57 21 8, 60 28 3, 85 4 11 (v.l. *pamāyavi*) 'having left or given up'.

[=*parityajya, muktvā* (gl.). The relevant passages are- 1) "*naravariṁda ṇīsesa pamāivi ghitta jayahu sayamvara-mālā uratthali*" (28 21 2) - 'leaving all the kings she put the wedding garland around Jaya's neck'. 2) "*paī ṇahayara-ṇaaraṇāhu pamāivi sāmaṇṇahu kaṇṇārayaṇu diṇṇu bhūmiyarahu*" (51 15 2) - 'leaving you, who are a Vidyādhara king, the daughter was given to an ordinary human being'. 3) "*sasarīru pamāivi*" (85 4 11) 'having given up her (mortal) body'. PSM. does not note it. *pamāivi* occurs at 3 38 4 in JC., and the relevant passage is - "*rosu pamāivi*"- 'having given up anger'; *pamāivi* also occurs at JC. 4 4 15 in this very sense. *pamāyahi* occurring at 57 4 8 in PC. III is given with a query in the Index. Here also the word can be taken to mean 'avoid

or give up'; the relevant passage is – *"anunahi rāmu pamāyahi jujjhu"* ='propitiate Rāma and avoid or give up the idea of war'.]

pamāivi is connected with Sk. *pramāda–*, 'neglect'.

389. **Parai**— 16 20 12, 32 26 8, 65 13 11, 69 29 8, 100 4 4 'in the morning', 'tomorrow,' 'day after tomorrow,' 'the other day'.
[=*prabhāte, paredyuḥ*(gl.). PSM. does not note it: cf. *parae* occurring in this very sense in PC. II and III, cf. M. *parvā*, 'on the day after tomorrow' and Koṅ. *parā*, 'day after tomorrow'. *parai* is connected with Sk. *prage*: cf. MW. *prage*= 'early in the morning, at dawn, at day-break' and *pragetana*= 'relating to the next day'.]

390. √**Parilhas**— 'to slip down, to fade'.]
parilhasaṁti (pres. 3. pl.) 12 20 9; *parilhasiya–* (p.p) 5 19 5
[=*hīnaṁ jātam*(gl.): *pari+lhas,–*. See √*lhas–*.]

391. **Pahulla**— 25 8 5 (v. l. *pihulla–*) 'a flower'
[=*puṣpa–*(gl.), Vaidya renders it with *prabhūta–*. The relevant passage is – *"jio pahulla–sāyao"* – 'the flower-arrowed one (i.e. the Love-god) was conquered'. *pahulla–* is derived from Sk. *pra–+phulla*, 'that which has bloomed'. See *phulla–*.]

392. **Pāḍala**— 35 11 2, 61 11 12, 83 21 7, 98 18 14, 99 17 20 'a swan', 'a flamingo'.
[=*hamsa–*(gl.); cf. *pāḍala–*= *hamsa–*, 'a swan' (D 6 76; Tr 3 4 72, 789); cf. *pāḍala–* occurring in this very sense in NC., KC., JC. (3 16 10). Connected with Sk. *pāṭala–* pink or pale red. The flamingoes appear to be so called because of their hue.]

393. **Pāḍalia**— 55 4 7 'variegated'.
[=*karburam* (gl.), cf. PSM. *pāḍaliya–*= 'made red and white'; cf. MW. *pāṭalita–*= 'made red, reddened', (W). *pāḍala–* is connected with Sk. *pāṭala–*= 'a mixture of red and white, pink or pale red'.]

394. **Pāḍahia**— 24 4 13 'dancing-master',
[=*nāṭyācārya*(gl.); cf. PSM. *pāḍahia–*= 'a drum-beater, a drummer'. In Sk. *pāṭahika–* is not used in the sense of 'a dancing-teacher'. It must have been the practice for the teacher of dancing to play on the drum while the pupil danced. Hence secondarily *pāḍahia–* came to mean *'nāṭyācārya–*,.]

395. **Piyamāhaviya**— 40 4 16 'the female cuckoo'.
[=*priyā mādhavīlatā yasyāḥ sā kokilā*(gl.); cf. *piamāhavī*= *kokilā–*, 'the female cuckoo' (D. 6 5 1; Pāi. 63); cf. *piyamāhaviya–* occurring in this

sense in PC. II. The word is a good *tadbhava* going back to Sk. *priyamādhavikā*. See *piyamāhavī*–.]

396. **Piyamāhavī**– 41 2 9, 51 9 5 'the female cuckoo'.

[=*kokilā*– (gl.). See *piyamāhaviya*–.]

397. **Piṁchaṇibi**– 69 26 7 'a peacock'.

[=*picchanidhi(?)* (gl.); the relevant passage is – "*sihiṇu satta iha ekku sihi, osariu sarahu jo piṁchaṇihi*" – 'There are seven peahens and there is one peacock, that one is peacock which moved away from the lake'. PSM. does not note it; *piṁchaṇihi*– is connected with Sk. *picchanidhi*- which means 'a treasure house of feathers'. It might have developed this sense as an epithet of peacock which is notoriously full of feathers.]

398. **Piṁḍi-khaṁḍa**— 16 8 3 'a sesamum cake used as fodder for cattle, oil cake or the caky sediment of sesamum after the oil is pressed out'

[=*khala–khanda*–(gl); the relevant passage is– "*piṁḍikhaṁḍu mahikhaṁḍu maheppinu*"– 'having desired the portion of earth of the value of an oil-cake', PSM. does not note it. cf. M. *pend*–, Kon. *pēndi*–= 'a sesamum cake used as fodder for cattle, the refuse or nuts from which the oil has been expressed'. Connected with Sk. *pinda*–+*khanda*–.]

399. √**Pisuṇ**— 'to tell, to lay down'

pisuṇia–(p.p) 29 18 12, 102 12 13

[=*pratipāditaṁ* (gl), cf √*pisun*–=*kath*–, 'to tell' (H. 4 2; Pāi. 145; Tr. 3 1 69), cf. PSM. *pisunia*–=*sūcita*–, 'suggested', cf.√ *pisun*–occurring in this sense in JC , NC , KC., PC. I, Sam. K.; *pisuṇia*–, Sk. *piśunita*– initially means *sūcitam*, 'suggested or conveyed slyly' and hence 'laid down'. It is derived from *piśuna*- 'slanderer, back-biter'.]

400. **Puṁḍariya**— 25 6 7, 39 1 7, 47 11 11 'an umbrella, a parasol'.

[=*chatraṁ*(gl.) PSM does not record it in this sense; cf. *puṁḍarīya*– occurring in this sense in NC. and KC., cf. MW. *pundarīka*– (L)= 'a white umbrella'. In Sk. *pundarīka* is used in the sense of 'a white lotus']

401. **Phulla**- 3 14 10, 7 22 5, 8 2 6, 8 12 8, 9 28 7, 14 3 13, 15 4 5, 15 22 9, 17 12 11, 22 9 9, 30 6 6, 30 12 6; 46 13 9, 47 7 2, 48 16 2, 54 18 6, 58 23 10, 60 29 1, 64 11 4, 65 24 9, 68 4 3, 72 1 17, 73 2 11, 84 1 4, 85 3 6, 94 9 8, 96 7 9, 97 1 8, 100 9 12, 'a flower'.

[=*puṣpa*–(gl.)· cf. PSM. *phulla*–= 'a flower'; cf· *phulla*– occurring in this very sense in JC. (3 21 13), PC.I, PC. III. cf. MW. *phulla*–= 'a full-

blown flower' (Kālikā Purāna); cf. G., M., Hi, Koṅ *phūl*= 'a flower'. In Sk *phulla-* is used in the sense of 'bloomed, blown'. See *pahulla-*.]

402. **Baṁbhahara**— 38 7 5, 44 4 6, 'a lotus'.

[=*kamalaṁ* (gl.). The relevant passages are–1) "*haṁsahi̇̃ ṇava-baṁbhahara-nisaṇṇahī*"-(38 7 5)–'with the swans reclining on the fresh new lotuses'. 2) "*disai viyasiu baṁbhaharāyaiu*" (44 4 6)- '(a pond) with full-blown lotuses was seen' cf *bambhahara-=kamalam*, 'a lotus' (D. 6 91). Trivikrama notes *bambhahara-* in this sense (Tr. 3 4 72, 51). The word *bambhahara-* is connected with Sk. *brahma-gṛha-*, 'the abode of god Brahmā'. Brahmā has several epithets in Sk. conveying his birth from a divine lotus arising from Viṣṇu's navel.]

403. **Bahuṇayaṇa**—3 20 8 'the lord of gods, Indra'.

[=*indra-*(gl.); PSM does not note it. *bahunayana-*in Sk. is not current in this sense. It knows only of *sahasra-nayana-*or *sahasrākṣa-*.]

404. **Bahuvayaṇa**—3 20 8 'name of the divine serpent, *Śeṣa*, said to have one thousand heads'.

[=*śeṣanāga-*(gl.). PSM. does not note it. *bahuvadana-*in Sk. is not current in this sense.]

405 √**Bhas**—'to prattle, to talk incoherently, to censure':

bhasai (pres 3. s.) 1 10 14; *bhasahi* (pres. 2. s) 17 14 10.

[=*nindati*, *asambaddham pralapasi* (gl); the relevant passage is–*tā bhaṇai jaiṇi ṇipphalu ji bhasahi*"-'the son of Rṣabha Jina (i. e. Bharata) said, "you are talking incoherently"'. cf √*bhas-*= 'to bark' (H. 4 186). cf. √*bhas-*in this sense in JC (2 11 6). Derived from Sk. √*bhaṣ-*='to bark, to growl'.]

406. **Bhasaṇa**—22 18 2, 81 2 9 'a dog'.

[Compare PSM. & Pāi. 62 *bhasana-*= *śvāna-*, 'a dog', cf. *bhasana-*occurring in this sense in JC. (3 35 4) & Lilāvai; cf. MW *bhaṣaṇa-*(L) and *bhaṣaka-*(L)= 'a dog']

407. **Mayaraṁda**—20 5 6, 69 11 4, 83 10 3, 88 9 2 'the pollen of a flower.'

[=*makaranda* (gl) cf. *mayaraṁda*= *kusumaraja*, 'the pollen of a flower' (D. 6 123). In Sk. *makaranda-*has the sense of 'honey, juice of flowers'.]

408. **Mayāsi**—14 1 4 'god' (literally, 'one feeding on nectar'.).

[=*amṛtāśī devah* (gl). the relevant passage is—"*tā patto mayāsi maṇise-haru*"—'there arrived the god Maṇiśekhara'. PSM. does not note it. The word is derived from Sk *amṛtāśī-*, 'one feeding on nectar': cf. MW. *amṛta-pa-*='a god'.]

409. **Maḍḍa**—13 2 3, 47 5 2 (v 1. *mamḍa*–), 78 5 14 'forcibly, violently, per force'.
[=*balātkāra*–, *balātkārena*, *haṭhāt* (gl); cf. *maddā*=*balātkāra*–, 'force, violence' (D. 6 140, Tr. 3 4 72, 588) cf. *maḍḍa*-occurring in this sense in PC. III. *madda*–is connected with Sk. √*mṛd*–, 'rub, knead forcefully'. See *maḍḍai*, *maddamadda*- *mamḍai* and *maḍḍẽ*.]

410. **Maḍḍai** 18 5 10 (v. l. *mamdai*), 32 11 10 (v.l. *mamdai*) 37 24 10 (v. l. *mamḍai*), 38 17 8 (v. l. *mamdai* v. l. *maḍai*), 71 2 11 (v. l. *mamdai*), 71 14 9, 72 8 12 (v. l. *mamḍai*), 87 6 7 (v. l. *mamḍae* v. l. *maddaya*), 100 3 3 (v l. *mamdai*) 'violently',' forcibly', 'per force'.
[=*balātkārena*, *haṭhāt* (gl.); cf. *maḍḍae* occurring in this sense in PC. II. See *madda*, *maddamadda* and *mamdai* and *maḍḍẽ*.]

411. **Maḍḍamaḍḍa** 16 25 4 (v. l. *mamdanamda*) 'forcibly, per force'.
[Compare *mamḍa mamda* occurring in this sense in PC. I, PC. II; cf. G. *mãṁd mãṁd*='with great difficulty' See *madda*, *maddai*, *mamḍai* and *maḍḍẽ*.]

412. **Mamḍai** 60 24 5 (v. l. *maddai*) 'by force, violently'.
[=*balātkārena* (gl). See *madda*, *maddai*, *maddamadda* and *maḍḍẽ*.]

413. **Madda**—(?) 50 1 4 (v 1. *vimadda*–) 'a multitude'.
[=*samūha* (gl), For the discussion see *vimadda*–]

414. **Maḍḍẽ** 7 20 6, 9 14 10 (v. l. *mamdẽ*) 'forcibly, violently'.
[=*haṭhāt*, *balātkārena* (gl.) PSM does not note it. See *madda*–, *maddai* , *maddamadda* and *mamdai*.]

415. **Mamthaṇi**—1 12 9, 38 7 3, 85 6 5 (v. l. *mamthini*) 'a churning vessel'.
[=*gopī*–(gl. at 1 12 9), *dadhibhāṇḍa*–(gl. at 85 6 5) At 1 12 9, the context is the description of Rājagṛha–, the gloss gives *gopī*– as the meaning of *mamthani*–; but it would be better if we take it in the sense of 'churning vessel,' as the noise of churning vessels is peculiar to a particular place. Both in Sk. and Pk. *manthani*– is recorded in the sense of 'a churning vessel' and the word is not known in the sense of *gopī*, 'a cowherdess.' Hence we can take *mamthani*– at 1 12 9 to mean a *dadhi–bhāṇḍa*– The relevant passages are – 1) "*mamthāmamthiya–mamthaṇi–ravāi*" (1 12 9) = 'with the noises of the churning vessels being churned with the churning stick.' 2) "*dahiya–virolana–mamthaṇi–ghosaĩ*" (31 7 3)–'with the noises of curds being churned in the churning vsssel ' 3) "*ena mahārī mamthani bhaggī*" (85 6 5) –'he broke my churning vessel into pieces'. Compare PSM. *mamthaniā*= *dadhi–kalaśī*, 'a vessel for curds.' MW notes *manthanī*- and *manthinī*– in the sense of 'a butter–vat, a vessel for butter' as recorded in Lexicons only.]

416. **Maṁda**— 20 5 6, 76 7 1, 83 10 3 'abounding in, full of, replete with'.

[=*pracura*-(gl.), the relevant passages are 1) "*mamda-mayaramda-puṁja-puṁjarıya*" (20 5 6)–'made tawny with an abundance of a heap of pollen or a thick heap of pollen.' 2) "*devadāru-mamdaṁ*" (76 7 1)–'abounding in pine trees'. 3) "*mamda-mayaramda*"– "abundance of pollen". D. 6 145 and Tr. 3 4 72, 778 note *mamthara*- in the sense of *bahu*-, 'abundant, much' PSM. notes *mamthara*- in the sense of *pracura*-, *prabhūta*- quoting from Bh. In Sk. *manthara*- and *manda*- share the sense of 'slow'. Because *mamthara*- occurring in Deśīnāmamālā and Trivikrama means *bahu*, *pracura*-, *mamda*- also seems to have acquired a parallel sense. cf. Kan. *manda*-= 'thick']

417 √**Mabbhis**-'to comfort, to pacify, to assure or promise protection'. *mabbhısivi*(abs.) 78 24 14; *mabbhīsı*(*y*)*a*-(p p.) 20 25 4 (v 1 *mambhīsia*-), 32 26 3.

[=*yūyaṁ bhayam mā kuruta iti uktvā, mā bhaiṣīstvam, āśvāsitah* (gl.), cf. *mābhāī* and *mābhīsia*= *abhaya pradānam*, 'giving a promise of protection' (D 6 129). cf. *mabbhīsadi*= *mā bhaiṣīh* (H 4 422 illustration 16) Trivikrama also notes *mābhāi* in this sense (Tr 2 1 30, 124). cf. √*maṁbhīs*- occurring in this very sense in PC I, II, III See √*mābhīs*-.] √*mabbhīs*- is connected with Sk phrase, *mā bhaisīh*, 'do not be afraid'.

418 **Māi**- 30 10 5 deity, goddess'.

[Compare *māi*= *devatā*-, *devī* (H 1 135) Derived from Sk. *mātṛ*-.]

419. **Māi** 70 20 1 'a familiar term of address to a lady, a term of endearing address to a familiar woman l.'

[=*he mātah, he dūti* (gl) cf *māi* occurring in this sense in JC. and *māe* in PC. I, PC. II. It is vocative form of *māā*, Sk *mātā*]

420. √**Mābhis**- 'to promise protection'

mābhisai (pres. 3. s.) 41 11 3

[See √*mabbhīs*-.]

421. **Māhiṁda**- 60 9 13 'a buffalo'.

mahiṣa-(gl). PSM. does not record *māhımda*=in this sense, but cf. *māhila*-= *mahiṣī-pāla*, 'a keeper of she-buffaloes' (D. 6 130). cf. MW. *mahendra* (L)= 'a cow'.]

422. **Mukka**- 95 2 1 'full-blown,' 'bloomed'.

[=*vikasita*-(gl.), the relevant expression is "*pavimala-mukka-kamala*" – 'pure full-blown lotuses' PSM does not note the word in this sense *mukka*- is derived from Sk, *mukta*-= 'released', √*muc*-='to release'.]

Obviously the gloss explains *mukka–* on the basis of the context and thinking that *mukta–* has here a metaphorical sense of *vikasita–*. The variant reading "*parimukkamala-kamala*" appears preferable. In that case we are not required to stretch the sense of *parimukka–*. We get also the *Yamaka* in "*parimukka-mala-kamala*" and the same expression is found used in Svayambhūcchandas

423. **√Muṇ–** 'to know'·

muṇami (pres. 1 s.) 81 2 1, *muṇamti* (pres. 3. pl.) 8 11 10, *muṇi* (imp. 2, s.) 30 20 7; *muṇivi* (abs.) 4 8 9

[Compare √*mun–=jñā–*, 'to know' (H. 4 7; Pāi. 162, Tr. 2 4 130); cf √*mun*-occurring in this sense in JC., NC., PC. I, PC. II, Bh. √*mun–* is derived from Sk √*mnā–*, 'to learn diligently'.]

424 **Muharuha–** 66 4 2 'a tooth'.

[=*danta–*(gl), the relevant passage is – "*bhoyaṇa-patthāvai muharuhohu, jahi darisijjai sasiaṁtasohu*" – 'where the rows of teeth bright like the moonstone were shown during the feast'. PSM. does not note it. *muharaha*–occurs at NC. 3 15 14 in this very sense. The relevant passage is – "*jiha mahu muharuhaho, tiha eyahu kiṁ dhavalattaṇu*" – 'Have their teeth the same whiteness as mine ?"]
muharuha– is derived from Sk. *mukha-ruha–*, 'that which grows in or shoots forth from the mouth'.

425. **Muhala–** 17 3 4 'a conch'

[The relevant passage is – "*hala–muhala-bolāi*" – 'the din of musical instruments like *hala–* and conches'; cf. PSM. *muhala–= śankha* (H. 1 254); cf. MW. *mukhara–(L)=* 'a conch-shell'. The word is connected with Sk *mukhara–*, 'resonant with, noisy'.]

426. **Moggara—**71 14 15 'jasmine flower'.

[=*moggara–puṣpaṁ*(gl); cf. PSM. *moggara–=* 'jasmine' (H. 1 116). cf. *moggara–* occurring in this very sense in PC. I; cf. MW. *mudgara–* (L)= 'a kind of jasmine'; cf. G., M. *mogrā*='a species of jasmine'. The word is derived from Sk. *mudgara–=* 'a bud'.]

427. **√Raṁg**—'to move on all fours or the belly,' 'to crawl' :
raṁgaṁta–(pres. p.) 4 1 2, 4 5 3, 47 6 8, 85 6 3, 91 11 1, *raṁgamāna* (pres. p.) 29 17 3

[=*jānubhyāṁ calan* (gl) PSM. notes √*raṁg–* in the sense of 'move to and fro'; cf. √*raṁg*–occurring in the sense of 'crawling' in JC. (2 32 7), KC.; cf. M. *rāṅgṇe*= 'to crawl or creep, to move along on all fours or the belly'. In Sk. √*raṅg–* is used in the sense of 'to move to and fro, to rock'.]

428 **Riṭṭha(ya-)** 12 7 3, 12 17 8, 74 10 10, 98 2 10 (v l *riṭṭhiya-*) 'a crow'. [=*kāka-* (gl.)· cf. *riṭṭha-=kāka-*, 'a crow' (D 7 6; Pāi. 67; Tr. 1 2 109, 10); cf. MW *ariṣṭa-*(L)= 'a crow' See *riṭṭhiṇi-*.]
The word *riṭṭha-* is connected with Sk. *ariṣṭa-*= 'misfortune', 'evil omen'. Because the crow is considered inauspicious, it might have been referred to as *riṭṭha-*; cf. MW. *ariṣṭa-*= 'boding misfortune (as birds of ill-omen etc.)' (Adbhuta Brāhmana).

429. **Riṭṭhiṇi**—71 6 13, 71 7 3 'a female crow'.
[See *riṭṭha-*.]

430. **Lai**—1 4 6, 4 8 7, 5 16 14, 29 3 1, 29 3 3, 46 5 6, 82 9 8, 84 7 2 'a particle with shades of meaning of granting, offering, appealing and inviting some action; also used in the sense of "very much"'.
[Compare PSM *lai*= 'lo, well'; cf. *lai* occurring in JC, SR, KC., PC. I, II, III, Bh, cf G, Hi. *le*= 'an expletive' and M. *lai*= 'an interjection, also means 'very much, exceedingly numerous' Formally it is imperative 2 singular of √*lay-* below.]

431. √**Lay**—'to take, to accept':
lei (pres.3 s.) 2 1 6, 81 8 1; *leppinu*(abs.) 15 23 10, *lai(y)a-*(p p) 47 3 9, 62 6 6, 69 35 3, *lāiya-*(p p.) 15 24 4.
[=*gṛhṇāti*(gl.); cf. √*le*= *lā*, 'to take' (H.4 238) and *lāia*= *gṛhītaṁ*, 'taken, caught hold of' (D 7 27; Tr. 3 4 72, 736), cf. PSM. √*lay-*= 'to take'. cf √*lay-* occurring in this sense in JC, NC, KC, PC. I, II, III, Bh. See ND. *linu*= 'to take'. Turner connects it with Sk. *nī-* and *lā*.]

432. **Lāvaṇa**—91 21 10 'a kind of dish similar to the East Indian preparation *dahivadī*'.
[='*lāvana*' *iti pṛthak pakvānnam vartate pūrvadeśe dahivadīvat*(gl). PSM does not note it; cf *lāvana-* occurring in this very sense in PC II. *lāvaṇa-*is connected with Sk. *lavana-*; it is a a salty dish as contrasted with a sweet one. For the word *dahivadi-* given in the gloss see Appendix.]

433. √**Lhas**—'to fall, slip off, drop down, fade':
lhasai (pres.3.s.) 2 8 13, 11 4 8, 97 2 6, *lhasi(y)a* (p.p.) 4 16 9, 12 15 12, 23 5 13, 28 28 12, 35 12 4, 39 4 10, 58 17 5, 67 11 7, 69 11 6, 70 12 3, 83 2 5.
[=*patati*, *calati*, *nyūnam bhavati*, *cyuta-*, *bahih pātita-*(gl.), cf. √*lhas-*= *sraṁs-*, 'drop or slip down' (H 4 197, Tr 3 1 116). cf √*lhas-* occurring in this very sense in NC., PC I, II, III Connected with Sk. √*hras-*, 'be diminished, or lessened'. See √*ṇilhas-* and √*parilhas-*.]

434. **Vaṭṭa**—32 20 2, 32 20 5 'spherical stone'.

[At 32 20 5 the word occurs as the first member of the compound *vaṭṭuṭṭhviḍi-*, cf. PSM *vaṭṭa-*(D)= *loṣṭaka-*, 'a lump or a clod of earth and *śilāputraka-* quoting from Bhagavatī Sūtra. The word *śilāputra-* is noted from the Sk. lexicons by MW. in the sense of 'a little rock, a grindstone' and *śilāputraka-*= 'a grindstone' (MW). Apte notes *śilāputraka-* in the sense of 'a small flat stone for grinding condiments upon'. Ratancandraji's Pk. Dictionary notes *vaṭṭaya-* in the sense of 'a ball of lac.' etc. 'from Nāyādhamma' and *vaṭṭayā*= 'a marble' quoting from Anuttarovavāiadasā. In Sk. *vṛtta-* is used in the sense of 'round, rounded, circular'.]

435. **Vaṇaruha**—4 2 5, 20 23 5, 28 26 9, 54 15 6, 77 13 6 'blood'.

[=*rudhira-*(gl.), PSM. does not note it; *vaṇaruha-* is connected with Sk. *vraṇa-ruha-*, 'that which is issuing from a wound'.]

436. **Vaṁdaṇa**—7 10 8, 60 9 9, 71 33 1, 76 7 9 'red sandalwood tree'.

[=*raktacandana-*(gl.); the gloss at 7 10 8 gives- "*vṛkṣa-viśeṣaḥ, pippala ityanye*". PSM. does not note it; cf. *vamdaṇa-* occurring at JC. 2 20 4; *vamdana-* occurs in PC. II in the sense of *aśvattha-*; *vandana-* in Sk. is not used in this sense. MW notes *vandana-* in the sense of 'a parasitical plant'. (AV).]

437. **Varahī**—95 4 3 (v.l. *varihi-*) 'cuckoo'.

[=*kokilā*(gl.). The relevant passage is -"*ṇaṁdaṇavana-varahī-ravarammahi*" -'(the city) beautiful with gardens having sweet notes of cuckoos" PSM. does not note it. Generally the word *varahi-* is derived from Sk. *barhin-* in the sense of 'a peacock'. Here the context is not decisive; either of the meanings 'cuckoo' and 'peacock' would suit.]

438. **√Valagg**—'to ascend':

valagga-(p.p.) 60 15 11, 81 4 5.

[=*ārūḍha-*, *prāpta* (gl.). The relevant passages are -) "*ṇaravai salahi valaggau*" (60 15 11) -'the king mounted the funeral pyre' and 2) *navajovvaṇi valaggu*" (81 4 5)- 'he attained youth'. cf. √*valagg*-= *ā+ruh-*, 'to ascend' (H.4. 206; Pāi, 830) and √*avalag-*= *ā+ruh-*(Tr. 3 1 128); cf. √*valagg-* occurring in this very sense in PC. I, PC. III, Bh., Līlāvaī, cf. M. *vaḷagṇe*= 'to grasp and hug (a tree)'. Connected with Sk. *avalagna-*, 'to cling to', hence 'to climb'.]

439. **Vāia**—10 7 6 'an alchemist who knows the magical properties of mercury, a person in search of those miraculous elements which can transform iron into gold'.

[=*rasāyanakāraka*-(gl.); PSM. does not note it. The word *vāiya*-occurs at 86 6 10 in PC. III where it is glossed - "*nidhānotpāṭana-dhātuvāda-vivara-praveśa-kārin*"; cf. *rasavāia*- occurring at NC. 4 11 5. The word *vāia*- is derived from Sk *vādin* + suffix *-ka*- This *vādin*- can be explained as an abbreviation of *dhātuvādin*- or *rasavādin*-; cf. Sk. *rasavāda*- 'alchemy', *dhātuvāda*-, 'minerology'.]

Vāsaraṁta—81 6 3 'the full-moon day'.

[=*pūrṇimā dina* (gl.), the relevant passage is - "*annahĩ vāsaraṁti vaṁde-ppiṇu jiṇa-ceīharāĩ*" - 'on another full-moon day, having saluted the Jina temples' PSM. does not note it. *vāsaraṁta*- is the final i e, the 30 of the *tithis* (*antima-vāsara*-). Like Svayambhū (See PC. I, Introduction, p. 12), Puspadanta also was from a region using *pūrṇimānta* months.]

441. **√Vicchoa**—'to separate'.

vicchoiya-(p.p.) 60 14 14, 78 21 3, 83 6 13.

[=*viyogam prāpitah*, *rahitah* (gl), cf *vicchoha*-= *viraha*-, 'separation' (D. 7 6 2; H. 4 396 illustration 1) cf. PSM √*vicchov*- (D)= 'to separate' and *vicchaya*-(D)= *viyoga*-, 'separation'; cf. *vicchoiya*- occurring in this very sense in Bh. PC III See *vicchoya*-]

Connected with Sk. *vi*+*kṣubh* , 'agitate.'

442. **Viccho(y)a**— 7 24 6, 29 5 1, 37 11 6, 82 15 3 'separation'

[=*viyoga*- (gl.); cf. *vicchoya* occurring in this very sense in PC II, PC. III, KC.; Bh ; cf. old G. *vachoho*, Hi *bichoh*= 'separation, bereavement.' See √*vicchoa*-.]

443. **Vicchoha**— 77 12 10 'anger, resentment.'

[=*krodha*- (gl); the relevant passage is - "*sarala-rattacchi- vicchoha-ṇijjiya-viso*" - 'who had surpassed the bull with his glances, direct and red with anger'. cf. *vicchoha*- occurring in this very sense at JC. 1 16 11. *vicchoha*- (=Sk *viksobha*-,) initially means 'agitation, perturbation'; and hence *krodha*-, 'anger.' cf. √ *vicchoa*- and *vicchoya*- See *choha*-. PSM. does not note it in this sense.]

444. **Vimadda**— 50 1 4 'upheaval.'

[The text gives the reading *madda*- and *samūha*- as the gloss on it. The relevant passage in the text is - "*mayamatta-mahisa- jujjhaviya-maddi.*" As *madda*- is not known from elsewhere the reading' *maya-matta-mahisa-jujjhana-vimaddi*' - 'upheaval created by the fight of intoxicated buffaloes' appears preferable PSM. records *vimadda*- in the sense of *saṅgharṣa*-. In Sk. *vimarda*- is used in the sense of 'rubbing, friction.' See *madda*-.]

445. **Visāri**— 62 4 9, 76 5 4 'a messenger (male or female).'

[=*dūtikā*–, *dūta* (gl.). The relevant passages are – 1) "*nāmeṇa visāri caṁdatilaya*" (62 4 9)– 'a female messenger by name Candratilakā' and 2) "*tā rāmahu visāri saṁsuccai*" (76 5 4)– 'At that moment the messenger reported to Rāma.' PSM. does not note it. The words *visāri* is connected with Sk. *vi+sr*–= 'to go forth in various directions.' cf. "*visaro sainyaṁ visaraṇaśīlatvāt*" (Tr 1 4 121, 31).]

446. **Saitta** – 30 1 12, 60 7 6, 71 15 4 'Conscious, attentive, pleased or delighted, happy'

[The gloss at 30 1 12 renders *saitta*– with '*mūrchārahitatayā sacetanaṁ*; the relevant passage is – "*salile siṁciu thiyau saittau*" – became conscious, being sprinkled with water.' The gloss at 60 7 6 renders *saitta*– with *sāvadhāna*–; the relevant passage is – "*hau thiu taṁ joyaṁtu saittau, tā kamtai siri salili sittau*" – 'as I stood attentive looking at my wife, she poured water on me.' *saitta*– at 71 15 4 is glossed as *niṣprapañcita*–. Here *saittau* goes with *pūsaa*–. parrot.' The meaning *niṣprapañcita*–, 'unexpounded,' 'unexplained' does not fit in here. We can take '*saitta*" in the sense of *mudita*–; the relevant passage is –"*jaṁpamāṇu navakaliyai mattau, khara-saṁtāu na muṇai saittau*"– the garrulous parrot who was delighted, being intoxicated with the fresh buds, does not know the pangs due to separation.' cf. *sayatta*–= *mudita*–, 'happy, pleased' (D. 8 5). *saitta*- (v. l. *sayatta*–) occurs in NC. at 8 7 10 where it is glossed as '*sāvadhāna*–'; cf. *saitta*- occurring in the sense of *mudita*- in SR., Bh., PC. III; *saitta* occurs at PC. III 68 3 7 where it is glossed *svastha*-. The word *saitta*– is to be connected with Sk. *sacitta*–, 'endowed with reason,'. 'conscious,'. 'attentive.']

447. **Sakkāriya**— 53 13 3 'burnt to ashes'

[*bhasmīkṛta*- (gl.); the relevant passage is – "*aṁgu anaṁgīhūyahu tahu sakkāriyau*" –'the body of him who became bodiless was burnt to ashes'; cf. PSM. *sakkāra*-= *saṁskāra*–, 'ceremony performed on a dead body'; cf. *sakkāriya*– occurring in this sense in NC. The word is derived from Sk. *saṁskāra*–, probably standing for *agnisaṁskāra*–.]

448. **Saḍayaṇa**— 16 1 13, 81 5 3 'a bee.'

[=*ṣaṭcaraṇaḥ bhramaraḥ*, *bhramaraḥ* (gl.); PSM. does not note it. The word is derived from Sk *ṣaṭ+ayana*-; cf MW. *ṣaḍaṅghri*= 'having six feet, a bee' (Kāvya literature). See *chaḍayaṇa*–.)

449. **Sararuhasuhi** – 67 5 1 'the sun.'

[*sūrya*– (gl.); cf. *kamala-baṁdhu*= 'sun' occurring in NC. at 3 6 10.

PSM does not note it The word is derived from Sk. *sararuha-suhṛd-=* 'a friend of the lotus'; cf. MW. *sararuha*-(L) and *saroruha=* 'a lotus'. (Kathāsaritsāgara).]

450. **Sahasāṇi**— 59 4 11 (v. l. *sahasīnī* v. l. *suhasānī*) 'a peahen.'

[=*mayūrī* (gl). the relevant passage is – "*tam nisunivi rānī, ṇaṁ sahasāṇī, ghaṇaravina naccai*" – 'having heard this the queen danced (with joy) just like a peahen on hearing the rumbling of clouds.' PSM. does not note it See *suhasāṇī*-.]

We can connect the variant *suhasānī* with Sk. *sukha-+svāna-*, **sukha-svānikā*, 'one having a sweet voice.'

451. √**Sās**— 'to tell, to say',

sāsai (pres. 3 s.) 42 11 12 (v. l. *bhāsai*).

[=*śāsti*, *kathayati* (gl.); cf PSM √*sās-= kath-*, 'to speak'; cf. √*sās-= kath-* (Tr. 3 1 69) See Pischel § 264. Compare √*sāh-= kath-*, 'tell' (H. 4 2). √*sās-* is connected with Sk *śās-=* 'to teach, instruct' See *siṭṭha-* and √*sis-*.]

452. **Sāhāṇāha**— 42 4 10 'fire.'

[=*svāhānāthah*, *agniḥ ityarthah* (gl.); the relevant passage is – "*dīhasihālaṁ sāhāṇāham*"- 'the fire having tall flames', PSM. does not note it, cf. MW. *svāhāpriya* (L)= *agni*. The word *sāhānāha-* is derived from Sk. *svāhānātha-*, 'the Lord of *svāhā*, an oblation' that is, 'fire or Agni.']

453. **Siṭṭha**— 52 1 6, 102 12 17 'said, told'

[=*kathitaṁ* (gl.), cf. PSM. *siṭṭha-= kathita-*, *ukta-*, 'told' quoting from Surasundaricariu. cf. *siṭṭha-* in this sense in PC. I. See √*sās-* and √*sis-*.]

454. **Sihiṇa**— 2 16 2, 20 5 4, 47 2 4, 54 7 8, 70 10 2 'the female breast.'

[=*stana*-(g.l); cf. *sihina- stanah*, 'the female breasts' (D. 8 31, Pāi. 227, Tr. 1 4 30, 36). cf. *sihina-* occurring in this very sense in PC. I, PC. III, Bh., Līlāvai, CMC. The word *sihina-* is connected with Sk. *śikhin*, 'endowed with trailing points or nipples.']

455. √**Sis**— 'to tell, speak':

sisai (pres. 3. s.) 5 7 5.

[*kathyate* (gl), cf. √*sis-= kath-*, 'to speak' (H. 4 2); cf. √*sis-* occurring in this very sense in JC., Bh., PC. I. May be derived from Sk. **śiṣy-*. See √*sās-* and *siṭṭha-*.]

456. **Sisakka**— 19 2 2 'the husk of grain, chaff or outer covering of grain.'

[=*kūkasaṁ*, *tusam* (gl.); the relevant passage is – "*tāi vi sisakka-bhāra-*,

dharai ' – they are carrying husk (on their heads).' PSM. does not note the word in this sense; cf. MW. *śīrṣaka* (L)= 'the top of any thing.' For the word *kūkasa-* given in the gloss see Appendix. *sīsakka-*is connected with Sk. *śīrṣaka*; cf Sk. *śiraska, śirastrāṇa* 'helmet'; 'covering,' husk' is a special development.]

457. **Suragiri**— 44 6 7 'mount Meru.'

[Compare PSM. *suragiri-= meru parvata-*; cf. *suragiri* occurring in this very sense in Yt. , and NC. (1 3 14) Literally the word means 'God's mountain'; cf. MW. *suragiri-=* 'god's mount, mount Meru' (Bālarāmāyana).]

458. **Suraguru**— 47 13 11 'Name of a *nāstika ācārya*, one of the propounders of Atheism.'

[=*cārvāka-* (gl.); cf. PSM. *suraguru=* 'a propounder of atheistic sect'; cf. *suraguru* in the sense of Bṛhaspati occurring in NC. This may be the same as the well-known *carvākaādi* Bṛhaspati.]

459 **Suhasāṇi**— 59 4 11 'a peahen.'
[For the discussion see *sahasānī-*.]

460. **Sokkhagāhi**— 76 6 1 'one who snatches away happiness, remover or destroyer of happiness'

[=*sukhoddālaka-* (gl), PSM. does not note it. *sukha-grāhaka-* is not used in Sk. in this sense. MW. notes √*grah-* in the sense of 'take away (by robbery).']

461. **Soṁḍāla**— 8 5 6 'an elephant'

[=*hastī-* (gl.); the relevant passage is - "*maya-matta-caṁḍa-soṁḍāla-līla*"– the sport of intoxicated and fierce elephants'; PSM. does not note it; cf. *śuṇḍāla-=* 'elephant' (Yt.). The word *soṁḍāla-* is connected with Sk. *śuṇḍāla-*, 'possessing a trunk', cf. MW. *śuṇḍāla-*(L)=' possessing a trunk, an elephant'.)

462. **Sohāla**— 83 6 1 'very delicate'

[=*sukomala-* (gl.); PSM. does not note it; cf. *sohāla=* 'beautiful' (SR.) The word *sohāla-* is connected with Sk. *śobhāyukta-*, 'beautiful', and hence 'delicate.' It might have been contaminated with *somāla-* or **soāla-*<Sk. *sukumāra-*.]

3. ITEMS PARTLY DERIVABLE FROM SANSKRIT

(a) THROUGH PRAKRIT SUFFIXATION

463. **A-rahilla**— 65 9 2 'manifest or omniscient.'

[=*prakaṭaḥ* (gl.), the relevant passage is -"*aru arahillu jagi succai* ". Though the gloss renders *a-rahilla-* with *prakaṭa-*, *sarvajña-* also suits the context, as nothing is considered secret from the Lord, he is omniscient; and the passage can be rendered as follows - 'It is heard in the world that Ara Tīrthaṅkara is omniscient', cf PSM. *araha= prakaṭa-*, *sarvajña-*, Pk *a-raha* is derived from Sk. *a-rahas+* suffix *-illa-*, *arahilla-*, 'one who knows everything, omniscient,.']

464. **Alāhi**— 26 7 2 'an indeclinable indicating prohibition or prevention'. [=*pratiṣedhe avyayam* (gl.), cf, *alāhi nivāraṇe* (H 2 189) The word is made up of the base of Sk. *alaṁ* and Pk. ablative ending *-āhi*.]

465, **√Āvad**— 'to know,' 'to appear to be', 'to be familiar with (a thing)': *āvaḍai* (pres. 3. s.) 73 6 12, 74 3 8, 76 6 16; *āvaḍia-*(p.p.) 61 16 10.

[=*ābhāsate*, *bhāsate*, *jñātam* (gl.); the relevant passage at 76 6 16 is-"*vanu mahu āvaḍai naṁ lacchi kerau jovvaṇu*" - 'the garden appears to me as though it is the youth of the goddess of wealth.' PSM does not note it. cf.√*āvaḍ-* occurring in the above sense in PC. III, cf. G *āvaḍ-vũ=* 'to know how to do a thing.']

In the present-day languages of Northern India and also in Dravidian languages, words signifying 'to know, to have a skill of doing a thing' are expressed by the roots meaning 'to come.' Compare Hi. *ānā*, M. *yeṇe*, Koṅ. *yevñce*, Kan. *bar-* These are identical with the roots signifying 'to come.' In Hindi "*ānā*" is used with a change of connotation as, "*mujhe ātā nahĩ* "- 'I don't know.' Similarly with the root *yeṇe* in Marāṭhi, *yevñce* in Koṅkaṇi, and *bar-* in Kannada. Compare the semantic development of the Kan. root *bar-* as noted by Kittel; Kan. *bar-=* 'to accrue (to any one etc), to be gotten (anything) to come into and be in the possession (of any one so as to understand and use it), to become an acquisition',

The root signifying, 'to have a skill of doing a thing' in Gujarati is *āvaḍ-*; cf. G. *āvaḍ-vũ=* 'to be familiar with a thing, to know (how to do a thing)' And it is the same as attested in Apabhraṁśa.

Now, √*āvaḍ-* can be related to Sk. *āpat-* But in view of the parallels attested from other languages, it is worth considering whether this *āvaḍ-* in its origin is nothing but an extension with *-aḍ-* of the Ap. √*āv-*, 'to come.'

466. **Oilla**— 11 5 4 (v.l. *uvarılla*–) 'an upper garment'.

[=*uparitana* (gl.): this meaning fits in more with the variant *uvarilla*–, while *oilla*– means, 'which is already referred to earlier'. It occurs in old G. and is current in modern Gujarāti– *olyu*= 'that one' (used in Saurāṣṭra). This is derived from *apara*–+–*ill*–= *avarılla*–; cf. *varılla*– occurring in Kams. in the sense of 'a garment.' Here the editor traces it to *upara*– on the analogy of *uttarīya*–. Alternatively he connects it to the root *vṛ*–, 'to cover' with the suffix–*ılla*–[1] Tessitori in his 'notes on Grammar of the Old Western Rājasthānı' observes as follows: "*r* is occasionally elided, when falling between two vowels of which the second is *i*. Example:– *olıu* (Mu)<**oılau*<**orılau* Ap.<**orıllau*, **avarıllau aparılakah*"[2].

467. **Ollaṇiya**— 88 19 7 (v l *ullanıya*–) 'a dhotı, a bath-towel.'

[=*potıkā*= (*snāna-śāṭī*) (gl.): the context is of bathing; *ollanıya*- is that which is drenched with water; hence it may be 'a piece of cloth worn while bathing'; cf, PSM. *ollana*–= 'moistening, making wet' and *ullaṇıya*–= *ārdrayanıkā*, 'a bath-towel', cf. M. *olāne*= 'the cloth which the people of a house-hold wear during ablution'. For the word *potıkā* given in the gloss, see Appeddix. *ollaṇıya*- is *ollana*-+–*ıka*– suffix. See *ulla*– and *olla*–.]

468. **Kaṁsāla**— 4 11 10 'a cymbal.'

[Compare PSM. *kaṁsāla*= *vādya-viśeṣa* (H. 2 92); cf. *kamsāla*= 'a bell-metal musical instrument' (Bṛ. K.) and *kāmsyatāla*= 'a cymble or a huge bell' (Supplement to J.O.I. Baroda, vol. X, no 2, p. 120). cf. also *kamsattāla*= 'cymbal' (Candralekhā). MW. records *kāṁsyā* in the sense of 'a kind of musical instrument (a sort of gong or plate of bell–metal struck with a stick or rod)'. *kamsāla*– is connected with Sk. *kāmsya*– (from √*kāṁs*–, 'to shine, glitter')= 'bell-metal' +–*āla*– suffix.]

469. **Kaḍilla**— 4 4 5, 70 15 9, 86 10 6, 88 19 5, 88 19 14 'a lower garment, a dhotı'.

[=*paridhāna-vastra*, *kaṭīvastra* (gl.), cf. *kadılla*-= *kaṭıvastra*, 'a lower garment' (D. 2 52, Pāı. 117, Tr. 2 1 30, 48); cf. *kadılla*- occurring in this very sense in JC. (1 17 9), PC. II, Bh., Lılāvaı and CMC. (p. 208, line 13). The word can be derived from Sk. *kaṭı*, Pk. *kadı*–+–*ılla*- suffix or –*ıla*- suffix.]

470. **Kaṇailla**— 3 4 5 (v. l. *kanayalla*–), 13 7 7, 16 12 16, 72 8 5 'a parrot'. [=*śuka*– (gl.), at 3 4 5 the commentator renders it with *krīḍā-śuka*–; cf. *kaṇailla*= *śuka*, 'a parrot' (D. 2 21, Pāi. 291, Tr. 2 1 30, 2); Trıvi-

1. See Kaṁ'avaho, Upadhye A. N , Bombay, 1940, notes, p, 180,
2. See Indian Antiquary, vol. XLII, 1914, p. 85, 30.

krama connects it with *kaṇaī-= latā*, 'creeper'. Ramanujaswami also supports this view. But it can be better associated with *kaṇa-=* 'grain of rice' rather than with creepers; see Pischel § 590 for *kaṇailla-* which he splits as *kaṇa-+-illa-*; cf. MW. *kaṇapriya* (I.)= 'fond of grains, a sparrow'.]

471. **Kārima**— 4 7 15, 20 23 11, 59 2 6, 84 3 4 'artificial'.
[=*kṛtrima-* (gl.), cf. *kārima-= kṛtrima-*, 'artificial' (D. 2 27, Tr. 2 1 30, 108); cf. *kārima-* occurring in this very sense in JC. (4 18 1), PC. I, Sam. K. The word is an *-ima-* derivation from the causal base of Sk. √*kṛ-*.]

472. √**Kokk**— 'to call, to summon'.
kokkai (press. 3 s.) 78 5 2; *kokki(y)a-* (p p.) 5 17 15, 14 14 9, 26 16 11, 28 23 9, 29 3 6, 29 19 1, 39 5 1, 83 11 6, 89 15 14, 90 16 6, 91 17 1. 101 14 11, *kokkaa-*(p p.) 58 19 1; *kokkijjai* (pass. pres. 3 s.) 39 8 9; *kokkāviya-* (caus. p p.) 20 22 7, 29 27 9, 50 4 7.

[=*nāma dattam* (gl.), cf. √*kokk-= vi+a+hr-*, 'to call' (H. 4 76, Tr. 3 1 30, 34), cf. √*kokk-* occurring in this very sense in JC , NC. , KC. , PC. I, Bh. ; cf. M. *kok-ṇe=* 'to yell or howl' √*kokk-* is a new formation from the Sanskritic base *kū-*[1]; cf. MW *kū=* 'to sound, cry out'.]

473 **Gahilla**— 32 17 9, 38 3 5 'insane, possessed by unreasonably strong predilection.'

[Compare PSM. *gahilla-*(D)=*āveśayukta-* and *gahila-= grathila* (Tr. 1 3 25); cf. *gahilla-* occurring in this sense in NC. and Bh., cf. also *grathila=* 'simple, crazy and *grahilatā=* 'craze' (Supplement to J.O.I , Baroda, vol. X, no.3 pp. 129 & 130), cf MW *grahila=* 'possessed by a demon' (Hemacandra's Pariśiṣṭa), cf. Old G. *gahilū=* Modern G *ghelū=* 'indugent, mad, unreasonably given to' *gahilla-* is connected with Sk. *graha-+-illa-*suffix]

474. **Guhila**— 36 6 2, 59 6 7, 69 26 1, 82 8 9 'denseness, depth.'
[=*gahvara-*, *nibiḍa-*, *saghana-*(gl.), the relevant expressions are -"*giri-guhila*" and "*vana-guhila*", cf PSM. *guvila-=gahana*, and *guhira-* (D)= *gambhīra-*, 'deep', cf. *guhila-* occurring at PC I 6 5 3 and PC. II 27 14 9. *guhila-* may be connected with Sk. *guha-+-ila-*suffix (*guhāyukta-*)]

475. **Cakkala**— 61 9 9, 72 12 10 'rounded.'
[The word occurs twice; at one place, the commentator renders it with "*nibiḍa-*" and at the other with " *vistīrṇa* "; the sense 'rounded'

1. See 'Cognates of Pūjā', Bailey, H W., Adyar Library Bulletin, vol XXV, parts 1-4, 1961, p.4.

fits well in both the occurrences; cf. *cakkala-= vartula-* 'round', '*viśāla-*, 'extensive' (D. 3 20; Tr. 2 1 30, 112); cf. *cakkala-* occurring in this very sense in PC. II, Bh., CMC. (P. 186, line 4) and *paricakkaliya-* in PC. I. *cakkala-* is Sk. *cakra-* extended with *-la-* suffix.]

476. √**Caccikk**—'to anoint, besmear':

caccikkiya-(p.p.) 12 12 4 (v.l. *ciccikkiya-*).

[The relevant expression is -"*pamka-caccikkiya*"- 'besmeared with mud': cf. *caccikka-= mandita-*, 'adorned' (D. 3 4), *caccikka-= vilepana-*(H. 2 174) and *caccā= sthāsaka-*, 'perfuming the body with fragrant unguents' (D.3 19): cf. also *caccikka-= sthāsaka-* (Tr. 1 4 121, 88); *caccikkiya-* occurs in this very sense at JC. 1 9 5 and the relevant expression is, "*kaddama-caccikkiya*"- 'besmeared with mud'; cf. *caccikkiya-* and *caccikka-* occurring in PC. II, PV, *caccikka-* in Līlāvai, *caccamkiya-* in PC. I and SR. and *carc-*, 'to anoint' in Tri II. √*caccikk-* is derived from Sk. √*carc-+-ikk-* suffix. Compare MW. *carcita=* 'smeared with, covered with' (MBh.), *carcana*(L)= 'laying on (unguent)' and *cārcikya* (L)= 'smearing the body with unguents.' The last one is but a Sanskritisation.]

477. **Cukk**—'to flee from, to escape unharmed, to miss, to stray or wander':

cukkahi(pres 2. s) 69 13 23, 88 9 11; *cukkai* (pres. 3. s) 4 8 5, 5 2 9, 10 13 13, 11 3 14, 14 8 6, 16 18 10, 18 2 1, 38 19 14, 46 11 2, 47 11 2, 49 10 12, 51 1 12, 54 11 9, 54 17 12, 60 8 3, 60 8 10, 70 7 2, 71 9 7, 71 14 4, 72 12 8, 74 16 13, 75 7 11, 76 3 12, 81 14 13, 92 18 3, 92 21 12, 102 5 7; *cukkahu*(imp. 2. pl.) 7 9 12, ; *cukkamta* (pres.p) 74 14 10; *cukkaa-* (p.p.enl.) 98 20 3.

[Compare √*cukk=bhramś-*, 'be lost, fall' (H.4 177); cf. √*cukk-* occurring in this sense in JC. (2 14 7), NC., KC., PC. I, PC. III. For the N.I.A. derivatives see ND. *cuknu=* 'to overlook doing something, be in fault, miss'. √*cukk-* is connected with Sk. *cyu-*, 'to fall, drop down, slip'+*-kka-* suffix.]

478. **Celi(y)a**— 3 4 7 (v.l.*celaa-*), 35 18 5 'a particular kind of cloth, a garment'.

[=*vastraśāṭi*, *phāli* (?)(gl.). The relevant passage at 35 18 5 is-"*pujjivi celiya-rayaṇāharaṇa-visesahi*"- 'honouring with garments and jewelled ornaments': cf. PSM. *celiya-=vastra-*; cf. *celia-* occurring in this sense in JC., PC. I; cf. MW. *celika=* 'a corset, bodice' (Padma Purāṇa). For the word *phāli-* given in the gloss see Appendix. *celiya-* is connected with Sk. *cela-*, 'a garment'+*-ika-* suffix. Chatterji observes

as follows on the word *cela-* "the form *cela-* seems to be a Prakritic modification of Sk. *cīra*, 'a strip, long narrow piece of bark or cloth, rag, tatter clothes' found for the first time in the Taittirīya Āraṇyaka"[1].

479. **Chailla**—32 20 5, 57 9 11 'shrewd, skilled, clever, wise'.

[=*dhūrta-*, *catura-*(gl.), cf. *chailla-=vidagdha*, 'clever' (D 3 24, Tr. 3 4 72, 383, Pāi. 193); cf. *chea-=vidagdha*(Tr. 3 4 72, 385), cf. *chailla* occurring in this sense in Usā. (1 58) and Vajjā. (14); cf. *chekatā*= 'skill, cleverness' (Tri. III) Pischel connects *chailla-* with Sk. *chad-*(see Pischel § 595); cf MW *cheka-*= 'clever, shrewd'. (Jain, Hemacandra's Pariśiṣṭaparvan) and *chekala*(L), *chekila*(L)= 'clever', *chailla-* is connected with Sk. *chavi-*, 'beauty'+-*illa* suffix=*chailla-*= 'beautiful, charming' and then either under the influence of *cheka-+illa-=cheilla*, meaning, 'skilful, clever' or independently it might have developed the meaning "*vidagdha-*, *catura-*".]

480. **Challi**—37 20 10, 71 17 6 'skin, scum (of water).'

[Compare *challi*= *tvak-*, 'the skin' (D 3 24; Pāi. 340); cf. *challi-*occurring in this very sense in NC., cf MW. *challi*(L)= 'bark'; cf. G., Hi. *chāl-*, M. *sāl-*= 'skin'. *challi-*is derived from Sk. *chad-*, to cover'+ suffix-*n-*, -*li-*.]

481. **Cheilla**—20 8 12 (v.l. *cheyalla-*), 40 15 7, 49 11 10, 58 13 10, 102 6 10 'last, final'.

[=*antima-*(gl.), *cheilla-* at 49 11 10 is rendered with *amāvāsyā*, 'the new-moon day' as this is the last day of the dark half of the lunar month. Compare G. *chellũ*= 'last'. *chella-* is connected with Sk *cheda-*, 'limit'+-*illa*-suffix. See *chea-*]

482. **Jaṇera**—10 5 9, 69 35 13 'father'.

[=*janaka*, *pitā*(gl.); cf. PSM *jaṇera*= 'father', cf. *jaṇera-* occurring in this sense in PC. I, PC. II & Bh.; cf. *jaṇerī*= 'mother' (NC. 5 8 15). *jaṇera-* is connected with Sk *jana-*(from √*jan-*, 'to be born')+ agentive suffix -*yara-* (from Sk. -*kara-*).]

483. **Jhalakka**—17 13 6, 74 1 22, 74 8 6, 83 13 1 (v.l. *jhulukka*) 'a splash'. [=*dhārā*(gl.), at 83 13 1 the word is used metaphorically like *dhārā-*, and refers to 'the edge of the sword'. It means, 'the splash of the "water" of the sword'. Alsdorf gives the word, with a query. At 17 13 6 the relevant expression is — "*jala-jhalakka*"— 'splash of water'. This is loosely rendered by Vaidya with *pūrnāñjali* on the strength

1. See "Some Etymological Notes", Chatterji, S. K., New Indian Antiquary vol. 2, p. 422.

of M. *culuk-* 'the palm hollowed (so as to receive or contain especially a liquid)'. *jhalakka-* occurs at JC. 3 5 11, where it is rendered with *kvath-;* here *jhalakka-* appears to be a misprint for *jhalakka-*. As to the meaning, it is the same as in the MP. passages cited above. The meaning 'splash' suits the context and the relevant passage is– "*tiyaḍuya-toya-jhalakki sittau*"– '(he) was sprinkled with the water of the three spices'. *jhalakka-* occurs at PC I 4 10 4 and 4 10 7 in this very sense; cf. G. *jhalkā-vũ*= 'splash out from a container'. Turner connects *jhalak* (s.v. ND. *jhalak*) with **jhalakka-*, extension of **jhala-*, 'sudden motion'. See *jhalakka-* below and *jhalukkia-* and *jhulakka-*.]

484. **Jhalakka**—34 2 11, 98 15 12 'heat, flame'.

[=*auṣnya*, *jvālā*(gl); cf. *jhalakkia*= *dagdha*, 'burnt' (H. 4 395; Tr. 3 4 64) and *jhalumkia*= *dagdha*, 'burnt' (D. 3 56); there seems to be some confusion between the spellings of the word; cf. also PSM. *jhulukka* (*D*)= *akasmāt prakāśa*, 'sudden flare-up' So, *jhalakka*-primarily means 'burning'. Hence the verbal noun would give the meaning 'sudden sensation of burning'; it can loosely be rendered with *jvālā*, 'flame'; cf. √ *jhalak-*= *jval-*(SR); cf. G. *jhalka-vũ*= 'to shine brightly': Hi. *jhalak-*= 'a glimpse, flash, glitter': M., Koṅ. *jhaḷak-*, G. *jhālak*= 'lustre, sparkling'; cf. also M. *jhaḷ lāgṇẽ*= to be scorched': cf. MW. *jhalakkā*(*L*)= 'a large flame'. See ND. *jhalak*= 'brightness' and *jhalkanu*= 'to flash, glisten'. *jhalakka-* is an extension of **jhala*, 'sudden motion'. See *jhalakka-* above and *jhalukkia-* and *jhulakka*.]

485. **Jhalukkia**—29 23 11 (v.l. *jhulukkiya-*) 'flared up'.

[=*santāpita*-(gl.); cf. *jhulukkiya*= *jvalita* (PC. II). See *jhalakka-* and *jhulakka-*.]

486. **Jhulakka**—61 7 10 'a flame'.

[=*jvālā*-(gl.), the relevant expression is–"*virahaggi-jhulakka*" – 'the flame of the fire in the form of separation', cf. √*jhulukk-*= 'burn' (PC. III). See *jhalakka-* and *jhalukkia-*.]

All the three words *jhalakka-*, *jhalukkia-* and *jhulakka-* appear to go back to Sk. base *jval-*. The initial cluster has received a two-fold treatment. In one case assimilation gives us *j-* and subsequently *jh-* and in another case Samprasāraṇa has given us *ju-* and the *jhu-*.

487. **Ṇaṁka**—39 9 7 (v.l. *nakka-*) 'nose'.

[=*nāṁkā*(gl.): cf. *nakka*= *ghrāṇa*, 'the nose' (D. 4 46); cf. *ṇakka*-occurring in this very sense in JC. (3 10 3) and NC.; cf. Hi, M., G. *nāk*, Koṅ. *nāk*= 'nose'. Connected with Sk. *nās-*+*-ka*-suffix.]

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488. **Nāmāṇaa**— 11 31 6(v.l.*nimmāṇaa*–) 'having the name,' 'named,' 'called'.
[The gloss has before it the reading *nimmāṇaũ* and hence the rendering *nirmāṇam*, 'creation'; *nāmāṇaa*– is most probably made of *nāma*–+ possessive suffix –*āṇaya*– and is equivalent to Sk. *nāmavat*, 'named'[1]. The relevant passage is – "*tanuaṁgoaṁgu vi nāmāṇaũ*" – 'Also (the karman) having the name *taṇvaṁgovaṁga*'.]

489. **Tārua**— 25 9 3 'a helmsman, a pilot'.
[=*karṇadhāra*(gl.); PSM. does not note it. Connected with Sk.√*tṛ*–, 'to carry across or beyond' +–*uka*– suffix.]

490. **Tiyamai**— 39 9 5 'a lady'.
[=*strī* (gl.); cf. *tiyamai* occurring in this very sense in JC., PC.I, PC III. *tiyamai*– is an extension of Sk. *strī*–.]

491. **Tūha**— 17 12 8, 29 8 9 'the bank or shore of a river'.
[= *taṭa*–, *rodha*–(gl), cf, *tūha*–= *saṁdavatāra*–, 'a landing place in a river' (D. 5 16; H 1 104), cf. *tūha*– occurring in this very sense in PC I & PC III. Pischel postulates a word **tūrtha*– to explain the etymology of *tūha*(See Pischel § 58). *tūha*– is derived from Sk. √*tṛ*–, 'to swim', extended with –*tha*– suffix.]

492. **√Pakokk**— 'to call, summon'.
pakokkia– (p p) 43 3 6, 44 6 8, 66 9 9.
[Compare √*pakokk*– occurring in JC. (3 34 8), *pra*–+*kokk*–; see √*kokk*–.]

493. **Pakkala**— 14 7 5, 54 13 13, 78 4 8, 93 7 12 'competent, able, capable'.
[=*samartha*, *pragalbha*(gl). In all the occurrences of MP. and of JC. and NC. *pakkala*– qualifies *pāikka*–, 'foot-soldiers', cf. PSM. *pakkala*– (D)= *samartha*–, *śakta*–(H 2 174) and *pakka*–= *samartha*–, 'competent' (D. 6 64) and also *paccala*= *samartha*, 'competent' (D. 6 69); cf. *pakkala*– occurring in this very sense at JC. 1 15 20 and NC. 4 14 5, PC. II, Gāthāsaptaśatī & Vajjā. (160). Derived from Sk *pakva*–+–*la*– suffix.

494. **Pattala**— 17 10 1, 46 8 13, 49 11 11, 70 10 8, 71 6 9, 73 25 8, 74 14 11, 90 14 7, 94 16 16 'thin, slender, lean, sharp'.
[Vaidya renders *pattala*– at 17 10 1 with *sundara*–, 'beautiful'. For the connection between the meaning *kṛśa*– and *sundara*–, compare the two meanings of the Sk. word "*tanu*–" and the English word "fine"]

1. See "The Late Middle Indo-Aryan Suffix –āna–", Bhayani, H.C., Adyar Library Bulletin Vol xxv, Parts 1–4, 1961, pp. 311–320.

(semantically the same development occurs). Compare *pattala-= tīkṣṇa-* 'sharp; *kṛśa-*, 'lean, emaciated' (D. 6 14); cf. *pattala-* occurring in this very sense in JC. (1 17 14 & 4 8 7), NC. & PC. III; cf.M., Koṅ. *pātaḷ*, Hi. *patlā*= 'slim, lean, slender,' See ND. *pātalo*= 'thin, slender, fine, small'. Turner connects it with Sk. *patralaḥ*= 'leafy, leaf-like'. *pattala* is derived from Sk. *patra-+-la-*suffix. See *pattaliyā-* below and *su-pattala-*.]

495 **Pattaliyā**— 40 4 6 'a slim lady'.

[Compare *pattaliyā-* occurring in this sense in JC. 2 1 12. See *pattala-*.]

496 **Parihaṇa**—19 2 1, 23 3 13, 24 9 14 (v.l. *parihaṇa-*), 71 16 8, **Parihāṇa** 46 10 5, 79 11 1 (v.l. *parihaṇa-*) 'a garment, dress'.

[*vastra*-(gl.); cf. *parihaṇa-= paridhāna-*, 'a garment, a dress' (D. 6 21; Pāi. 117); cf. *parihaṇa-* occurring in this sense in Bh.; cf. MW. *paridhāna*= 'a garment (especially) an under garment' (Atharva Veda); cf. M. *pehran*= 'a sort of shirt or frock especially for children'. *parihana* is derived from Pk. √*parih-* with a suffix *-ana-*]

497. **Pāsuliya**— 7 12 4 (v.l. *paṁsiliya-* v.l. *paṁsuliyā-*), 39 17 8, 54 14 6, 82 11 11 'a collection of ribs'.

[=*pārśvāsthi-saṅghāta-*,*pārśvāsthi-* (gl.), cf. PSM. *paṁsulīā*(D)= 'ribs'. D. 6 41 records *pāsallam* in the sense of "*tiryak-*", 'slanting, oblique'; cf. *pāṁsuliya-*= 'ribs'. (JC, 4 16 4), cf.G. *pāsḷī*= 'ribs'. *pāsuliya-* is derived from Sk. *parśu-+-la+-ika-*.]

498. **Pisalla**— 20 3 5, 31 23 8, 38 3 5, 38 5 8, 78 2 12, 81 2 8 'a demon, a fiend'.

[= *piśāca-*(gl.); cf. PSM. *pisalla-= piśāca-*(H. 1 193); cf. *pisalla-=piśāca-* (NC.). Connected with Sk. *piśāca-*, Pk. *pisāa-+-lla-* suffix. See *pisallī-* and *pisalliya-*.]

499 **Pisalliya**— 34 1 2, 34 1 7 'possessed by demon'.

[=*piśāca-grahīta-*(gl.). See *pisalla-* and *pisallī-*.]

500. **Pisallī**— 71 6 12 'a female goblin'.

[See *pisalla* and *pisalliya-*.]

501. **Peḍhāla**— 71 6 8 'extensive', 'broad'.

[=*vistīrṇa-*(gl.); cf. *peḍhāla-= vipula*, 'wide, extensive' (D. 6 7; Pāi. 148); Hemacandra says, that according to Drona, *peḍhāla-* means *vartula-*, 'round'; cf. *peḍhāla* occurring in this very sense in CMC. (p. 186, line 4, p. 208 line 14 etc.). Pischel connects it with Sk. *piṇḍa-*, (See

Pischel § 122). More properly we may connect it with Sk. *pīṭha-*, Pk. *peḍha-*+ possessive suffix *-āla-*, being equivalent to Sk. *pīṭhavat-*, 'having a broad base'.]

502. **Bohittha**— 17 4 4, 59 8 1, 68 1 2, 73 12 4, 98 16 12, 98 17 1, 101 8 4 'a boat,' 'a ship'.

[=*nauḥ, pravahana-, naukā*(gl.), cf. *bohittha-= pravahaṇa-*, 'a ship' (D. 6 96), Ramanujaswami, the editor of Deśīnāmamālā takes the word *pravahana-*, and consequently the word *bohittha-*, to mean 'a litter or carriage'.[1] But it is equivalent to *naukā-*, as *bohittha* is known only in that sense It is used by Puspadanta also in the sense of *naukā-*. Moreover, *pavahaṇa-* is known to mean 'a boat' in Pk.; cf. *bohittha-* occurring in this sense in KC., Bṛ. K., Prabandha Kośa, *bohittha-* in Up. K., *vohittha-*in PC. III Bh. (3 25 2); cf. *bodhistha-* also occurring in this very sense in Br. K.; this is a Sanskratisation of Pk *bohittha-*. *bohittha-* is connected with Sk. √*vah-*, 'to carry, convey'+suffix- *tra-*, Ap. *-ttha-*.]

503 **Bhaũhā**— 2 16 10, 6 2 5 (v.l. *bhauhā-*), 22 8 2, 54 9 3, 65 22 7 'eye-brow'.

[=*bhrū-, bhrukuṭi-* (gl.); cf. PSM. *bhauhā-*, *bhamuhā-= bhrū-*; cf. *bhauhā-* occurring in this very sense in JC., Bh. and *bhaũhā-* in NC. In giving the etymology of *bhumaā*, Pischel postulates a stage like **bhru-vakā-* (See Pischel §124, 206 & 261.)]

504. **Maḍaulla**—23 7 7, 65 21 6, 83 6 1 'a corpse', 'a dead body'.

[=*mṛtaka-*(gl.); derived from Sk. *mṛta-*+ Pleonastic suffix *-ulla-*. See *maḍaya-*.]

505. **Mahalla**—17 15 2, 28 2 5, 45 11 7, 60 19 6, 86 5 9 'old, aged'.

[=*mahattara-, vṛddha-*(gl.); cf. *mahalla-= vṛddha-*, 'old, aged' (D. 6 143); cf. *mahalla-* occurring in this very sense in JC., PC. I, PC II, Bh.; cf. MW *mahalla*(L)= 'a eunach in a king's palace or in a harem'. Apte considers *mahalla-* of Arabic origin. *mahalla-* is derived from Sk. *mahat*, Pk. *maha-*+-*lla-* suffix. See *mahilla-*.]

506. **Mahilla**—32 20 5 (v.l. *mahalla-*) 'old, aged'.

[See *mahalla-*.]

507. **Muhiya**—16 4 9 'in vain' 'for nothing'.

[=*mūḍha, vṛthā* (gl.), cf. *muhiam= evamevakaraṇaṁ*, 'doing just so' (D. 6 134) and *muhia=mṛṣākaraṇam*(Tr. 3 4 72, 445), cf. *muhiyaṁ* occurring

1 See Deśīnāmamālā, Ramanujaswami, P.V., Poona. 1938, Glossary, p. 65.

in PC. I and PC. II glossed as *"evameva"*; cf. *muhiyai* in this very sense occurring in Bh. and JC. (3 29 7). Derived from Sk. *mudhā*+*ika*- suffix.]

508. **Mokkala**—7 24 11, 23 18 8, 87 1 7, 91 3 5 'free' 'loose', 'not bound', 'released'.

[At 7 24 11 and 87 1 7 *mokkala*- qualifies *kesa*-, *kuṁtala*-, 'hair' and means 'unbound or loosened (hair)'; cf. PSM. *mukkala*-(D)= *bandhana-mukta* and *mukkalaṁ*=*svairam*, 'as one likes' (D. 6 147); cf. *mokkala*- occurring in this very sense in PC. I & CMC. (p. 60, line 9); in PC. I also *mokkala*- qualifies *kesa*-; cf. *mutkala*-= 'free' (Prabandha Kośa 89, 8 & 91, 26), cf. M. *mokḷa*-= 'loose, not clotted or crowded together, free, relieved'. Derived from Sk. *mukta*-+-*la*-suffix. See √ *mokkall*- and *mokkalũ*.]

509. **Mokkalũ** – 59 18 6 'spontaneously', 'accidentally'.

[-*yadṛcchayā*(gl.)· the relevant passage is – *"jeṇehaũ bhāsiu mokkalaũ"*– 'when he said this accidentally'. See *mokkala*- and √*mokkall*-.)

510. √**Mokkall**—'to send, set free, release' :

mokkallahi (pres. 2. s.) 84 14 12; *mokkallia*-(p.p.) 1 9 18, 13 5 10 (v.l. *mokalliya*-), 31 29 8, 74 16 12, 78 14 1.

[Compare PSM. √*mokkal* – and √*mokall*-= 'to send'; cf. √*mokkall*- occurring in this very sense in NC., PC. III & Bh.; cf. *mutkalāyati*= 'lets free, takes one's leave' (Prabandha Kośa- 33, 18; 38, 9; 128, 6 etc) and *mutkalāpana*= 'leave-taking' Prabandha Kośa- 89, 14), cf. G. *mokal-vũ*= 'to send, despatch' and M. *mokal-ṇẽ*= 'to set free'. Derived from Sk. *mukta*-+-*ll*-suffix. See *mokkala*- and *mokkalũ*.]

511 **Rahalli**— 4 15 12, 25 11 11, 45 6 8, 71 17 12 'a wave,' 'a billow.'

[=*lahari*-, *kallola*-, *kallolamālā* (gl.); PSM. does not note it; cf. *rahalli*- occurring in this very sense in PC. I; cf. G. *laher*, Hi. *lahar*= 'a wave.' Connected with Sk. *rabhas*-, Pk. *rahas*-, 'speed' +-*lli*- suffix.]

512. **Vivarera**— 11 30 1, 32 11 12, 44 9 9, 51 7 7, 54 9 8, 57 4 10, 57 15 2, 60 14 12, 87 6 3, 92 20 2, 94 3 9, 98 9 21 'adverse,' 'unfavourable', 'inverted,' 'disagreeable'.

[=*viparīta*-, *pratikūla*- (gl.); at 32 11 12, *vivarera* is loosely rendered with *vihvala*-; here *vāma*, 'cross' fits the context; cf. PSM. *vivarera*-= *viparīta*-, *partikūla*-, 'inverted, reverse' (H 4. 424, illustration 1); cf. *vivarera*- occurring in this very sense in JC. (3 29 11), Bh., PC. I PC. III etc. Tagare connects *vivarera*- with Sk. *viparīta*-+-*ira*- suffix.

Because -ira- is taken by verbal base we can assume *vivari- as the verbal base +-ira-, for the change of -i- to -e- see H. 1 85]

513. **Visaṁthula**—7 24 11, 60 14 8, 71 5 11, 76 1 11, 78 28 3, 85 12 3, 100 6 10 'agitated', 'unsteady', 'distressed', 'unnerved', 'enfeebled', 'perplexed'.

[=śithila-, śithila-gātra-(gl.); cf PSM *visaṁṭhula-= vihvala-, vyākula-* (H 2 32, 'Pāi 931), cf. *visaṁṭhula-* occurring in this very sense in SR., PC. II, PC III, Vajjā (194), cf also *visamsthula=* 'disordered, dishevelled' (Tri. III); cf. MW. *visaṁsṭhula-, visaṁsthula=* 'unsteady, infirm, tottering, confused, frightened' (Hemacandra's Yogaśāstra); Monier Williams connects it with Pk. *visamthula- visamṭhula-* is connected with Sk *vi-+samsthā-+-ula-* suffix. See *visamṭhuliya-* below]

514 **Visaṁthuliya**—65 22 12, 72 7 7 'unsteady, infirm, agitated'.

[Compare *visamṭhuliya-* occurring in this sense in NC (2 13 1). See *visamṭhula-* above]

515 **Saṁkadilla**—14 7 7 'fully packed', 'dense'.

[The relevant passage is- "*komta-karavāla-cāva-saṁghāya-samkadillam*"- 'thickly packed with the multitude of lances, swords and bows'. *samkadilla-* occurs in JC at 1 3 2 and 3 13 14 and is glossed as *vyāpta-*, the relevant expressions are -1) "*maya-samkadilla*" - 'pervaded with *mada-*' and 2) *simgāvali-samkadilla*" - 'dense with rows of horns' *vyāpta-* is rather the purport than the literal meaning of *saṁkadilla-* and this is equivalent to Sk *ākīrna*, cf *smkadilla-* occurring in this very sense in CMC (p. 232, line 32) and *samkadillaya-* in PC. II D. 8 5 equates *samkadilla-* with *niśchidra-*, which in the light of these occurrences should be taken to mean, 'packed so as not to leave any gap or loop-hole' Hence, Ramanujaswami's translation of *niśchidra-* and consequently of *samkadilla-* is incorrect.[1] *saṁkadilla-* is derived from Sk. *sankaṭa-+-illa-* suffix, cf MW *sankaṭa=* 'crowded together, dense, impassable']

516. **Sisakka**—54 14 5, 77 3 9, 77 13 13, 78 17 1, 88 5 7 'a helmet'.

[=*śirastrāna- (gl)*, cf *sīsakka = śiraskam, śirastrānam*, 'a helmet' (D. 8 34) and *sīsakka-=śirah patram*(Tr 1 3 105, 78); cf. *sisakka-* occurring in this sense in NC, PC. III etc, cf. MW. *śīrṣaka*(L)= 'a cap or helmet'. Tagare connects it with *śīrṣaska-* Derived from Sk. *śīrṣa=* +*-ka-*.]

517. **Supattala**—85 21 7 'very slim, very slender'.

[*su-+-pattala-*, See *pattala*]

1. See Deśināmamālā, Ramanujaswami, P.V, Poona, 1938, Glossary, p. 81.

518. **Suhilla**—86 10 6 'happiness'.

[See *suhilli-* and *suhelli-*.]

519. **Suhilli**—25 16 13 'happiness'.

[=*sukha-paramparā-*(gl.) Pischel derives *suhilli-*from Sk. *sukha-*+suffix *-illa-*. (See Pischel §107). See *suhilla-* and *suhelli-*.]

520. **Suhelli**—44 9 6, 54 18 6, 70 15 7, 76 6 2, 80 8 6, 99 12 13, 100 7 2 'happiness, joy'.

[=*sukha-paramparā*, *sukha*(gl.); cf. *suhelli- sukhaṁ*, happiness' (D. 8 36; Pāi 427), *suhelli-* occurring in this sense in NC. Jain and Tagare connect *suhelli* with Sk. *sukha-+keli-* [1] Pischel derives *suhalli* from *sukha-+* suffix *-alla-* (See Pischel § 107). *suhelli-* is derived from Sk. *sukha-+-illa-* suffix See *suhilla-* and *suhilli-*.]

(b) THROUGH ANALOGY

521. **Atthakkai**—78 21 13 'just now, all of a sudden, immediately'.

[=*idānīm*, *evameva vā*(gl.), cf. PSM. *atthakka*(D)= *akasmāt*, 'suddenly'; cf. *atthakkae* occurring in this sense in PC. I, II, III and *atthakka* in Gāthā Saptaśatī and in CMC. (p. 56, line 22); cf. *thakka*= *avasara-*, 'opportunity, the right time' (D. 5 24); hence, *a-thakka* would be *a-kāle*, *a-samaye*, *a-prastāve*, that is, *akāṇḍe*, *akasmāt*, see √ *thakk-*.]

522. √**Āmell**—'to give up, abandon':

āmellia-(p. p.) 37 8 12; *amellivi*(abs.) 2 9 61; *amelleppiṇu*(abs.) 69 21 5. [*ā-+ mell-*. See √*mell-*.]

523. √**Uppill**—'to raise, to impel':

uppillia-(p. p.) 89 4 12.

[Compare √*uppell-*= *ut-+nam-*, 'to raise' (H. 4 36). It is connected with *ut-+pra-+īr-* Pk. *ut-+per-* and not with *ut-+pīḍ-*, but under the influence of bases in *-ll-*, we have *uppell-* and *uppill-* instead of *upper-*. See article on "Notes on some Middle Indo-Aryan words in *-ll-*", by Schwarzschild in Journal of the American Oriental Society, volume 77, no. 3, July-Sept., 1957, pp. 203-207. See √*uppell-*.]

524. √**Uppell**—'to urge, impel, send forward, raise':

uppelli(y)a—(p. p.) 2 1 3, 61 13 7, 83 9 7, 87 2 1.

[=*prerita-* (gl.), cf. PSM. √ *pell-*= *pra-+īray-*; cf.√*uppell-* occurring in this sense in JC. (3 3 13); cf. Hi. *pelnā*= 'to push'. See √*uppill-* and *pell-*.]

1. See NC., Jain, H., Karanja, 1933, Glossary and Historical Grammar of Ap., Tagare, G. V., Poona, 1948, Index Verborum.

525. **√Kattar**—'to cut, lop off':

kattarami (pres.1.s) 69 28 2.

[Compare PSM. *kattaria-* 'cut'; cf *kattarī* occurring at NC. 9 18 12 where it is glossed as *kaṭikana-*. See Appendix for the word *kaṭikaṇa-*. For N.I.A. derivatives see ND. *kattar-* 'slit, cut'. *kattar-* is analogically formed from Sk. *kṛt-*, 'to cut 'See √*kappar-*.]

kattarī- occurring at NC. 9 18 12 is rendered by the commentator with *kaṭikana-* as stated above. But it may be equated with *kaṭāra-*. The whole may be referring to the dagger or the weapon which was the usual part of the dress of a warrior.[1] But *kaṭṭāra-* is already used in that form in Hemacandra, cf. D. 2 4. Formally *kattarī-* goes back to Sk. *karatarī-*, which has the usual sense of 'scissors'. So there is an element of doubt about the interpretation.

526. **√Kappar**—'to tear, rend asunder, cut',

kapparaṁti (pres 3.pl) 54 5 21; *kapparamta* (pres p.) 52 18 8; *kapparivi* (abs.) 88 12 11, *kapparia-*(p. p.) 11 19 10.

[Compare *kappariya-*= *dārita* 'torn, rent' (D 2 20, Pāi. 673); cf. √*kappar-* occurring in this very sense in PC. I, PC. II, Bh. etc. Tagare connects √*kappar-* with √*klp-*+-*ara-* suffix[2] Alternately, it might be taken as developed on the same lines as Pk. *vaisar-* and *paisar-* from a causal base in -*ār*, i.e., **kappar-* See *kapparana-* below]

527. **Kapparaṇa**— 2 17 7 'cutting asunder'.

[=*chedana*= (gl.); *kapparaṇa-* is a noun formed 'from √*kappar-*, See √*kappar-* above.]

528. **Khaddha**— 11 16 7, 21 6 8, 28 29 12, 29 5 3, 30 4 10, 30 12 4, 30 13 5, 33 18 7, 31 2 13, 50 9 8, 51 1 13, 57 3 2, 57 11 8, 58 7 9; 58 23 1, 59 15 2, 60 10 2, 60 10 8, 66 3 10, 66 7 26, 69 32 1; 69 32 26, 70 12 10, 78 11 13, 78 27 3, 79 14 9, 82 9 11, 34 8 10, 84 10 12, 87 7 14, 88 5 12, 88 24 6, 89 10 9, 90 2 9, 90 4 19, 91 2 8, 91 17 3, 93 7 6, 94 10 4, 95 10 11, 98 15 19, 99 16 7, 101 10 6, 102 2 16 'eaten'.

[Compare *khaddha-*= *bhukta-*, 'eaten' (D. 2 67); cf. *khaddha-* occurring in this very sense in JC. (3 3 8 & 3 14 2), NC., Bh. and *khaddhaya-* in PC. I; cf. also *khaddha-*= 'killed, eaten away' (Supplement to J. O.I., Baroda, vol. X, no. 3, p. 125); cf. G. *khādhu*= 'eaten'. *khaddha-* is p.p. to *khā*, 'to eat' formed on the analogy of Pk. *laddha-*.]

1. See Nāyakumāracariu, Jain, Hiralal, Karanja, 1933, Notes, p 206.
2. See Historical Grammar of Ap., Tagare, G. V., Poona, 1948, Index Verborum.

529.—**Giḍha**— 4 3 5, 12 17 5, 74 7 1 'seized, accepted, assumed'.

[=*gṛhītam, svīkṛtam, nyasta*-(gl.); PSM. does not note it; cf. *giḍha*- occurring in this sense in PC.I. *giḍha*- is formed from Sk √*grah*-, Pk. √*gih*-, 'to seize'; on the analogy of *guh*- becoming *gūḍha*-, *muh*-; *mūḍha*-, *chuh*-, *chūḍha*-, we have *gih*-, *giḍha*-.]

530. √**Ghumm**— 'to roll about, whirl'.

ghummira (verbal derivative) 3 19 4, 68 1 9.

[=*ghūrṇita*-(gl.), cf. √*ghumm*-= *ghūrṇ*-, 'reel' (H.4 117; Tr. 2 4 142); cf. √*ghumm*- occurring in this sense in JC., NC., PC.I, II etc. For N.I A. derivatives see ND. *ghumnu*= 'to turn round, wind, wander, go about'. √*ghumm*- is analogically formed from Sk. *ghūrṇ*-.]

531. **Chaiya**— 7 22 8, 16 18 10, 76 9 1 'covered'.

[=*ācchādita, tiraskṛta*(gl.); cf. *chaiya*-=*ācchādita*(H.2 17); cf. *chaiya*-occurring in this sense in NC., JC.(2 3 2), PC. III etc. PSM. traces it back to *sthagita*-. Phonologically this is not possible. It is likely that under the influence of some analogy *chaiya*- is formed from Pk.*chāiya*-, Sk. *chādita*-, 'covered'.]

532. √**Ḍakk**— 'to bite'.

dakkia-(p p) 57 11 14 (v.l. *ḍaṁkia*-).

[=*daṣṭa*-(gl.); cf. *dakka*-=*daṣṭa*-, 'bitten' (H. 2 2): D. 4 6 notes *ḍakka*- in the sense of *danta-grahīta*-, 'caught by the teeth'. *dakka*- is analogically formed from Sk. *daṁś*-, Pk. *das*- 'to bite'; on the analogy of *sūsai* becoming *sukka*-, *ḍasai* becomes *dakka*-. See √*ḍaṁk*- below.]

533. √**Ḍaṁk**— 'to bite';

ḍaṁki(y)a- (p p.) 30 12 8, 92 18 9 (v.l. *ḍakkia*-.)

[Compare √*ḍaṁk*- occurring in this very sense in PC. I, II, III, Bh. etc.; cf. G. *ḍaṁk-vũ, ḍaṁkh-vũ*, M. *ḍaṁkh-ṇẽ*= 'to bite, to sting'. *ḍaṁk*- is a phonological variant of *ḍakk*-. In MIA. there are numerous cases in which a geminated consonant alternates with nasal+ single consonant. This is referred to as spontaneous nasalization.]

534 **Ṇāvai**— 1 1 5 4 'as if'.

[Compare *ṇāvai*= *iva*, 'a particle of comparison' (H. 4 444, illustration 3); cf. *ṇāvai* occurring in this sense in JC. (3 25 4), NC., PC. I, Bh.; *ṇāvai* is formed from Sk. *jñāyate*, on the analogy of *suvvai* from *śrūyate*.]

535. √**Ṇillukk**— 'to pluck':

ṇillukka-(p.p.) 13 11 7.

[=*troṭita*-(gl); *nir-+lukk-* See √*lukk-* at s. no 561.]

536. **Ṇisikkiya**— 83 11 12 'gone out or away'.

[The gloss gives *nirgataḥ*; PSM. connects *nisikkiya-* with *ṇi-+-sic*, and quotes from Ācārāṅga Sūtra Analogical formation]

537 √**Ṇihamm**— 'to strike one with another, multiply':

ṇihammai(pres. 3. s.) 2 6 3.

[=*guṇyate*(gl.); PSM. does not note it. Formed from Sk. *ni-+han-*, on the analogy of *summai*.]

538. √**Thakk**—'to stand, stay, halt, be exhausted'

thakkami (Pres. 1. s) 76 6 5, *thakkai* (Pres. 3. s.) 2 19 2, 81 14 12, 102 3 5; *thakka*-(p p.) 38 11 3, *thakkaa*-(p.p. enl) 16 2 3, 16 3 3, 78 3 12.

[=*sthita*-(gl); cf. √*thakk-= sthā-*, 'to stand' (H 4 16), cf. PSM. *thakk-= śrānta-*, 'tired', cf. √*thakk-* occurring in this very sense in JC.(3 18 4), NC., PC.I, II, III etc. For N I A. derivatives see ND *thāknu*= 'to become tired, be exhausted'. *thakk-* is analogically formed from Sk. *sthā-*, 'to stand'. See *atthakkai*.

539. √**Dubboll**— 'to abuse, censure'.

dubbollia-(p.p) 1 9 18, 7 5 11, 22 20 3, 31 10 6, 78 11 10, 88 15 1.

[*durvacanaṃ*, *durvacanaiḥ uktaḥ*(gl.) cf, *dubbolla-= upālambha-*, 'censure' (D. 5 42) *du-+boll=*. See √*boll-*]

540. √**Dumm**— 'to be distressed,' 'be afflicted', 'suffer pain'.

dummi(y)a (p.p) 58 18 8 (v.l *dūmiya-*), 84 2 8 (v l *dumiya-*).

[=*sakheda-*, *upatāpita*-(gl); cf. √*dumm-* v l. √*dūm-= pari-+tap-*, 'suffer pain' (H. 4 23); cf.√*dumm-* occurring in this sense in PC. I. Formed analogically like Pk. *su* 'here' passive *summai*, √*dū* *dummai*. See *dūm-* below.]

541 √**Dūm**— 'to be distressed,' 'be afflicted,' 'suffer pain'.

dūmia-(p p) 31 16 13, 60 28 2

[=*utpādita-citta-khedaḥ*(gl.); cf. *dūmia-* occurring in this very sense in JC (3 18 6) cf. *dūmita-*= afflicted, 'distressed' (Supplement to J.O.I., Baroda, vol.X, no 3) See √*dumm-* above.]

542. √**Paboll**— 'to speak, tell':

pabollai(pres. 3. s.) 24 7 3, *pabollia*-(p.p.) 23 2 12, 68 6 12, 84 14 8.

[Compare √*paboll-* occurring in JÇ. & NÇ. *pra-+boll-*. See √*boll-*.]

543. **√Pamell**— 'to give up, abandon, leave':

pamellahi(pres 2. s.) 22 1 9, 94 3 6; *pamellai*(pres. 3. s.) 43 2 14; *pamellivi*(abs.) 43 9 4, 56 1 15, 60 11 1; *pamellia*-(p.p.) 43 1 11.

[Compare √*pamell*- occurring in this sense in JC. & PC. III. *pra*-+*mell*- See √*mell*-.]

544. **√Parihacch**— 'to know, understand, guess, infer':

parihacchivi(abs.) 5 1 14 (v.l. *pariyacchivi*); *parihacchia*-(p.p.) 24 8 6.

(=*vitarkya*, *jñāta* (gl.); the passage at 24 8 6 is as follows- "*cirakaṁ tāvayāru parihacchiu*"- 'he came to know the new birth of his beloved of his past life'; cf. *padicchiya*- occurring in PC. I, glossed as *parijñāta*-; PSM. notes √*pariyacch*- in the sense of 'to know' quoting from Bh., *parihacch*- is analogically formed from Sk. *pari*-+-*akṣ*, Pk. *pari*-+-*acch*-; most probably confused with *parihaccha*-.]

545. **√Pahucc**— 'to suffice',

pahuccai(pres. 3. s.) 2 7 11.

[Compare PSM. √*pahucc*-= *pra*-+*bhū*-, 'to reach' (H. 4 390); cf. √*pahucc*- occurring in this very sense in PC. I, III & Bh. For N.I.A. derivatives see ND. *pãucnu*= 'to arrive'. Analogically formed from Sk. *pra*-+*bhū*-.]

546. **√Picc**— 'to ripen, to become ripe'.

piccai(pres. 3. s.) 7 15 3, (v.l. *paccai*); *paccaṁti*(pres. 3 pl.) 62 9 7.

[=*pakvam bhavati*, *pakvāni bhavanti*(gl). The relevant passages are- (1) "*jiha dharaṇīruha-halu kāle ahava uvāe piccai*" (7 15 3) - 'as the fruits of the trees ripen either by time or by effort'; 2) "*piccaṁti kalama-kayalī-halai*" (62 9 7) - 'the fruits of rice and plantain ripen'. PSM. does not note it. Formed from Sk. *pac*-, 'to ripen' on the analogy of *sic*-, 'the sprinkle'.]

547. **√Pell**— 'to push, to urge, to impel'.

pellahi(pres. 2. s.) 9 19 8; *pelliya*-(p.p.) 1 12 5, 14 11 4.

[=*prerita*-(gl); cf. PSM. √*pell*-= *pra*-+*īray*-; cf. √*pell*- occurring in this very sense in JC., NC., PC. I, Bh. See ND. *pelnu*= 'to push, press, oppress, trample on'. Analogical development of *pra*-+*īr*-. See √*uppell*-, *pellāpelli*- and *pellāvelli*-.]

548. **√Pell**— 'to torment, to afflict pain':

pellahi(pres. 2. s.) 52 13 13, 52 13 14, 71 16 12; *pellai*(pres. 3. s.) 71 7 1, 94 2 11; *pelli(y)a*-(p.p.) 21 9 2, 21 14 9, 23 7 2; *pellivi* (abs.) 86 7 29 (v.l. *pellavi*).

[=*pīḍayasi*(gl.). cf. *pellıaṁ= pīḍitaṁ,* 'troubled' (D. 6 57): cf. PSM. √ *pell-*= 'to press, to crush'; cf. √ *pell-* occurring in this sense in JC. (2 24 5). Analogically formed from Sk. *pīḍ-* 'torment'. See *pellaṇa-* below.]

549. **Pellaṇa**— 14 2 4 'inflicting pain, tormenting'.

[See √ *pell-* above.]

550. **Pellāpelli**— 77 4 17 (v.l. *pellāvelli*.) 'a fight involving mutual pushing'. [=*saṅghaṭṭa*-(gl.); cf *pellāpelli-* occurring in this sense in PC. II; *pellāpelli-* occurs as an epithet or title of the king bestowed on him on account of his valour, in Jodhpur Inscription of Pratihāra Bāuka[1]. *pellāpelli-* is formed from Pk. *pella-+-āpella-*. See √ *pell-* at s. no. 547 and *pellāvelli-* below.]

551. **Pellāvelli**— 9 18 16 'constantly pushing, pushing and counter-pushing from all sides'.

[=*theläthelı iti deśī*(gl.); Vaidya renders it with *sambhrama-* For the word *theläthelı-* given in the gloss see Appendix. See √ *pell-* and *pellāpelli-* above.]

552. √ **Boll**— 'to tell, to speak':

Bollami(pres. 1. s.) 52 20 3; *bollahi*(pres. 2 s.) 8 5 17, 74 14 7, 78 21 12; *bollai*(pres. 3 s.) 5 16 15, 12 14 12, 38 6 1, 70 18 11, 70 19 13, 71 19 3, 73 16 9, 74 4 4, 75 4 8, 75 11 4, 83 3 7, 89 2 14, *bollaha* (Imp. 2. s.) 44 9 10, *bollaṁta*(pres. p.) 52 8 10, 71 21 11, 74 14 13; *bollivi* (abs.) 56 1 15, 60 16 11, *bolli(y)a-*(p.p.) 9 28 13 (v.l. *pabullia-*). 12 20 1, 13 5 10, 14 8 14, 15 17 1, 21 9 12, 28 11 10, 31 19 2, 34 4 1, 51 16 9, 59 10 21, 62 5 11, 65 15 8, 69 31 5, 72 12 8, 73 10 12, 74 9 3, 75 3 9, 78 10 14, 78 14 1, 81 9 4, 83 15 7, 84 1 15, 85 1 13, 85 12 4, 85 13 6, 89 11 15, 89 15 16, 89 16 11, 91 1 12, 92 2 6; *bollaa-* (p p) 15 7 9, *bollejjasu* (pass Imp 2 s) 74 5 5; *bollijjai* (pass 3.s.) 14 7 11, 70 16 7.

[=*bruvāṇa, jalpita, ukta*(gl.), cf √ *boll-= kath-,* 'to speak' (H. 4 2; Tr. 3 1 69); cf. √ *boll-* occurring in this sense in JC. (2 15 7), NC., KC.,Bh. and √ *voll-* in PC. I. See ND. *bolnu=* 'to speak, talk'. Bloch suggests Dravidian connection for √ *boll-* and compares Tam. *vaguḷi,* 'noise', Kan. *bagaḷu, bogaḷu,* 'to cry', *bobbe* 'cry', (BSOS. IV 742). √ *boll-* is analogically formed from Sk √ *brū-*, 'to speak, say, tell'. See √ *bollāv-* below.]

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1. See Glory that was Gurjaradeśa, Part III, Munshi, K M, Bhāratīya Vidyā Bhavan Bombay, 1944, Appendix A(1) p. 257, stz. no. 11.

553. √**Bollāv**— 'to call, to summon':

bollāvai(pres. 3. s.) 85 7 3; *bollāvi(y)a*-(p.p.) 4 4 9, 9 4 15, 16 14 3, 21 1 8, 23 3 10, 23 10 13, 28 38 4, 33 2 9, 34 3 8, 38 3 5, 39 6 8, 47 11 8, 73 30 5, 84 1 7, 84 10 11, 91 11 3, 91 18 13, 92 11 11, 96 13 11.

[Compare PSM. *bollāviya*-= 'summoned, called'; cf. √*bollāv*- occurring in this sense in NC., & Bh. See ND. *bolāunu*= 'to call, to summon'. See √*boll*- above.]

554. √**Mell**— 'to give up', 'abandon', 'release', 'let loose'.

mellami(pres. 1. s.) 24 10 3, 35 7 7, 78 10 7, *mellahi*(pres. 2. s.) 23 8 1, 31 29 7, 37 7 7, 62 12 5, 78 21 12, 84 15 12; *mellihi* (pres. 2 s.) 37 8 2 (v. l. *mellahi*); *mellai*(pres. 3. s.) 5 16 15, 12 14 12, 15 18 7, 16 15 17, 19 2 10, 24 7 3, 48 4 2. 58 1 3, 70 3 11, 70 19 1, 71 7 1, 71 16 4, 73 26 2, 78 1 12, 78 19 25, 83 2 2, 87 17 7; *mellahu* (Imp.2.pl.) 85 6 6; *mellaha* (Imp.2.pl.) 87 5 18; *melllesai* (fut.3.s.) 5 15 5; *mellaṁta* (pres. p.) 18 11 3, 21 5 1, 32 5 1, 60 20 13, *mellivi* (abs.) 7 26 15, 10 4 7, 15 1 1, 15 6 11, 15 7 15, 16 12 15, 17 9 11. 20 12 1, 22 1 15, 22 10 6, 23 20 1, 26 18 6, 28 35 14, 29 1 1, 29 6 1(a), 29 6 1(b) 32 12 7, 37 9 10, 37 20 7, 50 6 1, 54 10 17, 60 16 11, 61 5 2, 61 18 1, 61 20 8, 62 5 14, 69 17 1, 70 2 7, 72 8 14, 73 24 8, 73 23 12, 74 10 12, 74 10 13, 75 6 11, 75 10 1, 78 29 3, 79 8 11, 81 9 7, 86 11 2, 89 3 14, 89 13 6, 90 1 16, 95 5 6, *mellevi* (abs.) 42 3 3, *mellavi* (abs.) 31 29 8, *melleppiṇu* (abs) 2 13 21, 5 16 10, 11 32 6, 15 23 11, 23 12 14, 25 10 4, 27 2 4, 30 4 1, 35 18 2, 57 5 1, 57 6 7, 73 27 11, 75 6 13, 75 9 3, 78 11 15, 88 12 6, 92 6 8; *mellahū* (Inf.) 2 19 2, *melliya* (p.p.) 35 10 9; *mellāvia*- (caus. p. p) 31 5 8, 36 7 7,

[=*muñcati*, *muktvā*, *udghāṭya*(gl); cf. √*mell*-= √*muc*-, 'release' (H. 4 91; Tr. 3 1 41); cf √*mell*- occurring in this sense in JC., NC., PC. I, and √*mull*- in JC. (2 12 1) & NC. cf. G. *mel-vũ*= 'to leave, let go'. √*mell*- is analogically formed from Sk. √*muc*- like √*pell*-. See *mellaṇa*-, *mellāvaṇa*-, √*pamell*-, √*āmell*-.]

555 **Mellaṇa**— 6 2 6 'abandoning, giving up'.

[See √*mell*- and *mellāvaṇa*-.]

556. **Mellāvaṇa**— 77 7 13, 85 1 16 'releaser'.

[=*mocaka*-(gl.). See √*mell*- and *mellana*-.]

557. **Rāmāṇi**— 72 8 12 'the consort of Rama'.

[=*rāmabhāryā* (gl); PSM. does not note it. Derived from Sk. *rāma*- and formed on the analogy of *indrāṇī*-]

558. √**Rumbh**— 'to control, seize, conquer' ·

rumbhiui(abs) 7 2 12, 7 5 3, 12 2 1.

[=*pratigrāhayitvā*(gl); cf. √*rumbh*-= *rudh*-, 'to obstruct' (H 4 218), cf. √*rumbh*-= *rudh*-(NC.). Analogical formation from Sk. *rudh*-, 'to obstruct, stop'. As *āraddha*- *ārambhai*, so *ruddha*-; *rumbhai*.]

559. √**Rell**— 'to overflow, flood, inundate'

rellai(pres 3. s) 14 5 11, 16 26 12, 87 17 9 *relliya*-(p.p.) 14 11 3; 25 1 6, 28 26 4, 52 15 5, 77 8 12, 87 3 9, *rella*-(p.p) 14 10 1.

[The gloss loosely renders *rella*- at 14 10 1 with *calita*-, here also the meaning 'flood or overflow' suits cf. PSM *relli*-(D)= *srota*-, 'a stream, a torrent' √*rell*- occurs in JC at 3 3 13. and at 4 17 7. The editor has given the meaning of √*rell*- occurring at 3 3 13, as *bhāṣ*- and at 4 17 7 as *śubh*-[1] But in both the places √*rell*- appears to have been used in the sense of 'flood, overflow'. The relevant expressions in JC. are as follows - 1) "*rūhatthalam relliyam*" (3 3 13)- 'the bank was flooded' and 2) *kīlālarellam*"- 'overflowing with flood'. *rellana*- occurring at NC 5 4 11 is rendered by the editor with *pravāha*- with a query[2] The relevant expression is "*lohiya*- *rellanu*"- 'overflowing of blood', cf √*rell*- occurring in this very sense in PC II, PC III, cf. G *rel-vũ*= 'to pour down upon', and *rel* = 'a flood, an inundation cf Hi *relā*= 'a flood, a torrent'. Analogically formed like *pella*- from Sk. √*rī*-, 'to flow'+-*illa*- suffix.]

560. √**Lukk**— 'to hide, conceal' ·

lukka-(p p.) 7 26 6, 9 14 13, 54 11 9, 75 8 8 (v l. *mukka*-).

[=*lupta*-(gl.), cf. √*lukk*-= *ni*+*lī* 'hide (H. 4 55) cf √*lukk*- occurring in this very sense in PC III, Vajjā (269) For N I. A. derivatives see ND *luknu*= 'to hide, conceal oneself'. Analogical formation from Sk. √*lup*- 'disappear'.]

561. √**Lukk**— 'to break':

lukka-(p.p.) 85 11 2.

[=*chedita*-(gl.); cf. √*lukk*-= *tud*-, 'break' (H. 4 116); cf PSM. *lukka*-= *bhagna*-; cf. *lukka*-= *bhagna* (PC. II.). Analogically formed from Sk. √*luñc*-, Pk *luṁc*-. As *muccai* . *mukka*-, so *luccai* . *lukka*-. See √*vilukka*- & √*nillukk*=.]

562. √**Vacc**— 'to go'·

vaccai (pres 3. s.) 8 3 15, 76 5 4.

1. See Jasaharacariu, Vaidya, P L. Karanja, 1931, Glossary.
2. See Nāyakumāracariu, Jain. H., Karanja, 1933, Golssary.

[Compare √*vacc-*= 'to go' (H. 4 225); cf.√*vacc-* occurring in this sense in NC., PC. I, II, Bh.; cf. G. *vac-vũ*, 'to go' and Koṅ. *vac*= 'go' Turner connects Pk. *vaccai* with *vacyate* and alternatively suggests analogical origin from *vrajati*. See ND. *bācnu*= 'to be saved, escape, be set free, be set alive'. Tagare[1] and Katre [2] connect √*vacc-* to Sk. **vṛtyate* 'turns, happens'.]

563 **Virikka**— 8 13 23 'divided.'

[=*vibhakta-* (gl.); the relevant passage is "*ekkekkī purahi virikkī-* 'each was divided into cities'; cf. PSM. *virikka-*= *vibhakta-*; D. 7 64. records *virikka-* in the sense of *pāṭita-*, 'torn, broken'; cf. *a-virikka-*= *a-vibhakta-* (Līlāvai). *virikka-* is connected with Sk. *vi-+ric-*, 'be emptied', p.p.p. *virikta-* analogically develops as *virikka-* in Pk]

564. √**Vilukk**— 'to break'·

vilukka-(p.p) 101 3 10.

[=*viluptah chinnah*(gl), the relevant passage is - "*phaṇi-vicchiya-kīḍaya-saya-vilukku*" -'broken by hundreds of snakes, scorpions and worms'. See √*luk*k at S No. 561.]

(C) THROUGH ANY OTHER MODE,

565. **IRĪ**— 40 5 6 hurried, hastened'.

[=*tvaritāh* (gl.), cf. PSM. *iriyā*=*gamana-*, *gati-* and *iryā*= 'wandering about as a religious mendicant'. *irī* is derived from Sk. *īr*= 'to go, move'; it has the long vowel shortened in Pk.)

566 √**Omāl**—'to appear beautiful, be adorned' :

omālia-(p p) 9 4 3.

[Compare PSM. √*omāl-*='be adorned'; cf. √*omāl*-occurring in this sense in PC. II & Bh.; √*omāl-*is derived from Sk. *upa-+mālā-*.]

567. **Kaccola**-48 18 1, 73 29 4 'a bowl, a cup'.

[=*pānapātra*-(gl.); cf. PSM. *kaccola-*, *kaccolaya-*=*pātra-viśeṣa-*, 'a kind of vessel', cf *kaccola*-occurring in this very sense in JC. (2 23 10), Bh., Sam. K, Vajjā-(99); cf. also *kaccola kaccolaka* ='a cup (used specially for keeping ghee, oil, saffron etc.)' (supplement to J. O. I., Baroda, vol, X. no. 2, p. 115); cf. M *kacoḷẽ*, *kacoḷ*= 'a little metal vessel to hold rice, sandal-wood paste etc' and G. *kacolũ*= 'a cup glass-bowl'.]

1. See Historical Grammer of Apabhraṁśa, Tagare, G. V., Poona, 1948, Index Verborum,
2. See The Formation of Koṅkaṇi- Katre, S. M., Bombay, 1942, Index.

The first element in the word *kaccola*–is probably Pk. *kacca*– Sk. *kāca*–, 'glass'. It is not clear whether the second element in *kaccola* is the same as Sk *puṭa*-. Pk. *puḍa*–meaning 'a shallow bowl-like receptacle'.

568. **Chāyāvaṁta**— 85 6 9 'a hungry person'.

[=*kṣudhāvān*(gl.), cf. *chāa*–= *bubhukṣita* 'hungry' (D. 3 33). D. 3 53 also notes *chāa* in the sense of *kṛśa* 'emaciated'. It is quite likely that *chāa* is derived from hypothetical **kṣāta*– formed from Sk *kṣay*–, as *kṣāma*– is also formed from *kṣay*– and as Sk *kṣāma* means both *kṣudhā* 'hunger' and *kṛśa* 'slender, emaciated'.]

569. **Taṁbāra**— 91 3 7 'hell'

[=*prathama naraka*- (gl.). See *tamvāra*-.]

570. **Taṁvāra**— 18 1 9, 70 1 5 'hell, perdition'.

[=*naraka*– (gl.) ; cf. PSM. *tama–prabhā* and *tamatamā*–= 'seventh hell' and *tamā*–= 'sixth hell'; cf *tamvāra*– occurring in JC. (2 11 13), NC., PC. I, II, III etc. Connected with Sk *tamas*–+*āra*–, 'dark cavity'. See *tambāra*–]

571. **Thatti**– 2 15 12, 11 21 2, 15 7 1, 30 19 8, 33 10 3, 52 17 9, 73 11 3, 83 19 1, 94 25 5 'halt', 'repose', 'cessation'

[=*sthiti*– (gl.); the gloss renders *thatti*–at 52 17 9 with *gṛha*–; the relevant passage here is– "*darisāvami tuha jamarāya–thatti*"– 'I shall show you the abode of the God of Death'. As *thatti* stands for *viśrāma*–, the gloss *gṛha*– given at 52 17 9 appears to be a general rendering, cf. *thattia*–=*viśrāma*–, 'rest' (D 5 26); cf. *thatti*– occurring in this very sense in JC. (3 18 4), NC., PC II & PC. III, cf. Hi *thāti* 'deposit'. Connected with Sk *sthāp*–+–*ti*= **sthāpti*– Pk. *thatti*–. See *thitti*- below.]

572. **Thitti**— 83 18 10 (v.l. *thatti*–) 'halt', 'repose', 'cessation'.

[*thatti*– appears to be a misreading, most probably the variant *thatti*– is the correct reading Alsdorf also compares *thatti* and *thitti*–. It may have resulted from a confusion with Sk. *sthiti*–. See *thatti*.]

573. **Davakkaḍi**– 7 14 2 (v.l *duvakkaḍi*–) 'an unexpected calamity, thunderbolt.'

[=*asahya aśanipātah* (gl.); the relevant passage is - "*tāṇaṁ dukkha–davakkaḍi, paḍihi sise nam taḍi*" - 'an unexpected calamity will fall on them, as though a bolt from the blue on the head'; cf. *dravakka*–= *bhaya*– (H. 4 422, illustration 4); here *dravakka*– is used in the sense of 'an unexpected calamity or danger from **unknown source**'. *davakkaḍi*–

occurs in Pāhuḍa Dohā, stanza 102, where it is rendered with *dāvāg-ni+ḍa+ka-*.[1] Following the editor of Pāhuda Dohā, Tagare gives 'a small fire' as the meaning of *davakkaḍi-* [2]. But in view of the context in Pāhuḍa Dohā, the meaning appears to be the same as in MP., namely, 'an unexpected calamity, thunderbolt'. See *dravakkiya-*.] The word *davakkadī-* seems to be a feminine dimunitive of *dravakka-*. Probably it is connected with Sk. *dru-*='to attack'; cf. *upadrava-*= 'that which attacks or occurs suddenly, a calamity, misfortune'.

574. **Davaṭṭi**— 29 6 3 'quickly'.

[=*śīghram*(gl.); the relevant passage is – "*paḍihārẽ paisariu davaṭṭi*"– '(he) was ushered quickly by the door-keeper'; cf. G. *doṭ* 'rush, run'. *davaṭṭi* is connected with Sk. √*dru*= 'to run, hasten'.]

575. **Dravakkiya**— 62 16 2 (v.l. *duvakkiya-*) 'frightened'.
[*bhīta-*(gl.). See *davakkadi*]

576. √**Rāv**— 'to dye, to colour':
rāviya-(p.p.) 88 18 10.

[Compare √*rāv-*=*rañj-*, 'to dye' (H. 4 49); cf. √*rāv-* occurring in this sense in NC. and PC. II. Irregular formation from Sk *rañj-*, 'to be dyed or coloured'; cf. similar Pk. passive bases like *suvv-*, *dhuvv-*, *ṇavv-*, (and *nāv*) etc.]

577. **Valaiya**— 60 9 10 'with two sacks hanging from either sides'.

[=*goṇyā veṣṭitah, ubhaya-pārśva-lambita-goṇiḥ*(gl.); the relevant passage is – "*jaiyahũ valaiu bhāru vahaṁtau*" – 'since when (I was) carrying the burden with two sacks on two ends'; cf. PSM. *valayabāhu* (D) v.l. *valayabāhā*(D)= 'a long pole to which a flag etc. are tied'. *valaiya-* perhaps is connected with Sk. *valaka-*; cf. M W. *valaka-*= 'a beam, pole' (Kātyāyana Sūtra). See ND. *balo*= 'a large beam'.]

4. ITEMS THAT HAVE CORRESPONDENTS ONLY IN LATE SANSKRIT LEXICONS AND SIMILAR SOURCES

578 **Akkhāḍa**— 86 6 14 'arena', 'place of combat,' 'scene of conflict,' 'wrestling ground'.

[=*yuddha-bhūmi*(gl.); the relevant passage is – "*akkhāḍai avainnu haya-bāhu-sadda-bahiriya-disu*" – '(he) descended to the arena deafening the directions with the sound of arms struck'. cf. PSM. *akkhāḍaya-*=

1. See Pāhuḍa Dohā, Jain, H., Karanja, 1938, Glossary.
2. See Historical Grammar of Apabhraṁśa, Tagare, G. V., Poona, 1948, Index Verborum

'gymnasium'; cf. *akkhāḍaya–* in the same sense in PC. I. cf. MW. *akṣapāṭa–*(L), *akṣavāṭa–*(L)= 'an arena, a wrestling ground, place of contest; For N.I.A derivatives see ND *akhāṛā*= 'a place for wrestling athletic sports, meeting place, play-ground' Turner says that *akṣapāṭah* is Sanskritisation of MI. **akkhavāda–*. Katre discusses the word and concludes that it is a MIA. contribution to NIA, and OIA. vocabulary.[1]]

579. **Iṇa—** 42 9 5, 46 3 12, 48 7 6, 83 1 6 'the sun'

[=*āditya–*, *sūrya–*(gl.); PSM. does not note it, cf MW *ina*(L)= 'the sun'.]

580. **Kaṁdala—** 10 5 1, 39 18 7, 85 19 10a) 'skull, head'.

[=*kapāla* , *mastaka–*(gl.), cf. *kamdala–=kapāla–*. 'the skull' (D 2 4); Kittel notes the word in the sense of 'the skull, the cheek'. He suggests that the word may be connected with Kan *kadapu*, *kadaṁpu*, *kanna*, *kanne* all synonyms for 'cheek'[2]. Compare MW. *kandala*(W)= 'the cheek (or the cheek and temple)'.]

581. **Kaṁdala—** 30 17 3, 48 8 7, 71 9 6, 71 12 3, 81 2 11, 83 6 3, 85 19 10b) 'a shoot, sprout, sprig'.

[=*aṅkura–* (gl.); at 71 9 6 the gloss renders *kaṁdala–* with *ārdrāṅkura–*; here also it can be taken as a tender sprout', at 85 19 10b) it is rendered with *vallī*, 'creeper'. It is not exactly a creeper, but it can be taken as 'a sort of shoot or sprout, an off–shoot of the tender branches'. At 81 2 11 *kamdala–* occurs in a compound "*gala-kamdala*" which means 'the neck as delicate as a new shoot' Compare PSM *kaṁdala–= ankura–*; cf. *kamdala–* occurring in the above sense in JC. (2 24 13, 4 2 3 etc), PC. I, Yt., cf. MW. *kandala*(L)= 'a new shoot or sprig'.]

582. **Kaṁdala—** 31 6 2 'a quarrel, a fight'.

[=*kalaha–* (gl.), PSM. does not note this meaning of the word. Kittel connects *kandala–*, 'war' with Kan. *kad*=, 'to hurt, kill' and *kal–*, 'to join attach'.[3] Compare MW. *kandala–*= 'war, battle' (Subhāsitāvali)]

583. **Koṭṭa—** 24 9 11, 44 2 2, 77 10 1, 84 9 9 'a fort, fortress'.

[=*durga–*(gl.); the commentator has rendered *koṭṭa–* as *bhitti–*at 24 9 11 and *sāla–*, *prākāra–* at 84 9 9 which can be taken as *durga– bhitti–*,

1. See Prakrit Languages and their contribution to Indian Culture, Katre, S. M., Bombay, 1945, page 76
2. See Kannaḍa-English Dictionary, Kittel, F Mangalore, 1894, Preface, page. XVII,
3. Kannaḍa-English Dictionary, Kittel, F, 1894, Preface, page, XXXIX.

'rampart, walls of the fort'; cf. *koṭṭa-= nagara-*, 'a town' (D. 2 45); PSM, records *koṭṭa-* in the sense of 'a fort' and quotes in support from Nāyādhammakahā; cf. *koṭṭa-* occurring in this very sense in NC.(4 7 16) and Bṛ.K.; cf. *koṭa-=* 'fort' (Supplement to J.O.I., Baroda, vol.x, no.3, p. 123); cf. G, Hi. M. *koṭ=* 'fort', cf. also Kan. *koṭa-*, *koṭe*, Ta. *koṭṭai=* 'a fort, wall round a town'; cf. MW. *koṭṭa-*(L)= 'a fort; stronghold'.]

584. **Khappara**— 73 15 12, 73 21 9 'the skull'.

[Compare *khappar-= kapāla-*(H. 1 181); cf. *khappara-* occurring in this very sense in JC. Bh. and *kharpara-* in Yt.; cf. MW. *karpara-*(L), *kharpara*(L)= 'the skull, cranium'. See *karaṁka*.]

585. **Caveḍa**— 51 10 7 'a slap'.

[=*capeṭāprahāra-*(gl.); cf. PSM. *capeṭā*(D)= *karāghāta-* and *cavidā=* 'slap' (H. 1 146); cf. *cavedī= kara-sampuṭāghāta-*(Tr. 1 4 121, 82); cf. *cavedia* occurring in this very sense in Kams (3 32); cf. *capeṭa=* 'a slap' (supplement to J.O.I., Baroda, vol.x, no 3, p. 133), Burrow notes *capeṭā* in the list of Dravidian loan words and compares Kan. *cappa-risu=* 'to slap', Kan. *cappāḷi*, Te. *cappaṭa=* 'clapping the hands';[1] cf. MW. *capeṭa-=* 'a slap with the open hand' (Kathāsaritsāgara) and *capeṭāghāta*(L)= 'a slap'.]

586. **Ciṁciṇi**— 2 13 5, 52 5 1, 57 1 4, 66 8 8, 76 7 11 'the tamarind'.

[Compare *ciṁcinī= amlikā*, 'the tamarind' (D. 3 10, Pāi. 371); cf. M., Kan. *cīc-=* 'tamarind'; cf MW. *ciñcinī=* 'the tamarind tree' (Sārṅgadhara Paddhati) and *ciñcā=* 'the tamarind tree' (Bhāvaprakāśa).]

587. **Chelaa**— 22 18 12, 69 34 1 'a goat'.

[=*chāga-*(gl.); cf. *chelaa-* v.l. *chela-= chāga-*, 'a goat' (D. 3 32); cf. *chelaka-=* 'he goat' and *chelikā=* 'she-goat' (Br. K); cf. M. *śeḷī=* 'she-goat', cf. MW. *chelaka-=* 'a he-goat' (from *chagala*) (Bhāvaprakāśa) and *chaga-*, *chāga-*(L)= 'a he-goat'.]

588. **Jaṁgala**— 60 10 5, 66 4 5, 83 16 12, 88 24 7, 98 3 9 'meat,, 'flesh'.

[=*māṁsa-*(gl.): cf. PSM *jaṁgala-= māṁsa-*; cf. *jaṁgala-* occurring in this very sense in JC (2 16 10) and NC.; cf. MW. *jaṅgala*(L), *jāṅgala*(L)= 'meat' (Bālarāmāyana).]

589. **Ḍiṁbhaya** — 58 21 12, 'an infant', 'a small child'.

[=*śiśu*(gl.); cf. *ḍiṁbha= śiśu* (H. 1 202); cf. *ḍiṁbha-* and *ḍiṁbhaya-* occurring in this very sense in JC (4 8 8), PC. I, PC. II; cf. MW. *ḍiṁ-*

1. See Burrow, T., Sanskrit Language, p. 383.

bha= 'a child' (Naisadha) and *dimbhaka-*= 'a new born child' (in Prakrit).]

590. **Toṁda**— 20 23 3 'stomach'.
[=*udara-* (gl.), *tuṁdaṁ*= *udaram*, 'the belly' (D. 5 14, Pāi. 238); cf. MW. *tunda*(L)= the belly'.]

591 **Thaha**— 91 14 8, 102 10 2 'a ram, a goat'.
[=*stabha-*, *meṣa-*, *chāga-*(gl.), PSM. does not note it, cf. *stabha*= 'a goat or ram' (Br. K.), cf MW. *stabha*(L)= 'a he-goat or ram'.]

592. √**Thipp**— 'to drip, trickle, ooze'.
thippai (pres. 3. s) 83 2 1, 87 11 7, *thippamta-* (pres p.) 7 24 10, 77 10 6, 86 7 33, *thippira-* (Verbal Derivative) 7 12 10, 7 25 9, 28 15 1, 67 2 7, 77 9 9
[=*kṣarati*, *kṣarat*, *ścyotat*, *kṣaraṇa*(gl.); cf.√*thipp-*= *vi-+gal-*, 'to drip (H. 4 175, Tr. 2 4 135), cf. √*thipp-*occurring in this very sense in JC. (3 36 16) and NC., cf. M. *thibak-ṇe*, *thipak-ṇe*= 'to drip, trickle'. Pischel connects it with √*stip* , *step-* (Dhātupātha 10 3 4) (Pischel§ 207), cf MW.√*stip-*= 'to ooze, drip, drop' (Dhātupātha). **stepa-* derived from *stip-* would give us Pk. *theva-*, 'drop, a little, just a drop'.]

693. **Pisakka**— 28 26 4, 32 10 7, 47 13 14, 52 19 7, 78 7 2, 91 6 5 'an arrow'.
[=*bāna-*(gl), PSM. does not note it, cf. *pisakka-*= 'arrow' (JC. 3 35 2). Derived from Sk. *pṛṣatka-*, cf. MW. *pṛṣatka*(L)= 'an arrow (as being variegated or as being as swift as an antelope)'. See *pisakkāsana*-and *visakka-*.)

594. **Pisakkāsaṇa**- 77 10 3 'a bow'.
[=*dhanu-* (gl.); *pisakka-*+ *āsaṇa-*, see *pisakka-* and *visakka-*.]

595 **Phara**- 60 16 1, 78 4 4 'a shield'.
[=*kheṭaka-*(gl.); D 6 82 notes *pharaa-* in the sense of *phalaka-*, 'a shield'; Ramanujaswami renders *phalaka-* and consequently *pharaa-* with 'a board, slab' [1] Compare *phara-* occurring in the sense of 'a shield' in NC., PC.I,II and *phala-* in Yt; cf MW. *phara*(L)= 'a shield' (=*phalaka*), *phala*(L) and *sphara*, *spharaka*(L)= 'a shield'. MW. says according to some *sphara-* is from Persian *sipar-* meaning 'a shield'.]

596. **Bhamma**- 4 10 1, 14 3 12, 40 5 7, 43 4 9, 72 1 16, 96 9 14 'gold'.
[=*kāñcana-*, *suvarna-*(g l); PSM. does not note it. Compare *bhamma*= 'gold' (Candralekhā 4 2) and *bharma*= gold (Yt.); cf. MW. *bharma*(L)= 'gold'.]

1. See Deśināmamālā, Ramanujaswami, P. V., Poona 1938, Glossary, P, 6

597. **Bhūricaṁda-** 44 5 3, 46 1 12 'gold'.

[=*suvarṇa-* (gl.); the relevant passages are – 1) *bhūricaṁdu ṇivadiu āyasahu*" (44 5 3)– 'gold dropped from the sky'; 2) "*tā bhūricaṁdamau caṁdauru camdamuhina taṁ viraiyau*" (46 1 12) – 'Candrapura was constructed by Candramukhi with gold'. Compare PSM. *caṁda-*= 'gold'. *bhūri*='gold'; cf. MW. *bhūri*(L)= 'gold' and *candra-*= 'shining (as gold)'.]

598. **Mayagala-** 5 14 12, 9 29 11, 12 14 3, 12 15 8, 14 4 4, 16 5 11, 28 32 5, 29 8 1, 32 23 11, 34 10 12, 39 3 2, 39 11 7, 41 4 15, 47 2 3, 51 3 1, 52 21 12, 54 4 2, 57 17 12, 57 21 7, 59 19 2, 68 6 10, 77 5 2, 78 4 11, 78 13 5, 78 16 13, 83 9 8, 83 11 5, 84 10 4, 86 3 11, 92 4 1, 93 14 8, 94 4 13, 95 2 3 'an elephant'.

[Compare *mayagala-*= *hastī*, 'an elephant' (D. 6 125, Pāi. 9). cf. *mayagala-* occurring in this sense in NC., KC., PC.II and *madakala-* in Tri.I. cf. Old G. *megal*= 'elephant'. cf.MW.*madakala*(L)= 'elephant'.]

599. **Rasoi-** 85 14 6, 91 21 11 'victuals'.

[Compare *rasoi-* occurring in this very sense in JC. at 2 23 11; cf. Hi., G. *rasoi*= 'victuals'. Connected with Sk. **rasavatī*, cf. MW. *rasavatī*= 'a meal' (Hemacandra's Pariśiṣṭaparvan).]

600. **Vaṁdāraya-** 3 3 4, 41 1 2, 48 4 12, 54 6 14 'a god, a deity'.

[=*deva-* (g.l.); cf. PSM. *vaṁdāraya-*= *deva-*; connected with Sk. *vṛndāraka-*, cf.MW. *vṛndāraya-* and *vṛndāraka*(L)= 'a god, deity']

601. **Varaitta-** 4 14 12, 51 17 8, 52 22 7, 60 14 5, 69 5 13, 69 19 13, 69 22 4, 79 6 11, 83 8 16, 87 10 9, 89 10 3, 89 12 15, 90 4 11 'bridegroom, suitor, husband'.

[=*vara-*, *bhartā-*(gl.). cf. *varaitta-*= *abhinava-vara-*, 'bridegroom' (D. 7 44), cf. *varaitta-* occurring in this very sense in JC. (2 9 14), NC. PC.I, PC.II,Bh.; connected with Sk. *varayitṛ-*. cf. MW. *varayitri* (L)= 'a suitor, lover, husband'.]

602. **Visakka-** 88 = 1 (v.l. *pisakka-*) 'an arrow'.

[=*bāṇa-* (gl.); the relevant passage is – "*dhaṇuguṇa-mukka-visakkasaru*" – 'one who had emitted a roar along with the discharge of arrow from the bow-string'. *visakka-* here occurs as the latter member of the compound; hence its form, instead of the usual form *pisakka-* Pk. *pisakka-* appearing as the latter member of the compound is changed according to rules to *visakka-*. In other words, *pa-* of *pisakka-* has received non-final treatment. Compare Sk. *pṛṣatka-* and Pk. *pisakka-*, 'an arrow'. See *pisakka-* and *pisakkāsaṇa-*.]

603. **Veilla**— 84 1 4 'a kind of jasmine'.

[The relevant passage is - *papphulliya-phulla-veilla-velli*"- 'with the jasmine creepers with full-blown flowers', cf. PSM. *veilla-* = *puṣpa-viśeṣa-* (H 1 166); connected with Sk. *vicakila—*, cf.MW. *vicakila*—= 'a kind of Jasmine' (Bālarāmāyaṇa)]

604. **Haṁsatūla**— 24 13 7 'goose cotton, soft feathers, plumage or down of a goose'.

[The expression in the text is — "*haṁsatūlakka—sejjāyalam*" from which the editor has given "*arkapicurarkatūla—*" as the gloss on the word *tūlakka*— Really speaking the compound should be divided as *haṁsatūla+akka+sejjāyala*, and the passage — *ujjalam haṁsatūlakka-sejjā-yalam*" should be rendered as follows 'the white bed made out of soft feathers and cotton'. cf. PSM. *haṁsatūli*= 'a mattress'. cf. Kan. *tūla-*= 'the down of birds' Connected with Sk *haṁsatūla-*, cf.MW.*haṁsatūla*(L) and *haṁsatūlikā* (Kathāsarit)= 'goose cotton, the soft feathers or down of a goose'. See *akka-*.]

605 **√Hiṁḍ** 'to wander, to roam about'

hiṁḍai (pres 3 s.) 4 7 16; *hiṁḍeppiṇu* (abs.) 68 8 11; *hiṁḍira* (verbal derivative) 70 14 10; *hiṁḍiya-*(p p) 48 12 10.

[Compare PSM √*hiṁḍ-*= 'to wander, roam about', cf.√*hiṁḍ-* occurring in this very sense in JC (2 32 6), NC., PC.I, II, III. For N.I.A. derivatives see ND *hīṛnu*= 'to go, walk, move'. Connected with Sk √*hiṇḍ-*, cf MW.√*hiṇḍ-*= 'to wander' (Dhātupātha), and *hiṇḍana*(L)= 'roaming, wandering,]

B 5. Onomatopoetic words

6. Foreign Loans

(a) Words of Dravidian origin

(b) Words of Persian origin

5. ONOMATOPOETIC WORDS

606. **Iṁdiṁdira**-16 12 14, 39 10 4, 45 6 7, 48 9 3, 57 26 3, 60 29 1, 62 3 11, 78 22 11, 85 5 8 'a large black bee'.

[The word appears to have been made up of two elements, namely, *iṁdiṁd-+ira-*, an Agentive suffix, *iṁdiṁd-* may be the onomatopoetic expression for imitation of the sound of a bee, and hence *iṁdiṁdira-*= 'one who makes *iṁdiṁd*-sound, 'a bee'; Hemacandra considers this to be a *tatsama*-word meaning *bhramara-*, 'a bee' at D. 1 79; cf. *iṁdiṁdira*-occurring in this very sense in NC., PC. I, Chand. (6 19 35) and Vajjā. (229); cf MW. *imdiṁdira-*=' a large bee' (Prasannarāghava).]

607. **Kaḍatti**—85 12 14 'cracking with a *kaṭ*-sound (w. r. to the bull's neck)'.

[*kaṭ-iti śabadena*; cf. *kadatti* occurring at JC. 2 37 3 in the context of 'cracking (of bones)', cf. G. *kadkaḍ-*= 'a loud crashing, crackling or rattling sound'.]

608. √**Kaḍayaḍ**—'to crack', 'crash', 'crackle'

kadayaḍai (pres. 3. s.) 3 20 13 (w. r to globe of earth), 14 9 7 (w. r. to trees), 52 11 12 (w. r. to falling), *kadayadamta*-(pres. p.) 50 5 8 (w r. to roots of trees); *kadayadiya*-(p. p.) 39 17 11 (w. r. to knee-joints and elbow-joints), 75 8 10 (w. r. to chariots).

[Compare *kadayadiya-=kadakadita* (*vidyut śabdānukāra-*) (JC.); cf. *kadayadamti*=' cracking of bones' (NC.); cf. *kadayadamta-*='cracking' (PC. II); cf. G. *kaḍkaḍ-vu*= 'to crash, crack, rattle'; see *kadayadatti* and *kadayada-*.]

609. **Kaḍayaḍa**—76 7 7 'crackling noise of bower'.

[=*kaṭakaṭa-śabda* (gl.); see √*kaḍayad-* and *kadayaḍatti-*]

610. **Kaḍayaḍatti**—60 11 2 'with a crackling noise of bones'.

[*kadayad iti śabdena-*; see √*kaḍayaḍ-* and *kaḍayada-*.]

611. √**Kaḍhakaḍh**— 'to burn intensely, to give forth sound while boiling' :

kaḍhakadhai (pres. 3. s) 3 20 17; *kadhakadhaṁta* (pres. p.) 88 8 4. [=*kvāthaṁ kurvan* (gl.), cf. *kadhakadhaṁta*=*kvathan (krodhena jvalan)* (Bh.); cf. G. *kadkadṿũ*= 'boiling (of water etc.), *kadh–vũ*= 'to boil violently', cf. M. *kadhṇẽ*= 'to undergo heating or boiling–milk, oil, butter, wax and similar unctuous or semi-solid substances', derived from Sk. *kvath–*, Pk. *kadh* 'boil', see √*kadhakadhakadh–*.]

612. √**Kaḍhakaḍhakaḍh**— 'to burn intensely. to be scorched (w. r. to limbs)'

kadhakadhakadhaṁti (pres. 3. pl.) 72 7 3.

[=*atiśayena dahanti* (gl.), cf. √*kadhakadhakadh–*= 'boil intensely' (PC. II); see √*kadhakadh–*.]

613 √**Kaṇaraṇ**—'to give out sweet notes (w. r to lute)' :

kaṇaraṇaṁta (pres. p.) 2 2 11.

[Combination of Sk. *kvaṇ–* and *raṇ–*.]

614. √**Kaṇiraṇ**— 'to jingle', 'tinkle (w. r. to tiny bells of the anklets)' : *kaniraṇiya–* (p. p;) 1 16 4.

[Compare *kaṇaraṇaṁti*= 'jingling of anklets' (NC).]

615. √**Kalayal**—'to coo', 'cry' :

kalayalaṁti (pres. 3. pl.) 39 1 6 (w. r. to cuckoos), 39 12 7 (w. r. to flamingos).

[Compare *kalakal–*.]

616. √**Kasamas**—'to produce a creaking sound, to emit a rattling sound' :

kasamasaṁti (pres. 3. pl.) 35 9 3 (w. r to bones while breaking), 57 21 10 (w. r. to food while chewing), 77 3 9 (w r. to breaking or splitting of umbrellas); 78 16 11 (w. r. to saddles breaking).

[See *kasamasatti*.]

617. **Kasamasatti**—30 4 10 'with a creaking sound produced while munching', 60 9 12 'emitting a rattling sound while being crushed or pulverized with the teeth'.

[=*bhakṣaṇa-prakāra anukaraṇe* (gl.); cf. the word *kasarakka*–=*kasaratka*–= *carvana-śabda*– recorded by Hemacandra in his grammar at 8 4 423 to mean 'chewing' and noted by PSM. as *Deśi*; cf. *kasamasaṁti*= 'breaking of spears' (NC.)]

The word *kasamasatti* occurs in JC. at 3 14 2. In the Index to JC. *kasamasatti* is connected with *kṛśa+śakti* and the word is taken to be equivalent to *durbala*–= 'weak'[1]. But the context in which the

1. See Jasaharacariu, Vaidya, P.L., Karanja, 1933, Glossary

expression occurs in JC., namely, "*khaddhā kasamasatti mudiyaṭṭhiravarṇa jamānaṇam niyā*" is almost identical with one we find in MP. at 30 4 10, and in both the passages *kasamasa*–is quite obviously used as an ono natopoetic expression for the creaking sound produced while munching hard substances.

618. √**Kahakah**—'to laugh noisily' ·

kahakahamta–(pres. p) 87 11 8.

[The gloss gives *kathām kathayan*, as the commentator has split the word as *kaha+kahamtu*; cf. *kahakahakahaṁta*– occurring in JC. at 1 16 6 where it appears to be connected with laughter (*aṭṭahāsa*); cf *kahakaha-mti*='whizzing, laughing noisily, roaring with *kahakaha* sound' (PC. I, II and III), see *kahakaha*–]

619. **Kahakaha**-- 78 17 3, 71 7 6 'loud sound of laughter'.

[The gloss renders *kahakaha ravam hasivi* at 78 17 3 with *yathā bhava-tyevam hasitvā*; see √*kahakah*–]

620 √**Kilikil**-- 'to squabble', 'to scream,' 'to burst into laughter,''to be fretful (w.r. to goblins)'

kilikilaṁti (pres 3.p) 46 5 2, 84 5 9, 88 5 14.

[Compare √*kilikil*— occurring in JC., NC. & CMC.(p.254, line 6) in the same sense w r. to goblins; cf. √*kilakil*–= 'chirp, scream with joy, chuckle' (PC. I & II) and *kilikilikā*= 'screaming of goblins' (Up.K.); cf. M , G. *kilkilāṭ*= 'shout of joy, clamorous chirping or chattering, squabbling, chirping of birds at dawn'; cf. Kan. *kilkili*= 'giggling'. See *kilikili*– and √*kilikilikil*–.]

621. **Kilikili**— 36 17 11, 78 4 7, 87 4 12, 97 2 10 'boisterous laughter of goblins'

[See √*kilikil*–, √*kilikilikil*– and √*kiligil*–.]

622. √**Kilikilikil**— 'to squabble, to burst into laughter (w.r.to goblins)'

kilikilikilamta (pres.p.) 94 23 12.

[See √*kilikil*–, *kilikili*– and √*kiligil*–.]

623. √**Kiligil**-- 'to make a chattering noise,'' to squabble':

kiligiliya--(v.l. *kilikiliya*–) (p.p.) 15 1 6 (w.r. to monkeys), 28 36 7 (v.l. *kilikiliya*–) (w.r.to goblins).

[The variant √*kilikil*–seems preferable. See √*kilikil*–, √*kilikilikil*–, *kilikili*–.]

624. √**Kukkar**--'to grut (w.r. to elephants)'·

kukkaraṁti (v.l.*bukkaramti* v.l *kukkuvaṁti*) (pres 3 pl) 77 5 11,

[At JC. 2 27 7 *kukkaraṁti* occurs in the sense of 'squabble of monkeys', cf. Hi. *kūk* = 'cooing']

625 **Ke ke** 20 6 10 'cry of peacocks'.

[Compare MW.*kekā*= 'the cry of a peacock' (MBh.), *kekāvala*(L)='a pea cock-'.]

626. **Kekkāra**— 91 1 9 'cry of peacock'.

[Compare MW *kekay*-= 'to cry (as a peacock)'.]

627. √**Khaṇakhaṇ**-- 'to jingle,' 'rattle' 'tinkle'

khaṇakhaṇaṁti (v.l.*khalakhalmti*) (pres.3 pl) 77 3 10 (w.r.to swords), *khaṇakhaṇamta*-(pres p) 46 2 3 (w r.to bangles), 75 8 13 (w.r. to swords) *khaṇakhaṇiya*-(p p) 73 10 6 (w.r.to beads of rosary).

[Compare √*khaṇakhaṇ*--, √*khuṇakhuṇ*-= 'clashing of swords' (NC.); cf. √*khaṇakhaṇ*--='tinkling' (PC.I).' rattling of swords' (PC II), 'clanging (PC.III); cf.M *khaṇkhaṇ-ṇē*= 'to clang, clank, ring'; cf. Koṅ.*khaṇkhaṇ-cē*= 'clinking or jingling of glass bracelets', see *khaṇakhaṇa*-]

628. **Khaṇakhaṇa**— 14 4 6, 'jingling of bangles', 52 15 6, 52 16 22, 88 5 2 'rattling of swords'.

[See √*khaṇakhaṇ*—.]

629. √**Khalakhal**—' to rustle,' 'patter,' 'gurgle,' 'ripple,' 'clatter,' 'clink' *khalakhalaṁti* (pres.3 pl.) 39 12 8 (w.r.to water), 85 2 12 (w r.to water); *khalakhalamta*- (pres p.) 46 2 6 (w r to chains), 88 11 10 (w.r.to chains): *khalakhaliya*-(p.p.) 9 17 9 (w.r. to chains).

[Compare *khalahala*-=*khalakhala iti jala-pravāha-śabdānukaraṇe* (JC.); cf √*khalakhalakhal*-= 'gurgling' (KC.,PC II), cf G. *khaḷkhaḷ*= 'a gurgling sound,' M. *khaḷkhaḷāṭ*= 'noise arising from the collision of hard and sonorous bodies and Koṅ *khaḷkhaḷ-cē*= 'to make(the coins) to rattle'; see √*khalakhalakhal*-]

630. √**Khalakhalakhal**—'to gurgle, ripple'

khalakhalakhalamta (pres p) 21 2 3 (w.r.to spring water).

[See √*khalakhal*-.]

631. √**Gaḍagaḍ**—'to rumble (w.r.to clouds)'

gaḍagaḍiya—(p.p.) 77 2 3.

[Compare M. *gaḍagaḍṇē*= 'to rumble, clatter, rattle of thunder, carts etc.' and Koṅ. *gaḍgaḍ*-= 'imitating of the rumbling, rattling, clattering (of thunder, carts, coaches etc).' and *guḍguḍu*='thunder'.]

632. √**Gumagum**—'to hum, buzz (w.r.to bees)':
gumagumaṁti (pres. 3. pl.) 1 3 10.
[See √*gumugum-* and √*gumugumugum-*.]

633. √**Gumugum**— 'to hum, buzz (w. r. to bees)'.
gumugumai (pres.3.s.) 73 16 2; *gumugumaṁti* (pres.3 pl.) 39 12 3, 86 4 1; *gumugumaṁta-* (pres.p) 28 15 3, 46 2 2, 58 5 5, 63 1 5, 70 14 10, 99 9 14; *gumugumiya*—(p p.) 4 9 8, 20 5 1, 24 5 3, 52 24 6, 73 13 5, 76 7 8
[Compare √*gumugum-* occurring in this sense in Bh : cf.M *ghumgum-ṇẽ* 'to resound or ring'; see √*gumagum-* and √*gumugumugum-*.]

634. √**Gumugumugum**— 'to hum', 'buzz (w. r. to bees)':
gumugumugumaṁta (pres. p.) 23 1 11, 33 11 4, 81 3 5, 89 2 11, 93 15 8.
[Compare *gumugumugumaṁta-*= 'humming of bees' (NC., PC. II): see √*gumagum-* and √*gumugum-*.]

635. √**Gulugul** - 'to grunt (w r. to elephants)':
gulugulaṁti (pres 3. pl.) 84 5 7, 88 3 11; *gulugulaṁta-*(pres. p.) 14 7 3 52 10 12, 78 17 4.

[Compare √*gulagul-* occurring in this very sense in JC., PC. I & II and *gulugul-* in CMC. (p.254, line 7), PC. II & Bh.]

636. **Ghaḍahaḍa**— (v. l. *ghaḍayaḍa-*) 60 11 2 'sound imitating drinking in haste'.

[Compare *ghaḍatti* in this sense occurring at JC. 2 37 4. cf. G. *ghaṭ-akghaṭak*= 'drinking eagerly or in haste (with the production of sound'); cf. M. *ghaṭghaṭ*= 'imitation of the sound of eager drinking'.]

637. √**Ghavaghavaghav**— 'to clatter, tinkle (w r. to anklets)';
ghavaghavaghavaṁta-(pres. p) 56 10 5, 81 5 4.

[Compare √*ghavaghavaghav-* occurring in JC. at 1 16 5, the relevant line is - "*payaghaggharolīhi ghavaghavaghaiam-tāi*" - 'the anklets jingling'; the editor of Jasaharacariu has rendered √*ghavaghav-* with "*gandhaprasarane deśī* (*dhātu*)"; [1] but the context is of tiny bells of anklets; hence it should be 'tinkling or clattering of bells' and not 'wafting of fragrance' which is usually √*mahamah-*. Similarly, *ghava-ghavaṁta-* occurring at 9 4 3 in Bh. is rendered by the editor with '*parimalaḥ prasaraṇ*', comparing it with M. *ghamghamāṭ-*.[2] But here also the context is of the bells tinkling. The relevant passage is - "*ghaggharaya-mahā-rau ghavaghavaṁta*" - 'the great noise of the bells

1. See Jasaharacariu, Vaidya P L., Karanja, 1931, Glossary
2. See Bhavisayattakahā, Dalal, C. D , & Gune, P. D., Baroda, 1923, Glossary.

clattering'; cf. *ghavaghav-* occurring in this sense in PC. I & II; √*ghavaghav-* made up of two constituents of *ghava-* is used in PC. I & II in the context of masses of water.]

638. **Ghurughuraṇa-** 91 15 1 'grunting of wild swine'.

[Compare √*ghuruhur-* occurring in JC. (2 27 9) w.r.to hogs; cf. √*ghurugghur-*= 'grunt (w.r.to pigs)' (PC. II); cf. MW. *ghurghura-*= 'growling (of a dog or cat)', cf M *ghurghurṇe*= 'roar, growl, snarl'.]

639. √**Carayar-** 'to emit a *cara-cara-* sound while splitting or rending (w.r.to skin)':

carayaraṁta (pres. p.) 60 11 3.

[Compare M. *carcar-*= 'Imitative of the sound of rending, splitting, tearing', *carcar*= 'imitative of the sound proceeding from a body under a violent rending or tearing' and G. *car-car*= 'imitative of the sound made in tearing or cutting cloth, skin etc.']

640. √**Calacal-** 'to dangle (w.r to festoons)':

calacalaṁta- (pres. p.) 46 2 7.

[Compare *calacalaṁti*= 'sound of the entrails' (NC), see √*calaval*.

641. √**Calaval-** 'to agitate,' 'writhe,' 'flutter,' 'move tremulously'.

calavalai (pres.3.s.) 85 16 21 (w r.to serpents); *calavalaṁti* (pres 3.pl.) 39 12 8 (w.r.to waves); *calavalaṁta-*(pres.p.) 14 8 13 (v.l.*calacalaṁta-*) (w.r.to serpents), 50 5 9 (w r to birds), *calavali(y)a-*(p.p.) 28 36 6 (w.r.to banners), 29 5 3 (w.r.to banners), 29 5 4 (w.r. to water), 70 12 3 (w.r.to fishes).

[Compare PSM. *calavalana-*D= *cañcalatā*; √*calaval-* v l. √*calacal-* occurs in JC. at 4 7 5 w.r.to *cāmaras*, cf. *calavalaṁta-*= 'fluttering of banners' (NC.), cf. √*calaval-* 'writhe (of serpents)' (PC I); cf. M. *calvaḷ-*= 'political agitation', cf. G. *calvaḷ*= 'agitation' and *calvaḷ-vū*= 'to fidget', cf. ND. *calbal*= 'movements, restlessness' and *calcal-*= 'fidgeting', see √*calacal-*]

642. **Cikkaraṇa-** 77 8 4 'giving out creaking or rattling sound (w.r.to chariot-wheels)'.

[PSM. does not note it. cf. MW. *citkṛti*= 'rattling' (Bālarāmāyana).]

643. √**Chiṁka-** 'to sneeze':

chiṁkia-(p.p.) 73 26 9 (v.l.*chakkia-* v.l.*chikkia*)

[Compare *chikka-*=*kṣuta-*, 'sneezing' (D.3 36); cf. MW. *chikkā*(L)= 'sneezing'. See ND. *chik-*= 'sneeze' Made up of the onomatopoetic element *chiṁ* and Pk *kia-* derived from Sk *kṛta-* See *chiṁka-*below.]

644. **Chiṁka**- 26 4 2 'a sneeze'.

[See √*chiṁk*- above.]

645. √**Jalajal**- 'to glow, glitter, burn intensely':

jalajalaṁta- (pres.p.) 46 2 4 (w.r.to gems), *jalajali(y)a*- (p p.) 20 22 5 (w.r.to fire), 30 23 7 (w r. to fire), 52 14 10 (w.r.to fire), 56 9 9 (w.r.to discus).

[Compare √*jalajalajal*-= 'burn furiously' (PC.II); cf. G. *jaḷjaḷvũ*= 'to burn' and M *jhaḷjhaḷṇeṁ*= 'to shine, to glitter'. The basic constituent derived from Sk. *jval*-]

646. √**Jigijig** 'to sparkle, glitter, splash':

jigijigaṁti (pres.3.pl.) 84 5 10 (w.r.to armours); *jigijigaṁta*- (pres.p.) 35 8 3 (w r.to armours), 46 2 7 (w.r to ornaments), 52 11 4 (w r.to gems), 78 8 9 (w.r.to arrows), *jigijigiya*- (p.p.) 28 36 7 (w r. to swords), 75 8 13 (w.r.to swords).

[Compare *jigijigijigaṁta*-= 'splashing of swords' (NC); cf.G. *jhagjhag-vũ*. Kon. *jhagjhagtā* and *jigjigtā*= 'to glitter, to sparkle, to glow'.]

647 **Jham jhaṁ**- 37 14 10 'producing *jham-jham* sound (w.r.to cymbals)'.

648. **Jhaṁkāra**- 9 10 8, 15 20 4, 20 6 9, 38 7 6 'humming of bees'.

[Compare *jhaṁkāra*-= 'tinkling, humming' (PC.I).]

649 **Jhaṁjhaṁsa**- 3 20 3 'emitting *jham-jham* sound (w.r.to cymbals)'.

650. **Jhaṁdhottidotti**- 4 10 10 'rhythmic sound produced due to drum-beats'.

651. √**Jhaṇajhaṇ** 'to jingle,' 'tinkle,' 'rumble':

jhaṇajhaṇai (pres 3.s) 3 16 4 (w.r.to anklets), 13 3 5 (w.r.to bells); *jhaṇajhaṇaṁta*- (pres p.) 28 26 3 (w r.to bow strings); *jhaṇajhaṇi(y)a*- (p p.) 16 13 2 (w.r.to ear of core), 46 10 3 (v.l *jhaṇijhuṇia*-) (w.r.to bells), 74 11 3 (w r.to bow-string), 78 17 6 (v.l.*runuruṇiya*-) (w r.to bells).

[Compare *jhaṇajhaṇa*-= 'rumbling of paddy-ears' (NC), 1 13 5 and rumble (w.r to bow-strings)' at NC. 2 9 8 cf. M *jhanjhanṇeṁ*= 'to ring, clang, clank'; cf. Hi *jhanjhanānā*= 'to tinkle, jingle'.]

652 √**Jharajhar**- 'to make a sound as of splashing or dropping (w.r. to springs):

jharajhariya- (p.p.) 15 1 8

[Compare MW *jharjhara*-= 'a sound as of splashing or dropping'; cf. Hi. *jharjharnā*- 'to make a sound as the flow of water'. Connected with Sk. *kṣar*-.]

653. √**Jhalajhal**—'to agitate'; 'ruffle', 'sprinkle' ;
jhalajhalai (pres. 3. s.) 3 20 18 (w. r. to sea), 85 16 3 (w. r. to water]; *jhalajhalamti* (pres 3. pl.) 84 5 6 (w. r. to blood); *jhalajhalaṁta* (pres p.) 46 2 5 (w. r to water), *jhalajhaliya-* (p. p.) 12 2 13 (v. l. *jhalijhaliya-*) (w. r. to river-water), 39 13 3 (w. r. to sea), 52 14 9 (w. r to ocean).

[Compare PSM. *jhalahaliya-*(D)=*kṣubdha-*, *vicalita-*= 'agitated'; cf. *jhala. jhalai*= 'ruffling of the sea' (KC., NC). cf. MW. *jhalajjhala*= 'the sound of falling drops', cf. G *jaljaliyā*= 'slight drops of tears in eyes, slightly wet with tears', see *jhalajhala-* and *jhalajjhala-*.]

654. **Jhalajhala**—59 12 5 'sprinkling (of blood)'.
[See √*jhalajhal-* and *jhalajjhala-*.]

655 **Jhalajjhala**—59 19 10 'the sound of falling drops (of water)'.

[Compare MW *jhalajjhalā*= 'sound of falling drops'; cf G. *jaljal-vũ*= 'shedding tears'; see √*jhalajhal-* and *jhalajhala-*.]

656. **Jhalajjhala** —43 5 1 'flapping of elephant's ears'.
[Compare *jhalajhal*= 'sound of fanning ears '(KC); cf. MW. *jhalajjhala* 'the flapping of an elephant's ears'.]

657. √**Jhuṇujhuṇ**—'to tinkle (w. r. to tiny bells)'. *jhuṇujhuṇamti*-= (pres. 3. pl.) 77 3 10.

[Compare M *jhunjhuṇ*-= 'the tinkling made by toe-ornaments'.]

658. **Ṭaṁkāra**—14 5 7, 28 1 9, 30 8 2, 72 1 6, 88 1 6 'tinkling of bells'.
[Compare *ṭaṁkāra*-= 'sound of bell' (NC.), cf *ṭaṁkārava*-= 'tinkling sound' (PC II), of MW *ṭankāra*-= 'clang, twang', made up of *ṭan-* and *kāra-*. See *ṭaṁkāra-* below]

659. **Ṭaṁkāra**—16 14 11, 28 26 3, 49 9 7, 59 12 13, 71 3 11, 88 5 6 'twang of bow-string'.
[See *ṭaṁkāra-* above.]

660. √**Ṭaṇaṭaṇ**—'to tinkle (w. r to bells)'.
ṭaṇaṭaṇamta- (pres p.) 46 2 3.

[Compare √*ṭaṇaṭaṇ*-= 'sound of bell' (NC), 'chiming' (PC. II). cf. G. *ṭanṭan-*.]

661. **Ṭasatti**—85 4 8 'with a cracking noise'.
[*ṭas-iti śabdena-*, the relevant passage is-"*bhajjai naṁ ṭasatti thaṇabh. ārẽ*"- 'breaks with a cracking noise as it were, with the weight of the breasts'.]

662. **Ḍhakkā**—3 20 4, 12 3 17, 12 9 6, 93 8 5 'a kettle-drum, a large drum'.

[Perhaps came to mean 'a drum' because of the "*dhak-dhak*" sound the instrument produces when beaten; cf. PSM. *dhakkā-=vādya-viśeṣa-*; cf. *dhakkā*, *ḍhakka-=vādya-viśeṣa-*(JC. 1 3 5, NC., Sam. K.); cf. MW. *dhakkā-=* 'a large drum (Rājataraṅgiṇī), cf. Old. G. *ḍhāk-=*'drum'.]

663. √**Ḍhakkār**—'to bellow (w. r. to bullocks)':

dhakkāria- (p. p.) 12 11 16 (v. l. *dhekkāria-)*.

[Compare PSM *dhikkiya-* and *dhakkia-*(D)='bellowing of a bull', made up of *dhak-+kāra-*. See √*dhekk-*, √*ḍhekkar-*, *dhekkāra-*, and *dhekkāriya-*.]

664 √**Ḍhaladhal**—'to shake, quiver'.

dhaladhalaṁti (pres. 3. pl.) 77 5 12 (w. r. to bright stars); *dhaladhaliya-*(p. p) 39 13 3 (v. l. *ṭalaṭaliya-*) (w. r. to the globe of earth).

[Compare √*ṭalaṭal-=* 'shaking of the mountains' (NC. & KC.); cf. G. *dhaḷdhaḷ-vũ=* 'to shake, to tremble', M *dhaḷdhaḷṇē=* 'to burn flaringly- as a light' and Hi. *dhalnā=* 'to become slant' See √*dhal. ahal-*]

665. √**Ḍhalahal**—'to shake', 'to agitate,' 'to be in commotion':

dhalahaliya- (p. p.) 17 7 5 (v l. *dhaladhaliya-)* (w. r. to the globe of earth), 52 14 9 (v. l. *halahaliya-*) (w r. to serpents).
[See √*dhaladhal-*.]

666. √**Ḍhekk**='to bellow (ref. bulls)'.

dhekkamta- (pres. p) 55 5 1

[Compare √*dhikk-=garj-=* 'to bellow' (H. 4 99), cf. *ḍhekkiya-=* 'bellowing' (PC. III), cf M. *dhẽk=* 'the bellowing of a bull'; see √*dhak. kār*, √*ḍhekk-* √*dhekkar-*, *dhekkāra-* and *ḍhekkāriya-*.]

667. √**Ḍhekkar**—'to bellow (w. r. to bull)':

dhekkaramta-(pres. p.) 3 5 10, 84 17 6, 93 2 3.

[*dhek-+kṛ-* See √*dhakkār-*, √*dhekk-*, *dhekkāra-* and *dhekkāriya-*.]

668. **Ḍhekkāra**—38 7 6, 85 24 8 'bellowing of bulls'.

[Compare *dhekkāra-*occurring in the same sense in JC. (1 21 3) and Bh. and *dhekkara-* in PC, II; cf. M. *ḍhẽkar--=*, 'a belch'; made up of *dhek-+kara-*. See √*dhakkār-*, √*ḍhekk-*, √*ḍhekkar-*, *ḍhekkāriya-*.]

669. **Ḍhekkāriya**—10 8 6 'bellowing (of bulls)'.
[=*śabda-*(gl); see √*ḍhekkar* and *dhekkāra-*.]

670. **Taḍatti**—18 3 1, 86 3 2 'with a crack (w. r. to the hitting of the serpent's hood)'.

[*traṭad iti śabdena*-. cf. *tada tti*-'with a noise (burst or cracked)' (H. 4. 352,357). cf. *tadatti* in this sense in JC. 2 37 3]

671. √**Taḍayaḍ**—'to crackle';

tadayadai (pres. 3. s) 2 14 1 (w. r. to lightning) 14 9 7 (w. r to lightning), 85 16 5 (v. l. *tadayadai*) (w. r. to lightning), *tadayadamti* (pres. 3. pl.) 60 5 2 (w r. to lightning); *tadayadamta*- (pres p) 50 5 8 (v. l. *tadayalamta*-) (w r to the globe of earth); *tadayadiya*- (p p) 17 3 5 (w. r. to lightning), 59 19 9 (w r. to lightning), 77 5 14 (w. r. to lightning).

[=*śabdam karoti* (gl), cf. √*tadatadatad*-= 'intensively emitting crackling sound (ref lightning),' (PC. II, & PC. III), cf. √*tadayad*-= 'crackle (w. r to lightning)', (PC I, PC II, PC. III), cf √*tada yad*-= 'to totter (w. r. to the globe of earth)' (KC), see *tadayadatti* and *tadayada*-.]

672. **Taḍayaḍa**—15 3 1 'crackling (w. r. to lightning)'.

[See √*tadayad*-and *tadayadatti*.]

673. **Taḍayaḍatti**— 77 3 9 'cracking with a '*tadayad*-' sound (w. r. to helmets);

[*tadayad iti śabdena*; see √*tadayad*- and *tadayada*-]

674. √**Tiḍitiḍ**—'to make a sparkling noise (w r to sparks)' *tiditidiya*-(p. p.) 25 5 8.

[The relevant expression is -"*tiditidiyatidikkāravamthena*"-'under the pretext of the sparkling noise of sparks,]

675. √**Turutur**—'to blow, to tune, to sound (w. r. to a musical instrument known as *kāhala*-)' ,

turuturiya-(p. p) 12 3 4, 17 3 4, 78 26 4,

676. **Thagithagigidugidugigi**— 17 3 2 (v. l. *thagidugigithagidugigi*) 'rhythmic sound of beating drums'.

677. **Thagidugiga**—3 20 2 (v. l. *thagadugiga*- v. l. *thagadugiga*-) 'rhythmic sound of the strokes of the drum'.

678. √**Tharahar**- 'to tremble, quiver, shake, flutter'.

tharaharai (pres. 3. s.) 3 20 14, 54 9 6, 58 20 5, 72 10 5, 83 17 9, 85 16 10; *tharaharamti* (pres 3. pl.) 10 3 13, 12 2 11, 33 11 3, 77 5 10, 79 4 7, 84 8 7; *tharaharamta*- (pres.p.) 39 13 2, 99 17 8; *tharahari(y)a*-

(p.p.) 12 5 7, 15 14 4, 17 7 11, 20 14 12, 22 12 12, 25 2 1, 29 8 6, 35 10 10, 36 10 10, 37 21 11, 57 5 11, 62 11 9, 69 28 12, 69 34 8, 78 6 9, 82 10 4, 88 20 3, 94 23 7.

[Compare *tharaharia-= kampita-=* 'trembling' (D.5 27); cf. √*tharahar-* occurring in this sense in JC., NC., KC., SR., PC. I, PC. III, Bh., Vajjā. (235); cf. M. *tharthar-ṇe*, G. *tharthar-vũ*, H. *tharrānā=* 'to tremble, quiver'; see *tharaharana-*]

679. **Tharaharaṇa-** 8 9 12, 41 6 12 'trembling, quivering'.
[=*kampana-* (gl.); see √*tharahar-*.]

680. **Thuruhurī-** 52 3 17 'shaking violently' (?)
[The relevant passage is- "*theri thuruhurī*"- 'the Old and the Shaky' (names of the Vidyās); cf. √*tharahar-*.]

681. **Daṁ Daṁ Daṁ Daṁ** 4 11 3 'sort of rhythmic sound (of beating drums)'.
[Compare *daũdaũ=* 'sound of *damaru*' (PC.II).]

682. **Dakakuṁdakuṁda-** 4 10 9 'rhythmic sound produced from beating of the drum'.

683. **Daḍatti** 9 13 2, 73 23 2 'with a thud, in a trice, immediately'.
[*daḍ-tti śabdena-*; cf PSM. *dadavaḍa-= śīghram=* 'immediately'; cf. *tadatti=* 'with a *tadat-* sound, instantaneously' (JC., Pā.D); cf. *dadatti= tadat iti krtvā* (Bh.), cf. *dadayadaṁti=* 'tumble (w.r to trunks of dead soldiers)' at NC. 4 15 7.]

684. **Duṇikiṭi**-3 20 3 (v.l. *dunikiṭṭi* v l. *dunikiṭṭa*-) 'particular sound of tabor'.
[Compare *dunikiṭi-=* 'particular sound of tabor' (PC.II)]

685. √**Dumudum-** to make a *dumu- dumu-* sound (w.r.to drum)': *dumudumaṁta-* (pres p) 77 8 10
[Compare √*dumudumudum-* in PC-II.]

686. **Dhaga tti-** 78 27 2 'blazing, kindling of fire',
[=*prajvālyamāna-* (gl.); cf. *dhagatti* occurring in this very sense in JC]

687. √**Dhagadhag-** 'to blaze,' 'to burn fiercely,' 'to dazzle,' 'to glow': *dhagadhagai* (pres.3.s.) 3 20 6 (w.r.to fire), 20 22 4 (w.r to sun); *dhagadhagaṁti* (pres.3.pl.) 33 13 2 (w.r.to fire), 52 24 3 (w.r.to flash of lightning), 84 5 10 (w r.to weapons, missiles); *dhagadhagaṁta-* (pres.p.) 16 2 6 (w.r.to fire), 46 2 6 (w.r.to fire), 66 10 6 (w.r.to discus), 78 16 1 (w.r.to fire), 97 3 1 (w.r.to fire), 101 11 2 (w.r.to swords).

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[Compare √ *dhagadhag–*= 'sound of swords waved forcefully in the air' (NC.), cf. √ *dhagadhagadhag–*= *agnijvalana–śabdānukarane dhātu* (JC.)– 3 13 4, cf. √ *dhagadhagadhag–* and √ *dhagadhagadhagadhag–* 'burning, hot, burning fiercely' (PC.II), cf. √ *dhagadhag–*= 'burn fiercely with cracks' (PC.I, Bh.), cf. Kan. *dhagadhagisu*, M *dhagdhagne* and G. *dhagdhag–vu*= 'to glow fiercely', see √ *dhagadhagadhag–*.]

688. **√Dhagadhagadhag–** 'to blaze,' 'to burn fiercely,' 'to glitter'· *dhagadhagadhagamta–* (pres p) 17 1 6 (w r. to fire), 51 16 2 (w.r. to fire), 52 19 7 (w.r to arrow), 56 7 7 (w r.to fire), 78 9 16 (w.r.to weapon), 86 1 16 (w.r.to fire).

[See √ *dhagadhag–*.]

689. **Dhokka–** 3 20 3 'emitting *dhok–* sound (w.r. to musical instruments)'

[The relevant expression is– "*jhamjhamsa–dhokkehi*"–'with (the musical instruments) giving out the sound *jhamjham* and *dhok–*.]

690. **Piyapiyapiya–** 2 13 13 'melodious cooing of the *cātaka* bird'

[Compare Hi *piyupiyu*= 'cooing of a cuckoo'.

691. **√Pukkar–** 'to call out'·

pukkarahi (pres 2 s) 23 8 3.

[Compare PSM. √ *pukkar–*= (*pūt+kr–*) 'to call' cf. √ *pukkar–* occurring in the sense in NC., KC., cf. *phūt–* √ *kr–*= 'to yell, shriek' (Kathāsaritsāgara) cf. Hi. *pukārnā*= 'to call out'. Connected with *pū–+kr–*.]

692. **√ Pharahar–** 'to flutter (w r. to flags or banners)': *pharahariya*—(p.p) 13 3 3.

[Compare √ *pharahar*—= 'flutter' (PC.I, KC, Bh.), cf. G. *pharphar–vũ*, M. *pharpharne*= 'to flutter, to flap'.]

693. **Phukkāra–** 14 2 4, 57 5 7, 76 7 10 'hissing of serpents'.

[*phū+kāra*—, cf. *phukkāra*—= *phutkāra*— (PC I), cf MW. *phutkāra*—= 'the hiss of a serpent'. Connected with *phuk–+kr–*]

694. **√ Phupphuv—** 'to hiss (w.r. to snakes)':

phupphuvai (pres 3.s.) 3 20 15 (v.l. *pupphuvai*), 85 16 20 (v.l. *pupphuvai*), *phupphuyamti* (pres.3 pl.) 46 5 4 (v.l. *pupphuyamti*); *phupphuyamta–*(pres.p) 86 2 6 (v.l. *pupphavamta–*) v.l. *pupphuyamta–*.

[Compare *phupphuv*–= 'hissing of snakes' (JC.), cf. G. *phuphav–vũ*— in the same sense and Hi. *phuphkār*= 'the hissing of a snake'.]

695. **√ Phuruhur–** 'to snort, to make a purring or whirring sound with the mouth (w.r.to horses)':

phuruhuramta-(pres. p.) 17 8 7 (v. l. *phuraphuramta*-), *phuruhuriya*- (p. p.) 88 7 15 (v. l. *huruhuriya*- v. l. *phuruhariya*-).

[PSM. notes √*phuraphur*- in the sense of 'excessive trembling'; cf. M. *phurphurṇẽ*= 'to snort (w. r. to a hourse or ass), whir, to make purring sound with the mouth'. cf. Hi. *phurphurānā*, 'to tremble, to wave'.]

696. **Bukkaṇa**— 98 3 7 'a crow'.

[=*kāka*-(gl); the relevant passage is - "*bukkaṇa-pala-parihararṇu*" - 'giving up of a crow's flesh', cf. *bukkana*-= *kāka*-= 'a crow' (D. 6 94, Tr. 3 4 72, 190); cf. *bukkana*-= *kāka* (Līlāvai); cf *vukkaṇa*= *kāka*- (PC II), cf. MW. *bukkana*-(L)= 'the bark of a dog or any noise made by animals'; as √*bukk*-= 'to bark, to crow', *bukkaṇa*- is an Agentive noun etymologically meaning 'that which barks or caws'.]

697. √**Bukkar**— 'to scream; cry (w r. to monkeys)'·

bukkaramta-(pres. p.) 7 25 5, 73 25 5, 76 6 11.

[Compare √*vukkar* = *garj*- (ref. monkeys) (JC., PC. III); *buk*-+*kṛ*-, See *bukkara*-.]

698 **Bukkāra**— 20 5 7 'cry of monkeys',

[Compare PSM. *bukkāra* (D) = *garjanā*-; cf. *vukkāra*-= 'scream' (PC. I); cf. MW. *būtkāra*-= 'the screaming of monkeys', connected with *buk*-+ *kāra*-. See √*bukkar*-]

696. **Bukkira**— 94 2 7 (v l *bhukkira*-) 'a dog'.

[=*bhaṣaka*-(gl), the relevant passage is - "*kharu khara-bukkiru damtahĩ bhinnau*" - 'the donkey and the cruel dog bit (him) with teeth'; *bhukk*. *ana*-= *śvā*-= 'a dog' (D. 6 110) and PSM. *bhukkira*-= 'one who barks', Trivikrama also records √*bukk*= *garj*-(Tr. 3 1 50), cf. *bhasana*-= 'a dog' (JC. 3 1 6); cf. MW. *bhaṣaka*-(L)= 'a dog'; *bukkira*- can be taken as an Agentive noun from √*bukk*-= 'to bark' meaning 'one who barks'.]

700. √**Bekar**— 'to bellow (w. r. to cows)'

bekaramta (pres. p.) 41 2 6 (v l. *bukkaramta*).

[See √*vemkar*-.]

701. √**Bhaṁbh**— 'to emit the sound '*bhambh*' when the kettledrum is beaten':

bhaṁbhaṁta-(pres.p.) 42 7 2.

[See √*bheṁbh*- and *bhaṁbhā*-.]

702. **Bhaṁbhā**— 3 20 4, 9 26 7, 4 10 11, 37 21 3, 38 14 6, 49 14 5, 64 11 2, 87 3 10 'a kind of drum, a kettledrum'.

[Comare *bhaṁbhā-= tūrya-viśeṣa-=* 'a kind of drum' (D. 6 100); cf. *bhaṁbhā-* occurring in this sense in JC. (1 20 4), PC. II, Yt.; MW. records *bhambhā* in the same sense as occurring in Hemacandra's Pariśiṣṭaparvan; perhaps the drum is known as *bhambhā-* because of the '*bhambhā-*' sound it produces when beaten, see *bheṁbhā-* and √*bhambh-*.]

703. √**Bhukk**— 'to bark';

bhukkau- (imp. 3.s.) 1 8 7

[The relevant passage is - "*bhukkau chanayaṁdahu sārameu*" - 'let the dog bark at the full-moon', cf √*bhukk-=* 'to bark' (H. 4 186), cf. √*bhukk-= bhaṣ-=* 'braying of ass' (NC.), cf √*bhuk-=* 'to bark' (Dhātupāṭha) cf M *bhunkne*, Hi *bhuknā=* 'to bark' and G *bhuk-vu=* 'to bray']

704 √**Bheṁbh**— 'to emit the '*bhembh*' sound when the drum is beaten'. *bheṁbhaṁta-* (pres p) 3 20 4 (v l *bhambhaṁta-*), 17 3 8 (v l. *bhaṁbhaṁta*)

[See √*bheṁbh-* and *bhaṁbhā-*.]

705. **Bheṁbhā**— (v l *bhambhā-*) 17 3 8 'a kind of durm, a kettle-drum' [See *bhambhā* and √*bhembh-*.]

706. **Maṭakka**— 3 20 3 'rhythmic sound "*maṭak-moṭak*" produced from tabors'. [The relevant expression is - "*duṁkiṭimaṭakkehi* ".]

707. **Me me me**— 16 9 10 'Imitative of the sound of bleating sheep, making the sound 'me me'.

[Compare *mekaraṁta* and *memmāyaṁta-* occurring in JC. (3 1 12 and 3 1 5) to express the bleating sound of a sheep.]

708 √**Raṁj**— 'to buzz (w. r. to bees)'

raṁjiya-(p.p.) 99 14 8 (v. l. *rumjiya-*).

[Compare √*ramj-* occurring in this very sense in JC at 2 3 11. In view of the frequent form √*ruṁj-* and its derivatives, it is advisable to select *ruṁjiya-* as the proper reading here See *rumj-*.]

709. √**Raṇajhaṇ**— 'to tinkle, vibrate, hum'

raṇajhaṇai (pres. 3. s.) 3 18 8 (w. r. to *ālāvaṇi*), *raṇajhaṇaṁta-* (pres. p.) 3 9 10 (w. r. to anklets), 12 13 7 (w. r. to bells), 77 4 10 (v. l. *ruṇuruṇaṁta-*) (w. r. to bells), 99 1 10 (w r. to bells).

[Compare √*raṇajhaṇ*–= 'tinkling or jingling anklets' (JC., PC. II, PC. III, Bh), cf. √*raṇajhaṇ*–= 'sound of bells' (NC.), cf. G. *raṇak–vũ*= 'to sound' and *raṇko*–= 'the sound of a metallic vessel', connected with Sk. *raṇa–+dhvana*–. See √*raṇaraṇ*–.]

710. √**Raṇaraṇ**— 'to tune', 'to sound,' 'to vibrate (w r. to lute)', *raṇaraṇia* (p. p.) 15 1 12.

[Compare √*raṇaraṇ*–= √*kvaṇ*–= 'to sound, to tinkle' (Bh.), See *raṇajhaṇ*–.]

711. √**Raṁbha**— 'bellow, to low (w. r. to cows)', *raṁbhaṁata*–(pres. p.) 70 2 4.

[=*śabdam kurvan*(gl.), cf MW. *bhambhārava*–= 'the lowing of cows'; cf. G, *bhā̃bhar–vũ*= 'to bellow', see *rambhā*–.]

712. **Raṁbhā**— 56 1 13 'bellowing of a cow'.

[Though the gloss interprets the word *rambhā*– as "*go*–" 'a cow', really speaking it means 'bellowing', see √*raṁbh*–.]

713. √**Rasamas**— 'to emit a hissing and creaking sound, to send out loud reports, to emit sweet notes'.

rasamasaṁti (pres 3. pl) 58 19 8 (w r. to drums), 70 13 12 (v. l. *samasamaṁti*–) (w. r. to musical instruments); *rasamasaṁta*–(pres. p.) 46 2 8 (v l *samasamaṁta*–) (w. r. to musical instruments),

[Compare √*rasamasakasamas*–= 'emit hissing and creaking sound' (PC. II)-]

714. √**Ruṁj**— 'to roar, to bark'.

ruṁjai (pres. 3. s.) 38 19 5 (w. r. to men). *ruṁjaṁti* (pres. 3 pl.) 13 11 10 (w. r. to lion), *ruṁjaṁta*– (pres. p.) 33 3 12 (w. r. to dogs), 51 1 12 (w. r. to lions), 52 12 15 (w. r. to lions), *ruṁjive* (abs.) 54 3 13 (w.r. lions); *ruṁjiya*–(p.p) 2 13 5 (w. r. to lions), 30 2 6 (w. r. to lions). 34 10 6 (w. r. to lions).

[=*duṣṭaṁ śabdam karoti* (gl.), cf. √*ruṁj*–= *ru*–= 'to make noise, to roar, to hum' (H. 4 57), cf. √*ruṁj*–= *ru*–(Tr. 3 1 33); cf.√*ruṁj*– occurring in the sense of 'roaring' in CMC. (p.254, line 7); see *ruṁjana*–.]

715. √**Ruṁj**— 'to hum,' 'to buzz,' 'to reverberate':

ruṁjaṁta– (pres.p.) 17 3 8 (w r to musical instrument called *ruṁjā*–), 84 17 5 (w.r.to bees); *ruṁjiya*– (p.p) 8 4 12 (w.r.to bees), 42 4 5 (w.r.to bees), 62 8 1 (v.l.*ruṁjiya*–) (w.r.to bees), 88 16 1 (w.r.to bees); *ruṁjaa*– (p.p.) 41 15 10 (w.r.to bees).

[=*śabdita*- (gl.); cf. √*ruṁj*–= *guñj*–= 'to hum' (NC., JC. 3 1 12), See *raṁj*–.]

716. **Ruṁjaṇa**— 49 6 5 'roaring of lions'.

[See √*ruṁj*— at S No. 714]

717. **Ruṁjā**— 17 3 8 'a kind of musical instrument'.

[=*vāditra-viśeṣa-* (gl), not recorded in PSM.; cf *ruṁjā-* = *vādya-viśeṣa-* (PC. III), perhaps known as *ruṁjā-* because of the '*rumj-*, *ruṁj-*' sound it produces when played on'; see √*ruṁj*— at S. No. 715]

718. √**Ruṇujhun**- 'to hum, to buzz (w r.to bees)'.

ruṇujhuṇiya- (p.p) 3 13 7

[Compare M. *runjhun-*= 'tinkling of toe-ornaments'; *ruṇ-+dhvan-*; *ruṇ-* may be extension of *ru-*, 'to cry'. See √*ruṇuruṇ*—, √*ruṇuruṇuruṇ-* and *ruṇuruṁṭ*—.]

719. √**Ruṇuruṇ**— 'to hum, to buzz (w.r.to bees)'

ruṇuruṇai (pres 3.s) 5 17 1, 72 8 4, *ruṇuruṇaṁti* (pres.3 pl.) 12 1 14, 16 12 14, 58 4 5, 87 11 7, *ruṇuruṇaṁta-* (pres.p) 49 10 8, 73 15 1, 81 18 3, *ruṇuruṇia-* (p.p) 15 1 13, 28 37 2, 40 2 8, 69 2 1.

[=*sakāmam avyakta śabdam karoti* (gl.); cf. PSM. √*ruṇuruṇ-*, √*ruṇaruṇ-*= *krand-* and *ruṇaruṇa-* (D) *karuṇa-krandana-*, cf. √*ruṇuruṇ-* in this very sense occurring in NC. & Bh cf. M. *ruṇruṇṇẽ* 'to hum', see √*ruṇujhun-*, √*ruṇuruṇuruṇ-* and √*ruṇuruṁṭ-*.]

720 √**Ruṇuruṇuruṇ**- 'to hum, to buzz (w.r to bees)'.

ruṇuruṇuruṇaṁta- (pres.p.) 34 12 2.

[See √*ruṇujhuṇ-*, √*ruṇuruṇ-* and √*ruṇuruṁṭ-*.]

721. √**Ruṇuruṁṭ**- 'to hum, to buzz (w.r.to bees)'.

ruṇuruṁṭai (pres 3.s.) 6 1 14, 8 5 16, 38 6 2, *ruṇuruṁṭeppiṇu* (abs) 71 14 14; *ruṇuruṁṭi(y)a-* (p.p) 51 9 5, 94 8 7

[=*śabdam karoti*, *anurāgam karoti* (gl), cf √*ruṇuruṁṭ-*= 'to hum' (PC II), see √*ruṇujhun-*, √*ruṇuruṇ-*, √*ruṇuruṇuruṇ-* and √*ruṁṭ-*.]

722 √**Ruṁṭ**- 'to hum (w.r to bees)'

ruṁṭaṁta- (pres.p.) 5 1 10 (v.l.*ruṭṭaṁta-*)

[=*śabdam kurvan* (gl.), cf. √*ruṁṭ-*= √*ru-*= 'to make noise, to hum' (H 4 57, Tr.3 1 33); cf. √*ruṁṭ-* occurring in this very sense in JC (4 17 14), PC.II, Up.K.; see √*ruṇuruṁṭ-*.]

723. **Ruṁṭiya**— 15 11 5 'humming of bees'.

[=*śabda-* (gl); see √*ruṁṭ*.]

724. √**Rulughul**- 'to roll about, to ruffle':

rulughuli(y)a- (p.p.) 21 8 4 (w r.to carcass), 75 8 9 (w.r.to the surface of the earth).

[PSM. records *rulughula-* (D) in the sense of 'sighing'; cf. M. *ruḷṇe*= 'to roll about, to be ruffled'.]

725. √**Ruhucuh**– 'to twitter, to chirp, to warble (w.r. to birds)'; *ruhucuhaṁti* (pres.3 pl.) 83 9 6 (v.l. *ruhacuhaṁti*). [=*śabdam kurvanti* (gl.).]

726. √**Lalalal**- 'to dangle constantly, to flutter, to move to and fro': *lalalalaṁti* (pres.3.pl.) 84 5 6 (w r. to entrails); *lalalalaṁta-* (pres.p) 46 2 4 (w.r. to banners), 52 1 11 (w.r.to tongue), 60 11 11 (w.r.to tongue).

[Compare √*lalalal-*= 'dangling of tongue' (JC.1 9 5) 'dangling of skin' (NC), cf √*lal-*= 'dangle' (PC 111); cf. G. *lalak-vũ*= 'to swing to and fro, to dangle'; cf. M. *laḷḷal-*= 'in a lolling and wagging manner w.r to tongue']

727. **Lihilihi**- 35 2 5 (v.l. *hilihili-*) 'neighing of horses'.

[The expression used to indicate the neighing of horses is *hilihili-* even in later literature. Therefore, here also the variant *hilihili-* seems preferable See √*hilihili-*.]

728. √**Veṁkar**– 'to bellow, to give out' '*vẽ*-' sound (w.r. to cattle)': *veṁkaraṁta* (pres p) 99 5 2.

[The relevant passage is-"*tẽ goulu laiyaũ veṁkaraṁtu*"- 'he took away the cattle which were bellowing'; *ve+kṛ-*. See √*bekar-*.]

729 √**Salasal**— 'to make a clinking sound, to rustle, to quiver'. *salasalaṁti* (pres.3.pl.) 4 11 10 (w.r.to cymbals), *salasali(y)a-* (p.p.) 17 3 3 (v l. *salalaliya-*) (w r.to cymbals), 72 11 5 (w.r.to the leaves of *pīpal* tree)

[=*śabdam kurvāna-*, *kampamāna-* (gl.); cf √*salasal-*= 'flowing of blood' (NC.); cf √*salaval-*= 'gliding of serpents' (KC); cf. M. *saḷsaḷṇẽ*= 'to glide along rustlingly or hissingly as a serpent, to bubble up briskly and noisily', cf. Koṅ. *saḷsaḷtā*= 'boils and bubbles up (w.r. to any liquid').]

730. √**Simisim**— 'to produce a sizzling sound, to emit a '*simisimi*-' sound while burning':

simisimai (pres.3.s.) 73 24 3 (w r.to limbs of the body); *simisimaṁti* (pres. 3 pl.) 39 12 3 (w.r.to river waters); *simisimiya*—(p.p.) 80 19 9 (w.r.to limbs of the boby).

[Compare √*simisim-*= 'to produce a sizzling sound while boiling (JC. 3 5 14). √*simisimisim*— occurs in Chandonuśāsana of Hemacandra at 6 22 4. The context is the description of a *virahiṇī-*. The relevant

passage is—"*tam tettiu bāhohajalu gaṁḍatthalihi simisimisimivi samattu*"—'that great amount of tears which dropped on her burning cheeks evaporated emitting a '*simisimi*-' 'sound'. √*simisimi*— occurs in Kathāsaritsāgara at 89 22 90 in the sense of 'burning'. The relevant passage here is—"*śrutvā kathāmetadangaṁ simisimāyate* (p.505 Nirnayasāgara edition) – 'hearing this story there was a burning sensation in my body'. cf. MW. *simasimay*— 'to bubble, simmer, crackle' (Vāsavadattā). cf G. *samsamvu* in this very sense; cf. Kan. *simi*= 'the sound of burning gently and hissingly and *simisimisimisu*= 'to burn gently with repeated hisses'. See √*simisimisim*— below]

731. √**Simisimisim**— 'to wriggle or writhe (w.r. to worms)'.

simisimisimaṁta— (pres.p.) 1 8 2.

[Compare √*simisimisim*- occurring in this very sense in JC. (3 13 12) and √*samasam*— in Bh , cf. √*simisimisimisim*-= "wriggle with '*simisimi*-' sound" (PC II). See √*simisim*-]

732. √**Hakk**—'to call, to challenge' ·

hakkai (pres. 3. s.) 34 11 4.

[√*hakk*- recorded by Hemacandra at H. 4 134 and Trivikrama at Tr. 3 1 71 in the sense of *ni*-+*ṣidh*-= 'to prevent' does not suit here; cf. PSM. √*hakk*-(D)='to call, to challenge' and *hakka*-(D)= *āhvāna*-, 'a call, a challenge; cf the occurrences of √*hakk*- at 8 3 10 and *hakka*- at 7 7 1 in NC. These need not be taken in the sense of *niṣedha*- as is done by the editor of NC. following H 4 134[1]. The meaning 'challenge' quite suits the contexts in NC , cf. MW. *hakkay*-= 'to call'; cf. ND. *hāknu*='to drive away'; Maurice Bloomfield[2] notes *hakkay*- in the sense of 'address rudely'. See *hakk*-.]

733. **Hakka**–14 7 5, 28 26 2, 54 13 13 'a call, a challenge'.

[Compare *hakka*- in this very sense occurring in PC. II & III; cf. *hakka*-= 'calling to an elephant' (Tri. III), cf. MW. *hakka*-(L)='calling to an elephant'; cf. M. *hāk*-= 'a call or loud cry': see √*hakk*-.]

734. √**Hakkār**—'to call out, to summon' ·

hakkārahi (pres. 2. s.) 52 7 10; *hakkārai* (pres. 3. s.) 83 11 11, 88 8 9; *hakkāreppinu* (abs.) 83 3 15, *hakkāri(y)a*- (p p) 26 5 9, 29 21 7, 30 9 8, 37 9 3, 52 17 4, 62 10 6, 86 4 8; *hakkārāviya*-(caus. p.p.) 19 4 1.

1. See Nāyakumāracariu, Jain, H., Karanja, 1933, Glossary.
2. See "Some Aspects of Jain Sanskrit", Bloomfield, M., Festschrift, Jacob Wackernagel, Gottingen, 1923, p. 222.

(=*ākārita*-(gl.); cf. PSM. √*hakkār*-= *ā*+*kāray*-, *śabdāpay*-, 'to call'; cf. *hakkār*- in this sense occurring in NC., PC. I & Bh.; cf. MW. *hakkāra*-(L)='calling to'; cf. ND. *hakārnu*='to reproach, scold, rebuke'. *hak*-+*kṛ*-.]

735. √**Hilihil**—'to neigh (w. r to horses)' :

hilihilamti (pres. 3. pl) 84 5 7; *hilihilamta*-(pres. p.) 14 7 4, 46 2 5, 85 11 21, 88 3 12; *hilihiliya*- (p. p.) 75 8 9

[Compare √*hilihil*-='to neigh' (JC., NC., KC.); cf. √*khilihil*= 'to neigh' (PC. II); see √*hilihilihil*-, *hilihili*- and √*lihilih*-.]

736. **Hilihili**—52 5 2, 99 13 5 'neighing sound of horses'.

[See √*hilihil*-, √*hilihilihil*-and √*lihilih*-.]

737. √**Hilihilihil**—'to neigh (w. r. to horses)' ·

hilihilihilamta-(pres. p.) 52 10 12.

[Compare √*hilihilihil*-in this sense occurring in PC. III. See √*hilihil*-, *hilihili*- & √*lihilih*-.]

738. √**Huruhur**—'to emit *huru-huru*- sound while burning (w. r. to fire)' :

huruhurai (pres. 3. s.) 3 20 16; *huruhuramta*-(pres. p.) 76 10 4.

[Compare √ *hasahasahas*-= 'become ablaze' (PC. II).]

739. √**Hūhūhu**—'to emit *hū-hū* sound (w. r. to conch)' :

hūhūhuyamti (pres 3. pl.) 37 14 9; *hūhūhuyamta*- (pres. p.) 17 3 6.

[Compare *huhuhuhuhuhuhuhamta*-= "emitting 'huhuhuhu' sound" (PC. II).]

6. FOREIGN LOANS[1]

(a) Words of Dravidian Origin

740. **Akka**—16 25 12 'mother'.

[=*mātā* (gl.); the relevant passage is–"*akkasamāna majjhu parapanaini*" 'another man's wife is like a mother to me', cf. *akkā*–= *bhaginī*–= 'sister' (D. 1 6); =*kuṭṭinī*, *dūtī* (Kumārapāla Pratibodha); =*veśyāmātā*–(Śṛṅgāramañjarī Kathā)='sister' (KC);='a procuress' (Pāṇini); ="a mother (used contemptuously) (supposed to be a term of foreign origin)" MW, MW. also notes the word in the Additions and corrections in the sense of 'a procuress' quoted from Pañcatantra, cf M., Koṅ. *ākkā*–= 'an elder sister or any elderly female'. The word is a Dravidian loan, cf. Kan. *akka*.. Ta. *akkā*, Te., Mal., Kodagu, Tulu *akke*–='elder sister']

The context is not decisive. Both meanings 'mother' and 'sister' would suit.

741. **Addaa**—90 3 14 'a mirror'.

[=*darpaṇa*– (gl.), Alsdorf notes *abdaka*– as the gloss on *addaa*–, the relevant passage is–"*padibimbau addai diṭṭhau*"–'the reflexion was seen in the mirror'; cf. *addaa*–=*darpana*–, a mirror' (D. 1 14); the word *aṁdaya*–occurs in PC. II at 41 17 5 where the editor has rendered it with *darpana*–with a query, the relevant passage here is–"*nam mahi*-–*kāmini*–*kerau amdau*"–'as though a mirror for the lady in the form of earth'; cf. *addaa*–occurring in this very sense in Gāthā Saptaśatī and *addāya*–in Sam. K. & CMC. (p.248, line 17), the relevant passage in CMC. is –"*tattha paloiyamekkammahāsaravaram, addāya–maṁdalam piva tiloyalacchie*"—'There was seen a large lake, which was like a mirror of the Beauty of the three worlds'. The word appears to have a Dravidian source, cf Te. *addamu*='mirror'. For the word *abdaka* given in the gloss see Appendix.]

742. **Ammā**— 69 27 1 'mother'.

[The relevant passage is –"*so jānai ammi asiṭṭhāi*"–'O mother, he knows the untold matters', cf. *ammā*–=*ambā*, 'mother' (D.1 5); cf. *ammā*–occurring in this very sense in JC. (2 13 18, 3 11 4, 3 11 6), NC.(3 6 16, 3 11 13) and Sam.K. The word seems to have a Dravidian source, cf.Kan., Ta. *amma*, Te., Mal. *amma*='mother'.]

1 For similar items in Hemacandra's Deśīnāmamālā see "Dravidian Element in Prakrit", K. Amrita Row, Indian Antiquary vol XVI, pp. 33–36 and "Kanarese words in Deśī Lexicons", Upadhye, A. N., ABORI, vol, XII pp. 277–284

743. **Avvo** 3 3 5, 89 10 13; **avvo avvo** 85 10 26 'an interjection—Oh mother'

[=*he mātah* (gl at 3 3 5); cf *avvā=jananī*, 'mother' (D.1 5); also cf. *avvo= sūcanā-duḥkha-sambhāṣaṇāparādha-vismayā-nanda-ādara-bhaya-kheda-viṣāda-paścāttāpe*—'a particle expressing signification, sorrow, conversation, offence, wonder, joy, respect, fear, pain, dejection, repentance (D 1 51, H.2 204). cf. *avvo* occurring in the above sense in NC. The word appears to be a Kannaḍi loan, cf. Kan., Te. *avva*= 'mother.' Alsdorf also connects *avvo* occurring at 85 10 26 & 89 10 13 with 'mother' and compares Sk. *amba-* and Te. *avva-*, 'mother, grandmother' (vide Harivaṃśapurāṇa. Glossary)]

744. √**Olagg**— 'to serve,' 'to pay homage to,' 'to be in attendance'·

olaggi(y)a—(p.p.) 6 5 5, 23 12 4, 32 12 7, 45 12 8, 60 26 2, 62 14 4, 76 5 5, 83 16 6, 85 3 3, 92 4 14, 95 9 14; *olaggahū* (inf.) 9 23 10.

[=*sevita-* (gl), cf *olugga*-v l.*olagga-=sevaka-*= 'a servant' (D.1 164); cf. PSM *olaggā* -(D)=*sevā-*= 'service,, *olaggia-* occurs at 1 2 9 NC. and is rendered with *avalagna-*; but here also it means 'served, attended upon', cf *olagga-=sevaka* (Lilāvai); cf. *avalaga-*, *ulaga* and *olaga*='service', attendance' (Supplement to the J.O.I,, Baroda, vol.X.no.2 pp.106, 114 and 115), for various occurrences of the word √*olagg*-and its derivatives in later Old Gujarati and Rājasthani see "*olamg śabda kā artha cintan*" by Manohar Sharma published in Varadā (Bisau Rājasthān) vol.4. 1 year Jan , 1961, pp 78 to 89 and the articles referred therein. Also see Bhayani's note on the word *olamga-* in Varadā volume 4. no 2, April, 1961 Cf.*ulimg—cākri-* and *olagne=sevā* (Jñāneśvari). The word seems to be of Kannaḍa origin. cf. Kan. *ōlaga-*= 'service, homage', *ōlagisu*= to serve, to pay homage to, to be in attendance' and *ūḷiga-*= 'work, service'. *ōlagikāra-*= 'a servant'.]

745. **Kaḍappa**— 8 7 6, 14 8 11, 51 11 8, 58 20 5, 65 21 9, 66 1 3, 94 23 17 'a multitude, mass, cluster, collection, group'.

[=*sanghāta-*, *samūha-*(gl), cf. *kaḍappa-=nikara-*= 'a heap, collection' (D. 2 13):= *samūha-*, *kalāpa* (Tr. 1 3 86); cf. *kaḍappa-* occuring in this very sense in Bh., KC., Kams.. Usā. (2 17), Chand, CMC. etc. In all its occurrences in MP. and KC. *kaḍappa* is found compounded with *phaṇi-phaḍa-* or *phaṇa-*= 'the hoods of serpent'; cf.G,*kaḍaplo*= 'a heap a pile'. The word appears to be of Dravidian origin, cf. Kan. *kalapu* Te. *kalape*, Ta. *kalappai*, M. *kalappe*= 'a miscellaneous mass or collection' and Ta , Mal , Tu *kalappu*= 'mixture'; cf. also Kan. *kadampa-*= 'a mass multitude',]

746. **Kīra**— 7 6 5, 20 5 2, 38 7 4, 83 10 4, 95 2 4 'a parrot'

[Compare *kīra*–= *śuka*–= 'a parrot' (D ? 21); cf. *kīra*– occurring in this very sense in JC. (1 3 12, 1 11 10, 3 16 10), NC., Br. K.etc.; MW. records *kīra*– in the sense of 'parrot' quoted from Vetālapañcaviṁśatikā; cf Kon. *kīru*— 'porrot'; the word appears to be of Dravidian origin; cf. Kan. *kiḷi*–, *giḷi*–, Ta., Ma. *kiḷi*= 'a parrot' and Kan. *kiṛacu*– and *kiru*= 'to scream or cry shrilly' Kittel derives the word *kīra*– from Dravidian *giṇi*, *giḷi*, the sound *kil*– and the Dravidian verbs *kiṛacu*, *kiḷir*, *kīru* and *cīr*. (See Kannaḍa-English Dictionary Preface, p.XX, item no. 41). Cf. √*kilikil*–.]

747. **Kuḍa**— 44 4 6, **kuḍaa**– 1 9 13 'a pitcher, a water-jar, pot'.

[=*kudava*, *ghaṭa*–, *kumbha*– (gl.); Hemachandra considers *kuda*– in the sense of *ghaṭa*- as a *tadbhava*– word from *kuṭa*–(D 2 35), cf *kuda* occurring in this very sense in GS. and *kuṭa*– in Br.K. and Yt., cf MW. *kuṭa*–(L) in the same sense, the word appears to be of Dravidian origin; cf. Kan. *koda*–= 'an earthern pitcher or pot'. For the derivation of the word see Kannaḍa- English Dictionary, Kittel), F., preface. p. 33, item no 258. See *kulaa*–.]

748. **Kuḍuva**— 4 10 10 (v l. *kudava*–) 'a stick for beating drums'.

[=*vādana-kāṣṭha*– (gl.), the relevent passage is – "*padahullau kuḍuve chittu tema*, *jhamdhotti dotti rau huyau jema*" – 'the drum was beaten by the stick in such a manner that a sound like "*jhamdhottidotti*" was emitted': not recorded in PSM., the word appears to be a Kannaḍa loan, cf. Kan. *kuḍupa*= 'a stick etc. for beating drums, striking the cords of the lute etc., a fiddle-stick', and Kan. verb *kudu*–= 'to beat, to give forth or emit a sound'.]

749. **Kurara**— 62 3 6 'a ram, a sheep'.

[=*meṣa*– (gl.); PSM records *kurari*– in the sense of *meṣī*– quoting from Rambhā-mañjarī, cf. *kurari*–= *paśu*–= 'an animal' (D.2 40); cf. MW. *kurari*–(L)= 'an ewe. The word seems to be of Dravidian origin; cf. Kan. *kuri*= 'an ewe, a sheep' and Kan., Tu. *kuri*, Ta., Mal *kori*= 'sheep, ram' and Kan *kuruba*–= 'a shepherd'. The usual sense of *kurara*– in SK, is 'osprey'. It is different from this *kurara*-.]

750. **Kurula**— 29 28 4 'a lock of hair'.

[=*kuntala*– (gl.); the relevant expression in the text is "*kurulolimili*"– 'the row of dark blue locks of hair', cf. *kurula*–= *kuṭila-keśa*–= 'curly hair' (D. 2 63); cf. *kurula*– occurring in this sense in JC. (4 2 12), Bh., Yt. etc., cf. MW. *kurula* (L)= 'a curl or lock of hair (especially on the forehead)', cf. M. *kuruḷ*–, Koṅ. *kuraḷ*–= 'hair curled, formed in

ringlets'. The word seems to be of Dravidian origin; cf. Kan. *kurul* Ta. *kural*, *kuruḷ*, Mal. *kuruḷ*, Te. *kurulu*= 'a curl or lock of hair'; Kittel derives Sk. *kurala*–, *kurula* from Dravidian *kurul* (vide Kannaḍa-English Dictionary, Preface, p. XVIII, item no. 10). Burrow also notes this word in the list given by him to illustrate the Dravidian loans. (See The Sanskrit Language, p. 382).]

751. **Kulaa**— 43 9 1 'a water-jar'.

[=*ghaṭa*–(gl.), the relevant passage is- "*surehi pahū nhavio kulaehi*"- 'the Lord was given a bath by gods with water-jars' PSM. does not note it. See *kuḍa* -]

752. **Goṁda**— 69 4 3 (v l. *goccha*– v.l. *goṁḍi*–), 83 9 7 (v.l *gumda*– v l. *godi*– v.l. *gomde*–) 'a cluster or a bunch of blossoms'.

[=*samūha* (gl.): *goṁda*– is not traced in PSM ; D 2 95 records *goccha*–, *gomṭhi*–, *gomdi*– and *gomji* in the sense of *mañjarī* 'a cluster', Trivikrama notes *goṁdi* and *gomjī* in the same sense at Tr. 3 4 4 and 3 4 6, cf. *gomda*– occurring at NC. 1 6 12 as a variant of *gomcha*– in this very sense and *gumda*– in Līlāvai. The word seems to be of Dravidian origin, cf Kan. *gonde*, *gudi*, Te., Mal. *komḍe*= 'cluster, tuft, tassel'.]

753. **Caṭṭuya**- 66 8 6, 83 3 4 'a wooden spoon,' 'a ladle of wood'

[The gloss at 83 3 4 gives *caṭṭuka*– which is a Sanskritisation of Pk. *caṭṭuya*–. At 66 8 6 *caṭṭuya–vihattha*– has been rendered by the gloss with "*cāṭukārena vyākulaḥ*". But the meaning 'ladle' fits the context and the rendering *cāṭukāra* seems to be a guess on the part of the commentator Cf. *caṭṭū*= *dāru–hasta*–, 'a wooden spoon' (D. 3 1); *caṭṭuya*– occurs in JC. at 3 5 14 and is rendered with *yaṣṭi*– by the editor[1], here also the meaning 'a ladle or a wooden spoon' suits the context; cf. also *caṭṭuya phala*– occurring in JC. at 2 34 4 which is glossed as *yaṣṭyagranihita-lohamayāṅkuśa*-, MW records *caṭuka*– in the sense of 'a wooden vessel for taking up any fluid quoting from Hāla, the word appears to be of Dravidian origin; cf. Ta. *caṭṭua*–, Mal. *caṭṭuga*–, Kan. *saṭṭuga*= 'a ladle of wood or of a coconut shell'. (Kittel). Burrow & Emeneau also note Te. *caṭṭuvamu*= 'iron ladle with flat, round blade for taking rice from pot'.

754. **Cicci**– 3 14 11, 10 11 11, 43 6 19, 44 11 7, 78 15 9, 85 10 8, 88 14 9 'fire'

[=*agnideva*- (gl.); cf. *cicci*=*hutāśana*–= 'fire' (D. 3 10); cf. *cicci*– occurring in this sense in JC., (1 13 6, 3 3 16) & KC; the word seems to be of Dravidian origin; cf. Te. *ciccu*, Kan. *kiccu*, Tu. *kicci*= 'fire'.]

1. See Jasaharacariu, Vaidya, P. L., Karanja, 1931, Glossary.

755. **Curali**- 32 16 14, 66 2 5, 86 1 3 'a flame'.

[=*jvālā* (gl.), cf *cuduli=ulkā*-, 'fire-brand' (D. 3 15; Tr. 3 4 72, 473; Pāi. 673); cf M. *cūḍ*, Koṅ. *cūḍi*= 'a torch of twigs or branches of the coconut tree'. The word *curuli*- seems to be of Dravidian origin; cf. Kan., Te *curukku*= 'excessive heat of fire' and *curcukolli*= 'a burning fire-brand'.]

756 **Chāṇa**— 57 10 11 'cow-dung'.

[=*gomaya*- (gl.); the relevant passage is- "*nirikku kamsathāli khāvāviu chāṇahu*"- 'the thief was made to eat cow-dung in a bronze plate', cf. *chānam=gomayam*= 'cow-dung' (D. 3 34), cf *chāna*-= *śakrt* (PC II), cf. *chagana*= 'cow-dung' (Supplement to J. O. I., Baroda, vol. X, no. 3, p 136), cf. MW. *chagana*-= 'dried cow-dung' (Pañcadaṇḍacchatra prabandha), and *chāgana*- (L)= 'a fire of dried cow-dung', cf. G. *chān*-, M., Koṅ. *śeṇ*-= 'dung of a bull, cow or buffalo', the word seems to be of Dravidian origin, cf. Ta. *chāni*= 'cow-dung'

757. **Jhiṁdu**- 93 7 3 (v.l. *jhemdua*), **Jhiṁdu(y)a**- 83 4 3, 85 11 5 (v.l *jhedua*-) 'a play-ball'.

[=*kanduka*- (gl.) cf. *jhemdua*-= *kanduka*-, 'a ball' (D 3 59) cf *jhemduya*-occurring in PC I, *jhimdua*- v l. *jhemdua*- in PC II and *jhimdua*-, *jhimduvaya* in PC. III in the same sense Cf MW. *jhanduka*- (L), *gendu* (L)= 'a ball to play with' cf. G *jhimdvũ*= 'green pod of the cotton plant' The word appears to be of Dravidian origin Cf Kan Ta. Te Mal Tu *cemdu*= 'a play-ball'. See *jhemdua*- below.]

758. **Jhemdu(y)a**— 1 16 10, 22 7 7, 35 12 1, 85 6 13 (v l. *jhimdua*-) 'a play-ball'.

[=*kanduka*— (gl), See *jhimdu*— above]

759. **Ḍoḍḍa**- 90 2 10 (v.l. *doda*-) 'huge', 'a term of ridicule for a Brahmin'. [=*sthūla*- (gl.), cf. PSM. *ḍoḍḍa*- (D)= *jaghanya manuṣyajāti*, *doda*- (D)= *brāhmana*- and *ḍoḍini*- (D)= *brāhmaṇī*-, cf Kan. *dodda*-= 'large, stout'.]

The word *ḍodda*—is a derisive term for a *brāhmana*- (*adhama-brāhmana*-) and here looking to the context, it refers to Nandana brāhmans, who spreads heretical doctrines running counter to the tenets of Jainism. It is quite likely that *ḍoḍḍa*- is of Kannada origin. It is recorded in Pk. literature, firstly in the sense of 'big or fat' and actually the gloss gives the meaning *sthūla*- in our context.

In Prakrit literature *dodda*- has also been used as a derisive term for brāhmaṇas. It is quite likely that *dodda*- came to have this connotation with the Jainas from its popular use It is natural for the Jainas who believe in fasting, to refer to those brāhmanas or purohits who would use their offices to fill their belly and fatten; cf. the

Gujarāti usage of the word *tagdā-*. Here in our context *ḍoḍḍa* is used more as a derisive term for brāhmaṇas rather than in the sense of *sthūla-*.

In PC. II *doḍḍa-* is used and rendered by the gloss as *hastadvayauddina-* and the editor has given it with a query. The passage in PC. II from 34 11 7 to 34 11 9 is to be of double meaning. One meaning is complimentary and the other derogatory. In that case, *doḍḍa-* in the complimentary sense may mean something like 'carefully inspecting two cubits of road in front', as is wont with Jain monks, and in the derogatory sense it may have a reference to those Brahmanical sanyāsins who indulged in tasty food and fattened themselves In that case the word may be the same as MP. *ḍoḍḍa-*.

The word *doḍḍa-* occurs twice in CMC. On page 166, line 26, it occurs in a compound "*doḍḍa-jāi*"— 'in the tribe of ignorant brahmins' and on page 221, line 15 "*doḍḍa*" occurs in the sense of 'an idiotic or dull-witted brahmin'.

The word *doda* occurs in Silāṅka's commentary on Sūtrakṛtāṅga (Āgamodaya Samiti edition folio 234) and the quotation is - "*brāhmanam dodamiti brūyāt tathā vaṇijaṁ kirāṭaṁ iti*"- 'a brahmin is called a "*doda*" and a merchant "*kirāṭa*". This also shows that as "*kirāṭa*" was a term of abuse or derision for a Bania, "*doda*" was a similar term for a Brāhmana.

760 **Ḍoṁbi**— 83 4 9 'a woman of low caste of tumblers'.

[Compare PSM. *ḍomba-* (D)= 'an aboriginal tribe' and *ḍoṁbilaga-*= *cāṇḍāla-*, cf. *ḍuṁba-*= *śvapaca-*= 'a man of very low caste' (D. 4 11), cf. *ḍomba-* (D)= *caṇḍāla-jāti-viśeṣa-* (JC. 2 17 4); cf. *ḍuṁba, ḍoṁba-* in the same sense (Bṛ. K.), cf. MW. *ḍomb-*= 'a man of low caste' (Tantrasāra), cf. M *ḍoṁb-*= 'a low caste employed especially on the burial and burning grounds' and Hi. *ḍom-*= 'the sweeper class among Hindus'. The word appears to be of Dravidian origin; Cf. Kan. *ḍomba-*, Ta., Te., Mal. *domme-*, *dombare-*= 'a caste of tumblers and merry-andrews'.]

761. **Ṇesara**— 1 11, 10 7 5, 37 13 1, 42 6 17, 47 7 2, 49 5 7, 49 6 7, 53 6 3, 59 16 9, 61 1 31, 70 14 5, 80 3 3, 80 14 3, 80 17 12, 83 21 9, 92 3 9, 92 21 9, 94 4 1, 94 18 4, 101 9 4 'the sun'.

[=*sūrya-*, *āditya-*, *bhāskara-* (gl.); cf. *ṇesara-*= *ravi*= 'the sun' (D. 4 44; Tr. 3 4 72, 573); cf. *ṇesara-*= 'sun' (NC. 4 6 1, 7 8 5, 9 1 6 & 9 13 6) The editor of NC. has not noted *ṇesara-* occurring at 4 6 1 and 9 1 6, but has rendered "*diṇa-ṇesara*" occurring at 7 8 5 with *dineśvara* (*sūrya-*)[1]. Here also *ṇesara* (and the *diṇa-ṇesara-*) stands for

1, See Ṇāyakumāracariu, Jain, H., Kāranja, 1933, Glossary.

sūrya- The relevant passage here is – *"dharu kumāre sīhauresaru ṇāi vidappe khayadina-nesaru"*. 'The king of Simhapura was caught or captured by Kumāra as though the sun of the day of deluge by Rāhu'.
Tagare also connects *nesara-* with *(di-)neśvara* (vide Historical Grammar of Ap., Index Verborum) The word is a Dravidian loan; cf. Kan. *nēsar=* 'the sun', Ta. *ñāyir=* 'the sun, the day-light'.

762. **Taṇhāya**— 54 14 11 'wet, moist'.

[The relevant passage is – *"ari-ruhira-toya-taṇhāya-taṇu"*– 'one whose body was wet with the enemy's blood'; cf. *tannāya-=ārdra-=* 'wet' (D. 5 2, Pāi 531; Tr. 2 1 77); cf *tannāya-* v l. *taṇhāya-= ārdra* (Līlāvai) & *taṇṇāa-= ārdra* (GS.), the word seems to be of Dravidian origin; cf. Ta. *tanni=* 'water', Kan. *taṇṇa-=* 'cold'.

763. **Tamḍaa** – 16 22 8 'a group, a party, an assemblage'.

[=*samūha-* (gl.), the relevant expression is – *"muṇitamḍau"*– 'a group or party of sages', this word is not recorded in PSM., cf. *tamdava-* (D)= *samūha-* (Bh. 9 12 1), cf. M *tāmdā=* 'a troop, a party', the word appears to be of Dravidian origin, cf. Kan. *tamda-=* 'a multitude, a crowd, a troop, a group, a party'.]

764. **Talavara**— 30 17 10, 30 18 10, 31 3 2, 31 11 1, 31 13 3, 69 6 4, 72 10 4, 82 10 2, 98 16 2, 98 18 11 'a town watchman, city guard'.

[Alsdorf notes *koṭṭapāla-* as the gloss on the word *talavara-* at 82 10 2; cf. PSM. *talavara-= nagara-rakṣaka-*, *koṭavāla-*, cf. *talāra-= nagara-rakṣaka-*, 'the city gurd' (D 5 3), Trivikrama gives *talāra= pūrādhyakṣa-* (Tr. 1 3 76), cf. *talavara-* occurring in this very sense in JC. (1 11 6 & 2 29 1), PC.I & III, *talāra-* in PC.II, *talera-* in Bh. & *talavarga-*, *talāra-* and *talāraka* in Bṛ. K.; cf *talāra-*, *talāraka-* & *talārakṣa-=* 'a police officer' (Supplement to J. O. I., Baroda, vol. no 4, p. 149); *talārakṣa-* is a Sanskratisation of Pk. *talāra-*, MW. records *talārakṣa-* in the sense of 'a body-guard', cf. G. *talāṭi=* 'a village officer' The word appears to be of Dravidian origin, cf Kan. *taḷavāra-*, *taḷāra*, *taḷāri*, Ta. *taleyāri*, Te. *talāri=* 'a watchman, a beadle'. See *talāra-* below.]

765. **Talāra** – 31 6 5 'police superintendent of a town, a city guard'.

[Compare *talāra-* in JC. at 3 15 4 & 3 17 3. See note on *talāra-* by A. K. Majumdar in Bhāratīya Vidyā volume XVII– nos. 3 & 4 pp. 127– 129. See *talavara-* above.]

766. **Ṭhaṭṭa**— 77 3 6 'a multitude, a throng, a troop'.

[The relevant passage is – *"daramalai thoṭṭadugghoṭṭa-thaṭṭa"*– 'destroys the troop of strong elephants'; cf. PSM. *thaṭṭa-= samūha, yūtha-* quoted

from Supāsanāhacaria; cf. *thaṭṭa-= samūha-, ghaṭā=*'row' (KC., Kaṁs., CMC., PC. I, PC. II, PC. III); cf. Hi. *thaṭṭ* or *thaṭṭh*, G. *ṭhaṭh-=* 'a throng, a multitude'. It appears from various occurrences that *thaṭṭa-* means 'a troop of elephants or horses assembled for martial purposes, the word seems to be of Dravidian origin; cf. Kan. *thaṭṭu-taṭṭu* and *daṭṭu-=* 'a mass, a multitude, a host, an army, a large number; in Kannaḍa also the word is used in similar context, e.g. "*kudureya thaṭṭu*"- 'a troop of horses', "*āneya thaṭṭu*"- 'a troop of elephants'.]

767. **Palli**— 20 23 4 'a house-lizard'.

[=*viśvambhara-* (gl.), the relevant passage is - "*pallidehaṁtahu ruhira-biṁdu nivadiu*"- 'a drop of blood from the body of the lizard fell down', the word is not traceable in PSM.; for the word *viśvambhara-* given in the gloss cf. MW - 'a kind of scorpion or similar animal', the word being quotable from Suśruta according to MW., Deśīnāmamālā gives *vesambharā* at 7 77 in the sense of *gṛhagodhā-* 'a small house-lizard', according to MW *palli-* has a meaning 'a small house-lizard' from Lexicons only, the word is of Dravidian origin; cf Kan *palli* , *halli-*, Ta , Te., Mal., Tu., *palli-=* 'a small house-lizard, Lacerta gecko'. Kittel compares the word with Kan. *pala-=* 'a sound in imitation of the chirping of birds at dawn, *palumbu=* 'to lament' etc and states - '*palli* has got its name probably from its well-known sounds' (See Kittel's Kannada-English Dictionary, Preface, p. XXI).]

768. **Pasaṁḍi**- 9 7 1, 9 28 4, 28 3 8, 41 5 8, 59 3 6, 82 7 8, 96 7 10 'gold'

[=*suvarṇa-*, *kanaka-* (gl.), cf. *pasaṁḍi-=suvarṇa* = 'gold' (D. 6 10; Tr. 3 4 298), cf. *pasaṁḍi-* in the same sense occurring in PC. III and Līlāvai. The word appears to be of Dravidian origin; cf. Te. *pasiḍi-=* 'gold'.]

769. **Pāliddhaya**- 12 9 2, 41 15 2 'a tiny banner, a kind of flag'.

[Gloss renders it with *vaṁśa-veṣṭita-patākā-* at 12 9 2 and with *kṣudra-dhvaja-* at 41 1 52; at 41 15 2 *pāliddhaya* occurs along with *mahāddhaya*, hence perhaps the commentator takes *pāliddhaya* to mean *kṣudra-dhvaja=* 'small flags' as contrasted with 'large flags'; the word occurs in NC. also at 9 23 7 along with *garuḍaddhaya-*. At JC. 4 7 6 the word *pāraddhaya-* occurs with a variant reading '*pāladdhiya*-'[1]. Looking

1. See Jasaharacariu, Vaidya, P L., Karanja, 1931, p. 79.

to the context, it appears that the reading should be '*pāliddhaya-*'. Then the relevant passage would be – "*pāliddhaya uppari parighulamtu*"– 'the tiny banners dangling above' This word is not traceable in PSM.; in Kannada *pāli-* is known in the sense of 'a banner', it is likely *pāliddhaya-* is 'a particular kind of banner' and the first part of the compound may be a loan word from Kannada This word appears to be a case of "translation compound" suggested by S. K. Chatterji in his paper on "Polyglottism in Indo-Aryan" (Proceedings and Transaction of the Seventh All-India Oriental Conference, 1933, pp. 177–189.]

770. **Pimjaṇa**– 88 21 14 'a bow-shaped instrument used for cleaning cotton'. [Compare PSM. *pimjana-*= 'carding cotton', Hemacandra at D. 7 63 renders *vihannam* with *pimjanam*, 'a bow-shaped instrument used for cleaning cotton'; cf *piñjana-* occurring in this very sense in Yt., cf. MW. *piñjā*(L)= 'cotton' and *piñjana*(L)= 'a bow or a bow-shaped instrument used for cleaning cotton', cf. M. *piñj-ṇe*, G *piñj-vũ*=' to card'. The word appears to be of Dravidian origin, cf Kan. *piñji*= 'a quantity or skein of cotton, Kan *piñju*, Te, Mal. *piccu*= 'to card cotton' and Kan. *piñjāra*= 'a carder or comber of cotton'.]

771. **Pillaya**– 61 11 12, 99 17 20 'young one (of a bird or smaller animals)'. [The gloss renders *pādala-pillaya* with *bāla-hamsa-*, *hamsa-bāla*, cf. *pillha-*= *laghu-pakṣi-rūpam*= 'a young bird' (D. 6 46); cf. PSM *pella-* (D)= *śiśu*, *bālaka-*= 'an infant, a young one', and *pilua-*(D)= *śāvaka-*= 'a young one of an animal', cf. *pilla-*= 'young one of a bird or animal' (NC., KC.), cf. *pilla-* in the same sense in JC. (8 13 17) and *pella-* at JC 4 18 6; the word occurs compounded with *pādala-* in all the occurrences of MP. JC. and KC., while in NC. it occurs as *majjāraya-pillau*, cf. Hi *pilla-*= 'a cub, a pup', cf. M. *pillu-*, Kon *pīla-*= 'a young one of the smaller beasts, of birds or of reptiles'. The word appears to be of Dravidian origin, cf Kan *pilla*, Te. *pille*= 'smallness', Kan., Mal *Piḷḷe*, Ta. Te. *piḷḷai*= 'small or petty, a child a young one of any animal' and Te. *pilla-*= 'a girl'.]

772. **Pulli**– 25 16 4, 27 9 2 'a tiger' [= *vyāghra-*(gl.), cf. *pulli-*= *vyāghra-* 'a tiger', *simha-*, 'a lion' (D 6 79), Trivikrama records *pulli* only in the sense of 'a tiger'. (Tr 3 4 194); PSM. notes one occurrence of the word in the sense of 'a lion' quoting from Supāsanāhacariya-; *pulli* occurs in this sense in CMC. and JC. (2 27 3). The word appears to be of Dravidian origin; cf. Kan. *puli*, *huli*, Ta., Te., Mal, Tu. *pili-*= 'a tiger'.]

773. **Potta**– 6 8 13, 9 8 15, 36 10 9 'the belly, the stomach'.

[Compare *potta*= *udaraṁ*, 'the belly' (D 6 60); cf. PSM. *poṭṭi*= *udara-peśī*–; cf. *potta*– occurring in this very sense in JC. (3 7 1), CMC., Sam. K., & *pot*– in KC. , at JC. 2 28 7 *poṭṭulla*– (*poṭṭa*–+=*ulla*– suffix) v.l.*peṭṭulla*– (*peṭṭa*–+suffix–*ulla*–) is used in the derogatory sense of belly, that is to mean, 'this wretched belly'; cf M. *poṭ* Koṅ *poṭ*= 'the stomach' See ND. *peṭ*= 'belly, stomach'. The word seems to be of Dravidian origin, cf. Kan. *poṭṭe*, *hoṭṭe*, Te. *poṭṭa*= 'the belly, the stomach'.]

774. **Boṁḍi**— 2 10 9, 11 25 5, 43 4 2, 50 10 9, 69 28 8, 90 13 18, 'the body'.

[=*śarīraṁ* (gl.); Hemacandra records in Deśīnāmamālā at 6 99 *boṁḍi* in the sense of *rūpa*–= 'form', *śarīra*–= 'body' and *mukha*–= 'face' and also records the opinion of an authority according to which in the last sense the form of the word is *boṁḍam*; Trivikrama records the word *bamḍi*– in the sense of *rūpum* and *vacanam* (Tr. 3 4 72, 753); cf. *bumḍi*–= 'body' (Pāi. 97). The word appears to be of Dravidian origin. cf. Te. *pomḍi*= 'body'.]

775 **Misiya**— 11 24 11, 65 13 5 'the moustaches and the beard'.

[=*śmaśruh dāḍhikā*, *śmaśrukūrca* (gl.), this word is not recorded in PSM.; this word appears to be of Dravidian origin; cf. Kan, Ta. *mīse* Mal. *mīśe*, Te *mīsa*= 'the moustaches' and Ta. *masir*= 'the beard'.]

776. **Mūravia**— 12 11 10 (v.l *sūravia*–) 'boiled, heated'.

[=*utkālita*–, *tāpita*– (gl.), Vaidya has rendered it with *kvathita*–; the relevant passage is - "*mūravia takku avicittiyāi ghiu chaḍḍiu*"– 'leaving aside ghee, the absent-minded lady started boiling the butter-milk'; the word is not traceable in PSM. It is likely that it is of Dravidian origin, cf. Kan. *muruṇṭu*–= 'to cause to burn, to kindle' and Ta. *muṟugu*, Mal. *muṟ*= 'to scorch in boiling or frying'.]

777. **Merā**— 2 11 8, 7 1 13, 10 13 1, 13 10 25, 16 18 10, 71 7 11, 72 3 6, 74 7 1, 76 2 1, 85 2 5, 87 13 11 (v l *mera*–) 'a limit, a boundary'.

[=*maryādā* (gl.); cf. *merā*–= *maryādā*–= 'boundary, limit' (D. 6 113); cf. *merā*– in the same sense in JC., NC., KC., cf. *mer*–= *avadhi*, *maryādā*– (Jñāneśvarī); cf. MW. *mera* (L)= 'limit boundary'; the word appears to be of Dravidian origin; cf. Kan. *mēre*–, Te., Mal., Ta *mērai*= 'boundary, limit' and Kan., Te., Mal., Ta. *mīru*–= 'to go beyond the proper limit'.]

778. **Mehuṇa**— 33 10 6, 61 22 10, 69 18 5, 84 12 8, 90 9 4, 90 15 8, 98 2 13 'paternal aunt's son, maternal uncle's son, brother-in-law i. e. husband's brother or wife's brother'.

[=*mātula-putra-*, *devara-*, *vivāha-vāñchaka-* (gl); cf. *mehuṇā-= patnyā bhaginī-=* 'a wife's sister, *mātulātmajā-=* 'a maternal uncle's daughter', *mehuṇao pitṛsvasṛsuta iti liṅgaparināmena vyākhyeyam=* 'paternal aunt's son' (D. 6 148), Trivikrama also records *mehuṇā-= mātulātmajā-, syāli* (Tr. 2 1 18); PSM. records one accurrence of *mehuṇa-* (D) in the sense of 'uncle's son' quoting from Bṛhatkalpabhāṣya, cf.*mehuṇaya-= śyālaka* (PC. I), cf. *mehuṇiyā-= mātulātmajā-* (PC. III); cf. M. *mevṇā-=* 'wife's brother', cf. Koṅ. *mevno-=* 'maternal uncle's son, paternal aunt's son', the word appears to be of Dravidian origin, cf. Kan., Tu. *maiduna* = 'paternal aunt's son, husband's brother, wife's brother']

779. **Sippira**— 7 19 4, 54 8 5 'straw, husk'

[=*palāla-* (gl.), cf *siṁbīra-* and *sippam= palāla-=* 'straw, husk' (D 8 28); PSM. records *sippīra-* (D) and *sippira-* (D) in the same sense, cf *sippīra-* occurring in this very sense in JC. (3 17 7), PC. II & III; in JC. it is glossed as *palāla-* The word appears to be of Dravidian origin, cf Kan *sippe-=* 'the skin of fruits, the rind of sugarcane']

780. **Soṇari**— 20 21 1 'a jackal'.

[=*śṛgāla-* (gl), this word is not traceable in PSM., it is likely that this word is of Dravidian origin; cf. Kan., Ta., Mal , *nari-=* 'a jackal, a fox'.]

781. **Huḍukka**— 3 20 4 'a sort of drum'.

[*vādya-viśeṣa-* (gl.); PSM. records *huḍukka-* (D) and *huḍukkā* (D) in the same sense; cf *huḍukka-* and *huḍukkā* occurring in PV., PC II & PC. III; cf. MW. *huḍukka* (L) and *huḍukkā-=* 'a kind of rattle or a small drum' and *haḍhakka-* (L)= 'a small hand durm, a rattle', the word appears to be of Dravidian origin, cf. Kan *huḍukka-=* 'a small hour-glass shaped drum' and Ta. *uṭukku-*, Mal. *uṭukka-*, Tu. *uḍuku-*, Te. *uḍuka-=* 'a small drum'.]

(b) Words of Persian Origin

782. **Aṁgutthala(iya)**— 4 9 7, 31 13 13, 32 14 6, 32 23 13, 33 6 16, 57 9 12, 73 11 12, 73 25 7, 82 3 9, 88 23 8, 99 9 2 'a finger-ring'.

[=*mudrikā* (gl.), cf *amgutthalam= aṁguliyam=* 'a finger-ring' (D. 1 31 Tr. 3 4 72, 575); cf. *amgutthalaya-* in PC II and *aṁgutthaliya-* in PC.

III in the same sense; cf. G. Hi. *aṁgūṭhi*; the word in its origin is a Persian loan; later on it got popularly connected with Sk. *aṅguṣṭha-*, Pk *aṁguṭṭha-*= 'thumb'; cf. Persian *aṁguṣṭari-*= 'a finger-ring']

783 **Ṭivilā**— 4 11 3, 17 3 5 'a sort of musical instrument like *tablā*'.

[This word is not recorded in PSM; cf. *ṭivili-*= *vādya-viśeṣa-* (JC. 2 20 3); cf. *ṭivila-*= 'sort of tabor' (PC.II, PC.III). Cf. *ṭivila-*= *carma-vādya-viśeṣa* (Jñāneśvarī), the word appears to be very near to Arabic word *tablā-*= 'a kind of drum used as an accompaniment in singing to keep time'.]

784. **Pilu**— 2 18 3, 4 4 11, 9 4 2, 9 25 12, 14 12 2, 15 6 13, 21 6 14b), 29 8 1, 43 10 10, 52 26 5, 54 10 3, 58 7 7, 69 26 8, 74 1 8a), 93 10 2, 25 14 12 'an elephant'.

[=*hastibāla-*, *gajabāla-*, *gaja-* (gl.); PSM records *pīlu* in the sense of 'an elephant' quoting from Samarāiccakahā-, cf. *pīlu* in the same sense in NC. and Yt.; cf. MW. *pīlu* (L)= 'an elephant'; the word appears to be of Persian origin; cf Persian and Arabic *phīla-*, Urdu *pīlu*= 'elephant', see *pīlubāla-*.]

785 **Pīlubāla**— 41 8 3 'Indra's elephant Airāvata'.
[=*airāvata-* (gl.); see *pīlu-*]

C 7 PURE DEŚĪ WORDS

786 **A-chitta-** (p p) 60 2 3 'untouched'.

[=*aspṛṣṭa-* (gl.) *a-+chitta-* See √*chiv-*.]

787. √**Acchod—** 'to remove forcibly,' 'to tear asunder,' 'to tear away violently,' 'to dash to the ground', or 'knock against the ground'; *acchodai* (pres. 3 2.) 50 5 11, 60 11 3, 78 16 12, *acchodivi* (abs.) 90 4 13, *acchodi(y)a-* (p p) 7 5 8, 7 10 11, 12 15 6, 65 19 4, 79 11 7, 85 22 7 (v.l *acchoddiya-*), 93 11 10 (v l *atthodia-*)

[=*troṭayati* (gl at 60 11 3), *āsphālita-* (gl. at 85 22 7), the commentator has loosely rendered *acchodiya-* at 65 19 4 as *mocita-* and at 7 10 11 as *kavalita* , cf √*acchod-* occurring in this very sense in PC I and PC.III. *acchodiya-* occurs in JC. at 2 7 4 and 3 10 8 and is rendered by the editor with *āsphoṭita-*, but here also the above meaning suits the context Tagare corrects *acchodia-* with *ākṣodita-*]

The word *acchedio* at 93 11 10 is a misprint for *acchodio*. (See Addenda et Corrigenda in NP Volume III)

At 65 19 4 the commentator has loosely rendered *acchodiya-* (as noted above). The meaning 'removed forcibly, torn asunder' would suit the context. Similarly, at 7 10 11 the gloss loosely equates *acchodiya-* with *kavalita* . This sense finds no support from any source Until we find some other clear passage we need not attribute this sense to *acchodiya-*, We can rather interpret the expression – "*khayakāle acchodiya*" as 'dashed against the ground by *khayakāla*'

PSM. quotes *accodiya-* from Gāthāsaptaśatī, 160 and interprets it as *ākṛṣṭa-*, that is, 'pulled'. Really speaking here too, the sense is 'removed forcibly' or 'torn asunder' PSM. also equates √*acchod-* in the sense of 'to knock on the ground violently, dash to the ground' and quotes from Surasundaricariu. The relevant expression is – "*acchodemi silāe*"– 'I shall dash (him) on the rock'.

788. **Aṁcoli—** 65 15 6 (v l *accoli-*) 'a lap'

[=*utsanga-* (gl.); the relevant passage is — "*vaisāriya aṁcolihi*"– 'he made (her) sit on the lap'. PSM does not record *aṁcoli-* or *accoli* ; cf. *uccoli-* in the same sense occurring in PC.I. The relevant passages of PC. are as follows .

(1) "*uccolihe camdāicca thiya*" (9 3 1) 'the moon and the sun occupied the lap';

(2) "*cumvevi uccolihi vaisāriu*" (20 3 3) – 'having kissed (Hanumān), Rāvana made him sit on his lap'. In the latter passage, the variant of *uccoli–* is *accholi* See *uccoli–*]

789. **Aḍayaṇa** – 19 1 7 'unchaste woman, a prostitute'.

[=*pumścali–* (gl.), the relevant passage is — "*kim chajjai adayaṇa-lajjiyau*"– 'what beauty is there in a prostitute's blushing?', cf *adayanā=*, *adayā–= asatī=* 'an unchaste woman' (D. 1 18), Trivikrama records *adaanā–* (Tr 2 1 22) and gives its etymology thus. "*aṭeh śīl anā adaanā aṭanaśīla*"; cf. *adayanā–= pumścalī–*, *asatī–* (PC. II).]

790 **Aḍḍaviyaḍḍa**— 83 16 12 'cross-wise and helther-skelter'.

[=*vakra–* (gl.) the relevant passage is — "*bhakkhivi jamgalu addaviyaddaī uppari risihī nihittaī haddaī*"– 'having eaten the flesh the bones were placed helter-skelter on the (body of the) sage'. *uddaviyadda–* occurs in JC at 2 6 12 in the sense of 'cross-wise, helter-skelter'; the relevant passage is — "*ai–addaviyadda-hadda-riyamu*" — '(the dwarf) had his bones scattered helter-skelter and cross-ways'; cf *addadda–=* 'crossways' (PC.II); PSM. does not note the word. Cf. G. *āḍāreḍā=* 'lying across', cf M. *ādvatidva*, Koṅ *ādvetidve=* 'rather oblique or transverse, also cross and crooked, intercrossing'; cf Kan., Tu, *adda–=* 'sideways', cf also G. *adābid=* 'densely, thick'.]

In the Sanskratised form of *aḍḍaviyadda–*, namely, *ardavitardaka–* which occurs in the Upamitibhavaprapañcā Kathā of Siddharsi, the editor, Peter Peterson gives 'ludicrous, purposeless' as the meanings in various contexts. But in all the contexts, the meanings or shades of meanings like 'helter-skelter, oblique, across and aside, besides the point, in a disorderly manner, in all directions' fit very well. So Peterson's suggested meanings are to be discarded The relevant passages of the Upamitibhavaprapañcā Kathā are as under.—

"*vadante ardavitardakaṁ*" (p 630, 1.11)– 'speak in any random and irrelevant manner'.

"*vellate ardavitardakam*" (p.631, 1.16)– 'wanders across and aside this way and that way'.

"*ardavitardakam ceṣṭante*" (p.991, 1.6)– 'they behave in a disorderly manner'.

"*bhramito ardavitardakaṁ*" (p.1084. 1.15)– 'made to wander in all directions– across and aside'.

"*ardavitardakaṁ paribhramaṇaṁ*" (p.1130, 1.11)– 'random and disorderly roaming about',

791 **Addaṇṇa**— 80 16 17 (v.l *adaṇṇa-*), 84 7 9, 98 8 6 (v.l. *adaṇṇa-*) 'agitated, distressed'

[=*mlānim prāptah, udvigna-* (gl.), at 98 8 6 the gloss loosely equates *addanna-* with *bhagna-*; here also 'agitated, distressed' would suit the context; cf. *addanna-*, *addana-*= *ākula*= 'agitated' (D. 1 15) · also *adanna-*= *ākula* (H. 4 422 illustration, 16), PSM. notes *adaṇṇa-* in the same sense and quotes from Upadeśapada in support, cf. *adanna-*= *ākula*— (PC.I).]

792. **√Ammaṇuaṁc**—'to go some way to see somebody off', 'to accompany someone upto a short distance to see him off';

ammaṇuaṁcahũ (inf.) 25 2 5.

[=*kiyanmātra-mārga-volāpanam kartum* (gl.); the relevant passage is — "*ammanuaṁcahũ nīsaru rāu*"– 'the king set forth to go some way to see (them) off'; cf. *ammanu-aṁcia-*= *anugamanam*= having followed' (D 1 49); cf. *anuaṁci*=*anugatya* (SR), the relevant passage in SR. is — "*tasu anuaṁci paluṭṭi visaṁṭhula vihalamanu*"– 'As I returned after seeing him off, I was much agitated'; cf. also √*anuaṁc-* occurring in Bh. in the same sense. For the word *volāpana-* given in the gloss see Appendix.]

ammanu- and *aṁcahũ* are printed separately in the text. Vaidya takes them as separate words and gives *kiyanmātram* as the meaning of *ammanu-* on the strength of M. *ammaḷ*-= 'a little' [1].

Hemacandra notes *abbhadavaṁcia-* as a *Deśya* word at H. 4 395, illustration 3. The commentator takes it in the sense of "*anugamya*"= 'having gone after, having followed'. It appears likely that this √*abbhadavaṁc-* may not be genetically different from √*ammanuaṁc-*.

PSM. analyses *abbhadavaṁcia-* as made up of *abbhada-* and *aṁcia-* and consequently it records a word *abbhada*— in the sense of 'having gone backwards'.

Deśīnāmamālā knows *ammanu-aṁcia*— in the sense of *anugamana-*, and we have Sk., Pk. √*aṁc-* meaning 'to go'. So *ammaṇuaṁc-* can be looked upon as consisting of *aṇuaṁc-* (=*anugam-*) and some obscure first element.

793. **Ammāhiraa**— 4 4 13, 85 7 5 'a lullaby'.

(=*svadeśa-strībāla-prasiddha-rāga-dhvani*; *jo jo iti nādaviśeṣaḥ* (gl.), PSM. does not record this word, cf. *ammāhīraya-*= 'lullaby' (PC II). Alsdorf

1. See Mahāpurāṇa, Vol.I, Vaidya, P L, Bombay, 1937, Glossary, p. 663.

has taken it as *ammā+hīra-* and the second member he interprets as '*nāda-viśeṣa-*'. Tagare also connects *ammā* with *ammāhīraa-*.]

The passages in which *ammāhīraa-* occurs are considered below;

(1) "*sovaṁtau ku vi suhāraena pariyaṁdai ammāhīraeṇa*" (MP. 4 4 13)— 'The sleeping child is being rocked in the cradle with a lullaby pleasant to hear'. The text of the lullaby is as follows :—

"*hohallaru* (v.l. *hullaru*) *jo jo* (v.l. *jo ho* v l. *hoho*)

suhū suahī paī paṇavaṁtau bhūyagaṇu/

ṇaṁdai rijjhai dukkiyamaleṇa,

kāsu vi malinu na hoi maṇu//" (MP 4 4 14–15).

(2) "*ammāhīraeṇa taṁdijjai, niddaṁdhaiyau pariyaṁdijjai*/" (MP. 85 7 5)— (Krsna) is being put to sleep by singing lullabies, and contented with sleep he is being rocked in the cradle'. The text of the lullaby here is as follows :—

"*hallaru hallaru jo jo bhannai, tujjhu pasāe hosai uṇṇai*/

halahara bhāyara veriagoyara, tuhū suhū suyahi deva dāmoyara/" (MP. 85 7 6–7).

3) "*Katthai ḍiṁbhau pariyaṁdijjai ammāhīrau geu jhuṇijjai* // " (PC. II 24 13 8) 'Somewhere children are being rocked in cradles, and notes of lullabies are being sung'.

Thus, in the above contexts, *ammāhīraa-* means 'a lullaby' or a song used to quiet a baby and put it to sleep while rocking it in a cradle'.

In the Ritthanemicariu (so far unpublished) also *ammāhīraa-* occurs in this sense.

794. **Aliyalli**— 12 18 9, 15 13 3, 25 16 6, 85 5 2 'a tiger'.

(= *vyāghra-* (gl); cf. *aliyalli* recorded at D. 1 56 and *ariyalli* at D. 1 24 in the sense of *vyāghra-*= 'tiger'; Trivikrama gives *allī* in the same sense (Tr. 3 4 195); cf. *aliyalla-*= *vyāghra-* (PC. III).]

795. √**Alliv**— 'to give, to offer'.

allivahi (pres. 2. s.) 25 6 7, 31 28 3.

[= *dehi*, *samarpaya*(gl.): cf. √*alliv-*= √*arp-*= 'to offer' (H. 4 39; Tr. 2 4 99); cf. √*allav-* in the same sense in PC. I, Bh.; cf. G. *ālvū*= 'to give'.]

796. √**Avaruṁḍ**— 'to embrace, to clasp' :

avaruṁḍami (pres. 1 s.) 71 5 6; *avaruṁḍahi* (pres. 2. s.) 11 18 3, 17 5 11, 32 11 2; *avaruṁḍai* (pres. 3. s.) 85 7 4; *avaruṁḍia-* (p.p.) 1 17 13,

6 5 11, 32 11 10, 44 7 3, 65 12 3, 85 24 13, 92 3 13, 94 12 13; *avarumdivi* (abs) 20 4 10, 57 18 5.

[= *ālingita*– (gl.); cf *avarumdia*–= *parirambha*–= 'embrace' (D. 1 11); cf. √*avarumd*– in the same sense occurring in JC. (2 8 1), NC, KC., PC I, and Bh; see *avarumdana*–.]

797. **Avarumḍaṇa**— 25 1 5 'an embrace'.

[See √*avarumḍ*–.]

798. **A-vihalliya**— (p.p) 17 11 5

[= *avicalita*–, *sthira*–(gl); see √*hall*–.]

799. **Asarāla**— 19 2 4, 56 3 14, 70 15 2, 87 4 7, 102 8 9 'in plenty,' 'abundant,' 'unlimited'.

[= *bahula*–, *aparyāpta*– (gl.); Alsdorf notes *bahu* and *aparyanta* as the gloss on *asarāla* at 87 4 7; PSM does not record this, cf. *asarāla*– occurring in this very sense in PC. I & II]

800. **Āyallaa**—48 1 9 'uneasiness due to love'.

[= *kaṭākṣa*–(gl), cf. *āalla*–= *roga*–= 'disease', *cañcala*–='unsteady' (D. 1 75); cf. *āyallaya*–= *pīḍita*–(PC. II); MW. notes *āyallaka*– as recorded in Lexicons only and gives– "(etymology doubtful) impatience, longing for, missing, regretting".]

The word *āyalla*– occurs in MP. in a compound expression "*amuniyavaṇiyāyallao*". *Vaṇiyāyallao* is rendered in the gloss with *strī-kaṭākṣa*–, and hence the whole compound can be rendered *ajñāta- strī-kaṭākṣa*–= 'one who has not known the side glance of a damsel'. But some more evidence would be necessary to take this meaning as authentic, for, elsewhere *āyalla*– has the sense of 'painfully uneasy (uneasiness due to love)', or 'disturbed state of mind due to love' or 'love-lorn condition of the mind (*madana-vyākulatva*–)'.

PSM. renders *āyallayā*– with 'restlessness' and quotes in support of this sense the following passages –

1) "*mayanasaravihuriyamgī sahasā āyallayaṁ pattā*" (Paumacaria of Vimalasūri 8 189) – 'with her limbs shattered with the darts of the Love-god, she all at once reached the state of love-lornness'.

2) "*viddho aṇamgabāṇehi jhatti āyallayaṁ patto*" (Surasumdaricaria 16, 110) – 'struck by the arrows of the Love-god, he attained the state of love-lornness'.

3) "*kiṁ una pia-vaassa maaṇāallaaṁ attaṇa uidehiṁ akkharehiṁ ṇivedemi*" (Karpūramañjarī) – 'Dear friend, how can I convey my love-lorn

state in proper words ? ' PSM. gives *āyāllaya-* as feminine. But in the above mentioned citations, it can be masculine or neuter and not necessarily feminine.

āyalliya- occurs in PC. II at 27 3 7 and the gloss renders it with *pīdita*; but this is not an ordinary *pīdā*, for the context is that of *madana-bādhā* and *āyalliya* here means being pierced by arrows of Madana and not simply *pīdita-*. *āalliyaya* also occurs in PC. III at 69 20 10 and *āyallaa-* at 83 2 1 in the same sence. *āallaa* also occurs in Kamsavaho at 2 20 in the same sense namely longing or uneasiness due to love We may also compare in this connection *āalla* recorded in D. 1 75 in the sense of *roga-*='malady.' It remains to be seen whether *āalla-*had also the meaning of 'malady' in general or the Deśīnāmamālā meaning is just a loose paraphrase of the specialised sense *madanāroga-*= 'malady of love.'

Further *āyalliya-* occurs at 19 3 13 in Bh. The context is the description of Vajjoyara's daughter seeing Dhanamitta and falling in love with him and the consequent love-lorn condition of her. The relevant passage is - "*aṁgai mayaṇayalliyai-* the limbs were love-lorn ' So here also *āyalliya* means 'love-lornness' or disturbed state, uneasiness due to love or love sickness'. *āyallaya* occurs in CMC. also in this very sense The relevant passage on p. 110 line 5 is "*kumārī saha-sahihī kiṁcivelaṁ acchiūṇa gaya ṇiyaya-bhavaṇaṁ garuya mayaṇā"yallaya-hiyayā*"- 'The princess remained with her friends for a while and went home with a heart painfully uneasy due to love or with a greatly disturbed state of mind due to love'.

āyallaka- occurs in Merutuṅga's Prabandhacintāmaṇi (p.33, line 8), a Prabandha in Jain Sanskrit. The relevant passage is as follows : '*atha damaranāmā sandhivigrahiko mālava-maṇḍalādāyātaḥ śrī bhojasya sabhāṁ varṇayan mahantaṁ āyallakaṁ janayati.*" - 'After that the minister for peace and war by name Dāmara, who had returned from Mālava, while describing the court of Śrī Bhoja created great longing among all.' In this Hindi translation of Prabandhacintāmaṇi Pandit Hazariprasad Dvivedi has rendered *āyallaka-* with *āścarya-*. Really speaking *āyallaka-* is not 'wonder' or 'marvel'. Here, looking to the context the meaning of *āyallaka-* appears to be 'longing' or 'curious longing'. In the same work *āyallaka-* occurs on page 73 lines 5 & 6 also; the relevant passage is - "*yadvayameva praphullāyallakalaharī-prēryamāṇāḥ*" - 'being pushed by waves of full-fledged longing' The word *āyallaka-* is rendered with *ānanda-* in the Hindi translation. But 'longing' fits in

the context. cf. also *āyallaka-* in the sense of 'longing' noted by Maurice Bloomfield in his 'Some aspects of Jain Sanskrit'' [1].

Elsewhere *āyallaka-* is 'longing exclusively with love.' Here it is irrespective of love It is 'longing' in general. Either the meaning was extended to convey 'longing' in general or it was so previously.

801 **√Ācakkh-** 'to taste, to relish' ·

ācakkhiya- (p. p.) 1 7 6

[Gloss loosely renders it with *bhakṣita-*, 'eaten', it should be *āsvādita-*, see *√cakkh-*.]

802. **√Āyām-** 'to make miserable, to afflict'

āyāmijjai (passive 3. s.) 85 17 11

[=*duhkhīkriyate*-(gl.); Alsdorf notes *dukhyate, kleśam utpādyate* as the gloss (vide Harivamśapurāna); the relevant passage is- "*nāyāmijjai visahara-sayaṇe*"- '(he) is not afflicted by the bed of snakes', this sense of the word is not noted by PSM]

803 **Ayāmiya-** 87 2 6 'trampled, crushed, pressed down'

[=*campita*-(gl.); Alsdorf notes *mddalita-* as the gloss here; the relevant passage is- "*nāyasejja āyāmiyam pabale*"- 'trampled or crushed the bed of snakes with his strength'; PC. I. and PC III have *√āyām-*= *sāmarthyaṁ kṛ-*, 'exert force, stretch oneself', this meaning is not noted by PSM ; it is connected with D.I 65 *āyāma-*= *bala-*, 'strength'. Our *āyāmiya-* also seems to be connected with D I 65 in view of the context.]

804 **Āḍhatta-** 77 6 6 'surrounded with a view to attack'

[-=*veṣṭita*-(gl.); the relevant passage is - "*hari āḍhattau jambuehĩ*"- the lion was surrounded by jackals'; cf. PSM *āḍhatta-* (D)= *ākrānta*, 'attacked'.]

Here *āḍhatta-* is rendered by the gloss with *veṣṭita-*. PSM. quotes a passage from Samarāiccakahā wherein the word *āḍhatta-* occurs, according to PSM., in the sense of *ākrānta-*, 'attacked'. The passage is as follows:- "*etthaṁtarammi vijayavamma-naravaiṇā āḍhatto lacchinilaya-sāmī sūrateo nāma naravai*" (Sam. K. 140) - 'In the meanwhile, the king Vijayavarma attacked the king of *lakṣminilaya*, by name Sūrya-tejas'. In this passage of the Sam. K , we can very well take *āḍhatta-* in the sense of *veṣṭita-*, 'surrounded'. Similarly the word *āḍhatta-* in the MP. passage also can be taken to mean *ākrānta-*. So there is nothing in these two passages which can make us prefer between the two meanings, namely, *ākrānta-* and *veṣṭita-* Both suit the context.

1. Festchrift, Jacob Wakernagel, Gottingen, 1923, p 226

805. **Āraṇāla**— 7 24 7, 20 5 8, 33 8 6, 38 12 12, 48 10 1, 80 13 3, 94 14 7 'a lotus'.

[=*kamala*-(gl.); cf. *āranāla*-= *kamalaṁ*= 'lotus' (D. 1 67); Trivikrama also notes the word in the same sense and gives its etymology thus "*ārād dūre samīpe ca nālamastīti āranālaṁ*" (Tr. 1 4 52); Hemacandra notes *āraṇāla*- as a *tadbhava*- in the sense of *kāñjika*-= 'sour gruel'. cf with that MW. *āranāla*-= 'sour gruel made from the fermentation of boiled rice', this *āranala*- is quite different from our word.]

806. √**Āluṁkh**— 'to taste a specimen, to smack'

ālumkhiya- (p p.) 13 11 4.

[=*āsvādita*-(gl.) the relevant passage is- "*ālumkhiyāi pikkaī phalai*" 'the ripe fruits were smacked'; the word occurs in JC at 1 3 8 in the same sense and the relevant passage is - "*govālamuhāluṁkhiya-phalāi*" - 'the fruits which were smacked by the mouths of cowherds', √*āluṁkh*- also occurs in the above sense in NC. at 7 2 11 and the relevant passage is - '*garalambaya-phalāi ālumkhai*"- '(the king) smacks the poisonous mangoes', Hemacandra (H.4 182) and PSM note the root in the sense of *spṛś*-= 'to touch' only Trivikrama also notes √*ālukkh* in the sense of *spṛś* (Tr. 2 4 132); PSM. also notes √*ālumgh*-= 'to touch' which is nothing but a variation of √*ālumkh*-. The meaning in our context as well as in JC. and NC. is specialised.]

807. **Āvaggi**— 91 21 11 'totally, wholly, entirely to one's self'.

(=*svānga*, *ekalah* (?) (gl); Alsdorf notes *mūlagī* as the gloss on *āvaggī*, the relevent passage is— '*bhumjai bhoyanu kema vi na dhāi āvaggī jāma rasoi khāi*" - 'he eats the entire meals all alone, and is not satiated'. PSM. does not note it; *āvaggau* occurs at NC 7 6 10 where it is glossed as *lagnam*, *caditaṁ*, but here also the word appears to have been used in the sense of 'whole, entire', the relevant passage in NC. is— "*sāmihe kerau rinu āvaggau ko vi bhaṇai mahu vaṭṭai laggau*" - 'a certain warrior said, "the whole debt of my master is still on me". cf. *āvaggī* occurring in this very sense in PC.I, II & III and *āvaggaya* in PC.III; cf.G. *āvgu*= 'one's own, peculiar For the words *svāṅga*- and *mūlagī* given in the gloss see Appendix]

Alsdorf doubtfully takes the reading *āvamgo* and interprets as *apāmārga* recorded at D. 1 62 and Tr. 3 4 80 (vide Harivaṁśapurāṇa, Glossary). But he is, on the right lines when he compares G. *mūlgu*, 'entirely' with *mūlagī* given by the gloss in his manuscript.

Many a time *āvaggī-* is used in connection with territory belonging to a king It connotes 'one's entire ownership or one's own'. It is comparable to Modern Gujarati Adverb *āvgũ* (or by Metathesis *āgvũ*) in the sense of 'peculiar to oneself, belonging to oneself'; for example, '*tenī śailī āgvī che*' – 'his style has the stamp of his own individuality'.

808 **√Āsamgh—** 'to resort to'.

āsaṁghai (pres 3 s.) 25 22 14, 34 11 5, 70 10 12, 73 30 12, 78 11 14, 83 11 10, 92 11 7; *āsaṁghi(y)a-*(p. p.) 3 12 10, 16 1 7, 27 4 2, 29 15 7, 36 1 4, 40 4 2, 52 21 10, 62 13 2, 73 12 13, 79 13 2, 82 8 7, 89 13 8, 94 6 4, 95 10 14; *āsaṁghivi* (abs.) 41 7 11, 50 5 13, 80 15 4, 87 15 3, 88 4 13, 102 4 12, *āsamghiūna* (abs.) 59 19 4

[=*āśrayati*, *āśrita-* (gl), at 73 30 12, the gloss renders *āsaṁghai* with *āśrayati*, *ākalayati*, *anurañjayati ca*; cf √*āsaṁgh-* occurring in this very sense in JC. (2 12 1 & 3 11 13), NC., PC., II, PC. III etc.; *āsaṁgha-* in the sense of *āśamsā-* in PC. II is altogether a different word. cf. also *āsamgha-*= 'confidence, trust' (Supplement to J. O. I, Baroda, vol x, no 2, p. 109).]

Hemacandra records *āsamgha-* in the sense of *icchā-*, 'desire' (D. I 63) and Trivikrama notes the word in the sense of *āsthā* = 'regard, care' (Tr. I 3 40) *āsaṁgha-* in the sense of 'desire' can be connected with *āśaṁsā-*, cf Pischel §267, where he postulates **āsamhā-*= *āśaṁsā-* But the connection of this sense of √*āsaṁgh-* with the sense of 'resorting to' is not clear

PSM gives *āsaṁghia-* to mean *adhyavasita-* and quotes in support Setubandha.

809. **Āhacca** — 85 23 10 'a stroke'.

[The commentator renders *āhacca-* with *āghātaka-*; PSM notes *āhacca-* in the sense of *prahāra-*, *āghāta-*. But if we take *āhacca-* here to mean *atyartham*= 'very much' on the authority of D. 1 62, then also the meaning suits the context. Alsdorf takes it in the sense of *atyartha-*.]

810 **Ijjā** — 65 21 12, 69 25 3 'mother'.

[=*mātā-*, *upādhyāya-bhāryā* (gl.), PSM notes *ijjā-* as a *Deśī* word in the sense of 'mother' quoting from Aṇuogadāraasutta. Muni Ratnacandraji's Prakrit dictionary also gives *ijjā-* in the sense of 'mother'. At PC. I 4 9 9b) *ijjā-* is used in the sense of *svasrū-*= 'mother-in-law'. MW. notes the word in the sense of 'bawd, procuress' as occurring in Lexicons only. This meaning can be connected with the above meaning on the ground that a procuress was generally a *veśyāmātā*.]

811 **Ibbha**— 29 23 8 'a merchant'.

[The relevant passage is– "*tam pecchivi vimbhiu ibbha-taṇau*"– 'seeing him the merchant's son was astonished'. cf *ibbha-= vaṇik-=* 'a merchant' (D. 1 79); Muni Ratnacandraji gives *ibbha-* in the sense of 'a person possessing wealth which can cover an elephant together with its litter completely' and *ibbha-kula-* in the sense of 'a family of rich merchants'. In Jain Sanskrit it is used in the sense of 'a chief or leading and prosperous *baniā* of the community'; cf. *ibhya-=* 'a wealthy man' (Supplement to J. O. I, Baroda. vol. x. no 2 p. 110). MW. records it in the sense of 'elephant' and not merchant'.]

812 **Ī**— 67 14 8 'Goddess of wealth'

[=*lakṣmī* (gl.); PSM. does not record this word; cf. MW. ī (L)= 'Name of Lakṣmī'.]

813 **Ui**— 28 86 34 'See ! look !'

[=*paśya* (gl.), the relevant passage is– "*ui māi*"– 'O mother, look !' cf *ua= paśya=* 'look !' (D. 1 86; H. 2 211) also *uaha= paśyata-* Imp. 2. pl. (D. 1 98); cf. *ua* occurring in this very sense in Gāthāsaptaśati, *uya* in Līlāvaī & Vajjā. (285) & *uva* in PC. III & Usā (2 56).]

814 **Ukkhaya**— (v. l. *uggaya-*) 35 7 9, 59 12 6 'raised'.

[This word is used in the context of a sword. cf. *ukkhaya-= utkhāta* (H 1 67; PSM. notes the word *ukkhaya-* and quotes in support Supāsaṇāhacaria; here also the word is used in the context of a sword; the relevant passage is - "*ukkhayakhaggā diṭṭhā*" – they were seen with raised swords'. cf. *ukkhaya-=* "(with *karavāla*) unsheathed, uprooted" (PC. I); cf. *ukkhaya-* in JC. and Bh and *ukkhāya* in NC. used in the same sense.]

815. **Ukkhusiya**— 71 12 9 'besmeared'.

[=*lipta-* (gl); the relevant passage is – "*keyaïraukkhusiyamāṇavaṁ*" – 'where human beings were smeared with the pollen of Ketakī'; this word is not attested anywhere else.]

816 **Uccoli**— 22 15 10, 56 7 7 'folds of a garment near the lap (used to carry something), the folds of a garment to be tucked into the waist-band in front'.

[=*kaṭivastra-* (gl.); cf. *uccola-= nīvī-*, 'the folds of a garment in front' (D 1 131); PSM. renders it as "*strī ke kaṭivastra kī nāḍī*". cf. *uccoli-* occurring in the above sense at JC. 2 28 9. cf. *uccoli= utsaṁga-=* 'lap' (PC. I). For the meaning, cf. M. *oṭī-=* 'the lap of a Dhoti or saree : also such cavity formed with the shoulder-cloth'; see *aṁcoli-*.]

At D. 1 131 the commentator paraphrases *uccola*– (Masculine) with Sk. *nīvī*-. Ramanujaswami takes this *nīvī*– (and consequently *uccola*–) to mean 'the knot of the wearing garment'. But *nīvī*– in Sk. has two meanings. cf. MW. *nīvī*–= 1) 'a piece of cloth wrapped round the waist (especially as worn by women)', 2) 'the knot of the wearing garment'. *kaṭīvastra*– is quite different from 'knot of garment' supposed by Rāmānujaswāmi and PSM. as the meaning of the *deśī* word *uccoli*-. The root of the error lies in misunderstanding Hemacandra's paraphrase- word *nīvī*–.

Further, it is interesting to note that the word under discussion occurs with the spelling *aṁcoli*- (v l, *accoli*–) at MP 65 15 6 Here it is glossed as *utsanga*–= '*lap*' With this meaning, namely, '*lap*', but with the spelling *uccoli*– (fem.) it occurs twice in PC. But the meaning 'lap' does not hold good for MP 22 15 10 or 56 7 7 where it is glossed *kaṭīvastra*– At 22 15 10, the girl gathers vegeta bles in her fold of garment The relevant line is – "*sarala-hariya-pattahu taṁbirayahu, mai uccoli bhariya mahurayahu*". Here the *uccoli*– is said to have been filled with some vegetable and the girl carries it along with her Therefore *uccoli* cannot mean 'lap' here It means 'fold of dress or garment' and the line can be rendered as – 'I filled up the fold of my garment with reddish vegetables having straight green leaves'.

At 56 7 7 also *uccoli* can be rendered as folds of a garment'. The relevant passage is – "*uccolihi amgālau nihittu*" which can be rendered as– 'placed burning charcoal in the folds of garment' Therefore, the gloss at 56 7 7, namely, *kaṭīvastra*- and Vaidya's gloss for *uccoli*– at 22 15 10 are nearer the truth

The semantic development we can easily figure out. *uccoli*-, to start with, meant 'the fold of a garment', and later on came to mean 'the lap'. Compare a parallel development of meaning in the case of the Gujarati word '*khoḷo*' which primarily means 'fold of garment' and secondarily 'lap'.

It is not clear whether the variant *aṁcoli*– at MP. 65 15 6 is the result of the influence of the Sk. *añcala*–= 'front part of a garment, the border or end of a garment'.

817. **Uṭṭeṁṭa**— 29 13 12 (v.l.*uddeṁṭa*–), 30 4 7, 31 2 2 'unruly'.

[Vaidya renders it with *unmatta*–; PSM. does not record this. The meaning *uddaṇḍa*–, 'unruly' satisfies all the three contexts. In Kannaḍa *uṭṭi* means 'abuse, bad language, overbearing manner'. In Marathi *uḍāphū*- is 'an unsteady or fickle person'. It is not clear whether *uṭṭeṁṭa*– v.l.*uḍḍeṁṭa*- is connected with these.]

818. √Uḍḍ— 'to offer one's shoulder, to stretch or extend one's hand': *uḍḍi(y)a*–(p.p.) 89 12 6, 101 16 15; *uddiyaa*–(p.p enl.) 84 11 14 (v.l.*odiyaa*= v. l. *oddiyaa*–).

[=*ūrdhvīkṛta*–(gl.); PSM. does not record this sense of the word; cf. √*udd*– occurring in this very sense at JC. 2 33 6 and the relevant expression here is – "*uddiyakara*–" – 'extended hand'; cf. √*udd*– occurring at NC. 2 12 5 where the passage is– "*uddiyau karu*"– 'extended the hand'; √*udd*– occurs in this sense in CMC also on p.319, line 17 and the relevant passage is – "*uddio amjali*– 'offered or put (his) hands (in front of or before some body)', cf. G. *oḍvu*= 'to hold forth'; cf. Kan. *oḍḍu*= 'to hold the hands so as to receive, catch or support a thing'. See √*samodd*– and √*uḍḍ*– below.]

819. √Uḍḍ— 'to offer as a stake'

uddia– (p.p.) 56 2 9.

[Though the gloss renders the word by *hārita*–, really speaking, it means 'offered by way of stake or offered as a stake'; later on in the context *hāramta*– occurs; the relevant passage at 56 2 9 is – "*uḍḍiuṇiyarajju*"– 'offered his kingdom as a stake'; cf. *uddia*– occurring at NC. 3 12 6; the relevant passage is– "*uddiyāi ṇāṇāviha–vittai*– 'various kinds of riches were offered as stakes'; cf. *huḍḍā=paṇa*, 'a stake'; cf. M., G *hoḍ*= 'wager, bet'; cf. Kan. √*oḍdu*= 'to put a stake or as a stake at play' and *oḍḍu*–'a stake at play'. See √ *oḍḍ*– above.]

820 Uṇṇaḍa— 102 5 17 (v.l.*ṇa dhalai*) 'asserting itself'.

[The gloss renders it with *pravartante*. The relevant passage is – "*na vi vayaṇuṇṇadaī jiṇiṁdaham*"– The word of Jinendra asserts itself'.]

821. Uttiviḍi— 32 20 5 'a pile, a series of objects placed one upon another'. [=*utramḍi?* (gl.); see *vaṭṭutivḍi*– and *utturadi*–.]

822. Utturaḍi— (v.l.*uttakadi*– v.l.*utturudi*–) 77 6 1 'a pile, a pyramid, a series of objects placed one upon another'.

[=*utraṁḍī iti bhāṣāyām* (gl), the relevant passage is – '*bhuvanutturadiṇivadaṇe kim huo ṇighoso*"– 'was it a noise of falling of worlds standing one upon the other ?' Here the context is of the *bhuvanas*, 'worlds' standing one upon the other and thus forming an *utturaḍi*–. Hemachandra has recorded *uttirividi*– at D. 1 122 and paraphrased it as – "*ūrdhvordhvaṁ bhāṇḍādeḥ sthāpanam* ". The rendering of this by Ramanujaswami is inadequate, as he has rendered it 'one above the other'. Really speaking in conformity with the Sk. rendering of the word

it should be 'arrangement as of utensils one upon another'. In one of the Manuscripts of Deśīnāmamālā the reading is *uttaraviḍi-* which is nearer to M. *utramḍ-*. Trivikrama- gives *uttiriviḍiaṁ* and renders it in Sk with *uparyuparisthānam* (Tr. 3 4 71, 434); cf. M. *utramḍ-*, G. *utrad-* = 'a vertical pile or stack of pots, pitchers etc., a series of pots arranged one upon another'. See *uttiviḍi-* and *vaṭṭuttiviḍi-*.]

823. √**Utthar**— 'to attack, to proceed to fight, to engage actively in fight': *uttharaṁti* (pres 3 pl) 61 11 3; *uttharaṁta-* (pres.p.) 86 9 2 (v.l.*ottharaṁta-*); *uttharīya-* (p p) 75 8 6; *uttharivi* (abs.) 78 17 11.

[=*yuddhārthaṁ utthita-* (gl at 75 8 6), gloss at 61 11 3 loosely renders as *sammukham āgacchanti*. cf. PSM √*utthar-* = *ā+kram-*, 'to attack'. PSM also notes *uttharīya-*(D) in the sense of *utthita-*. As in all its occurrences, √*utthar-* is used in the context of battle, it should be "*yuddhārtham utthita*"- and not mere *utthita-*. cf. √*utthar-* = *ā+kram*— (Tr. 3 1 94); cf √*utthar-* in the same sense occurring in PC.II and Bh. See √*otthar-*.]

824. **Uppiccha**— 5 1 11, 14 6 7 (v.l.*upittha-*), 74 4 3 'abounding in,' 'replete with'.

[=*ulbana-* (gl. at 5 1 11 & 14 6 7), *ucchrita-* (gl. at 74 4 3); PSM. notes *uppiccha-* and gives cross-reference to *uppittha-* where one of the meanings given is *ākula*—, 'full'; see *uppeceha*—.]

The reading in the text at 14 6 7 is *uppiccha*— and the whole expression is- "*jhasuppiccha-siṁdhussarī-jāṇio*". Herein *jhasuppiccha-* qualifies *siṁdhu-* and is rendered by the gloss as *matsyolbana-* i. e., 'full of, abounding in fish' Therefore, *uppiccha-* is equivalent to 'abounding in' *jhasuppiccha*— can be rendered as *jhasākula-*, *jhasākīrṇa-*. The other reading *upittha-* possibly stands for *uppittha*—. The Deśīnāmamālā records three senses for *uppittha-* namely, *trasta-*, 'afraid' or 'frightened'. *kupita*—, 'angry' and *vidhura-* 'distressed, deprived of' Trivikrama notes *uppittha-* in the sense of *trasta-*, *kruddha-* (Tr. 3 1 132, 35).

At MP. 5 11 1 also, the meaning 'full of, abounding in' fits well. At MP 74 4 3 gloss renders *uppiccha-* with *ucchrita-*. PSM. on the strength of Jīvājīvābhigama Sūtra records *ahittha-*, *uppiccha- āula-* (*ākula-*) and *rosabhariya-* as synonyms and at another place *bhīya-* (*bhīta*), *duya-*(*druta-*, *pīḍita-*), *uppiccha* and *uttāla* (*uddhata-*) as synonyms. In that case, *uppiccha-* would mean *ākula-* and *uddhata-*. So at 5 11 1 and 14 6 7 it is used in the sense of *pracura-* which is one of the meanings of *ulbana-* and at 74 4 3 it is used in the sense of *uddhata-*, 'puffed up, arrogant' rendered by the gloss as *ucchrita-*. It is quite

possible that *uppittha—* as recorded in the Deśīnāmamālā and our *uppiccha—* may be different words and there may have resulted some confusion in the spellings and meanings of the two words due to easy inter-changeability of *ccha-* and *ttha-* in the manuscripts.

825. **Uppeccha—** 39 16 2 'abounding in,' 'full of'.

[=*paripūrna-* (gl.); the relevant passage is- "*niggau phaṇi garaluppecchaṇ-ayaṇu*"- 'the snake with eyes full of poison set forth', this word is not noted by PSM. ; see *uppiccha-*.]

826. **√Ullūr—** 'to pluck, uproot':

ullūriya- (p.p.) 15 3 3, 18 8 7.

[Compare √*ullūr-*= *truṭ-*, 'break' (H. 4 116; Tr 3 1 62); cf. √*ullūr-* occurring in this very sense in JC. (3 6 13), Bh. etc.; see √*lūr-*.]

827. **Ullūria—** 25 21 1 (v.l. *kullūria-*) 'a baker, confectioner'.

[Gloss gives *kandukī-* which may be a Sanskratisation of Pk. *kaṁdui-*, =Sk. *kāndavika-*. See *kaṁdui-* at S. no. 294. For the discussion on the word see *kullūria-*.]

828. **Ullova—** 3 9 18, 37 21 5, 87 14 4, **Ulloa-** 12 1 5, **Ullovaya-** 8 7 15, 72 1 5, 94 17 2 'an awning, a canopy'.

[=*ulloca-*, *candrāpaka-*, *candropaka-*, *vitāna-* (gl.); cf. *ulloca-*= *vitāna-*, 'canopy' (D. 1 98). In two of the manuscripts of the Deśīnāmamālā the reading is *ullova-*. This reading appears to be preferable in view of the form of the word in MP., JC., NC, Bh. & CMC.; cf. *ulloya-* used in the same sense in JC. (1 16 14), NC., *ulloya-* in Līlāvai and CMC. (p. 288, line 6) and *ulloca-* in Yt.; *ullova—* in NC. is glossed *candeva-*, cf. MW. *ulloca-*(L)= 'a canopy'. For the words *candrāpaka-*, *candropaka-* given in the MP. gloss and *candeva* in NC. gloss, see Appendix.]

829. **√Uvvar—** 'to survive, escape, remain':

uvvarasi (pres. 2. s.) 60 8 7 (v.l. *uvvarahi*); *uvvari(y)a* (p p.) 18 1 15, 39 13 10, 55 3 7, 59 2 13, 66 1 6, 85 5 2, 85 13 4.

[The relevant passages are-1) "*dāḍhāpaṁjari paḍiu naru ko uvvariu kaya-ṁtaho*" (18 1 15)- 'Has a man who has fallen in the snare of Yama's claws ever survived?' 2) "*pariyāṇivi uvvariũ sesu chammāsu niruttaũ*" (59 2 13) 'having known for certain that only the last six months remained'; 3) "*uvvariyaṁ kahaṁ pi aṅguliyallahi̐ tie karaṁgulittayaṁ*"-'somehow three fingers of the hand escaped from the tiger'. D. 1 132 records *uvvaria-* in the sense of *adhika-*, 'more, abundant'; PSM. notes

it in the sense of *avaśiṣṭa-*, cf √*uvvar-* occurring in this very sense in JC. (2 23 4, 2 32 3, 4 10 4 & 4 20 9), NC., PC. I, II & Līlāvaī; cf. Hi. *ubārnā*= 'to escape' and *uverā*= 'remainder, residue']

830 **Uvvāra**— 16 21 11 'deliverance, relieving, protection'.
[=*uddharaṇa-rakṣaṇa-* (gl.), PSM. does not note this meaning of the word. Tagare connects *uvvāra-* with **udvāra(na)*, cf. Hi. *ubārā*—. See *uvvārua-* below.]

831 **Uvvārua**— 37 25 3 'delivered, saved relieved, protected'.
[=*uddharita-*(gl.), Vaidya renders this word with *avaśiṣṭa-* (vide MP I, Glossary) See *uvvāra-*.]

832. **Uhara**— 10 12 9 'a kind of aquatic animal'
[=*jalacara-viśeṣa-*(gl); PSM does not note this word, cf. *avahāra* 'marine monster' (Yt.), see *ohara-*.]

833. **Oilla**— 27 10 2; **Oillaya**- 13 10 3 (v.l. *ovilla-*) 'mounted'.
The passage at 13 10 3 is –"*veyaddhagirihi oillayāī*"- 'who had mounted the Vaitādhya mountain'; cf. *oilla-*= *ārūdha-*, 'mounted'(D 1 158).]

834 √**Onall**— 'to hang, suspend':
onallia-(p.p.) 7 5 12, 7 22 5
[=*adhaḥ pātitaḥ* (gl. at 7 5 12), here it is used in a causal sense to mean 'made to hang down', cf PSM √*onall-*= *ava+lamb-*, 'to hang', in support of this PSM. quotes the following passage from Bh. - *kesa-kalāvu khamdhe onallai*" (9 4 6) – the mass of hair hung loosely on the shoulders'. cf. *onallaa-*= *avanata-*, *patita-* (PC II), 'exhausted, drooping' (PC-III).]

835. √**Otthar**— 'to attack, proceed to the battlefield to fight, engage actively in fight':
otthari(y)a-(p.p.) 75 4 12, 78 9 21, 85 13 4, 88 11 14.
[Gloss loosely renders it with *ucchrita-* at 75 4 12 and *krudhvā āgataḥ* at 85 13 4. cf. *otthariya-*= *ākrānta*, 'attacked' (D. 1 169); cf. PSM. *otthariya* -= *avastṛta-*, *vyāpta-*, cf. √*otthar-*= *ā+kram* (Līlāvaī); Tagare connects *ottharai* with **ava-staraiti* (vide Historical Grammar of Ap.). See √*utthar-*.]

The relevant passages wherein *otthariya-* occurs are as follows:
1) "*maï kuii raṇamgaṇi otthariie*" (75 4 12)—'Being enraged when I proceed to the battlefield to fight'.
2) "*ottharu samatthahi̐ nānāsatthahi̐*" (78 2 21)— 'Engaged actively in fight by means of various weapons'.

3) "*kiha valaddu moḍiu ottthariyau*" (85 13 4)—'how he attacked and des troyed the bull'.

4) "*saradhārahī vuṭṭhau mahumahanu, naṁ navapāusi ottharlu dhaṇu*" (98 11 4) 'Kṛṣṇa showered the volleys of arrows, as a cloud makes an assault at the advent of the rainy season'.

'To attack, to proceed to the battlefield to fight, engage actively in fight, confront in battle'– these are the meanings which fit all the contexts and this is confirmed by D. 1 169– *otthaṅta–* which is equated with *ākrānta–*; *ākrānta–* here should be rendered by 'attacked or confronted in battle' and not by 'seized' as is done by Ramanujaswami[1]. The meaning given by Alsdorf and PSM. can be further specified as above.

The word under discussion occurs with the spelling *utthaṅta–* at MP 75 8 6. Here it is aptly glossed as "*yuddhārtham utthitah*". In PC also *utthaṅta–* occurs in this very sense.

836 √**Orāl**— 'to roar':

orālia–(p.p.) 28 29 1

[The relevant passage is – "*naṁ kāṇaṇi harinā orāliu*" – 'as though the lion roared in the forest' cf. √*orāl*–= 'grunt, roar' (PC. III), cf. *orālia*–, 'raised a cry, made a loud sound, (Bh 7 11 10 & 15 12 12). See *orāli*-.

837. **Orāli**— 5 1 7, 8 7 8 'roar of a lion'.

[=*śabda*–, *dhvani*–(gl.), D. 1 154 notes *oralli*– in the sense of "*dīrgha-madhura-dhvani*", 'a long sweet sound'. Trivikrama equates *oralli* with *gabhīra–dīrgha–rava*-(Tr. 3 4 172). cf. *orali*, 'rumbling roar' (PC. II), *orāla garjanā siṁhanāda* (PC. III). Cf. also *oralli*– in this sense occurring in CMC.; Cf. M. *āroḷi*, 'a loud call, a loud bawling or roaring'. See √*orāl*–.]

838. √**Ohaṭṭ**— 'to diminish':

ohaṭṭai (pres. 3. s.) 28 23 10, 76 4 13, 79 5 5, 102 4 7: *ohaṭṭaa*– (p. p. enl.) 7 18 7, 32 7 3.

[Compare *ohaṭṭ*–= 'to diminish, to lessen' (H. 4 419 illustration 4); the relevant passage in this illustration is – "*pekkhu gahīrima sāyaraho ekka vi kaṇia nāhī ohaṭṭai*"– 'behold the depth of the ocean, not a drop is lessened'; cf. also *ohaṭṭa*–=*apasṛta*–, 'gone away' (D. 1 166); cf. √*ohaṭṭ*– in the sense of 'diminish' in PC. I, PC. II & Bh.: cf. G. *oṭ*–, M. *ohṭi*–= 'ebb' and M. *ohaṭne*, 'to flow down or abate'. With the root we may compare ND *haṭnu*= 'to get out of the way, go away, retreat'.]

1. See Deśīnāmamālā, Ramanujaswami, P. V., poona, 1938, Glossary.

839. **Ohara**— 10 12 9, 12 12 19. 87 9 12 'a kind of aquatic animal'. [=*jalacara viśeṣa-* (gl.), Alsdorf notes the reading *uhara-* at 87 8 12 and gives the meaning 'sea-animal' with a query; this word is not noted by PSM.; cf. *ohara-* in the same sense occurring in PC. I & PC. III See *uhara-*.]

840. **Ohaliya**— 7 5 12, 70 8 2 'washed' 'bathed' [=*prakṣālita-*, *snāpita-* (gl), the relevant passages are -1) "*ruhirohaliya-dehu*" (7 5 12) - 'the body washed with blood'; 2) "*vāh-āpavāha-ohaliya-nayana*" (70 8 2)- 'eyes bathed with the streams of tears'.]

PSM. gives 'soiled, tarnished' as the meaning of *ohaliya-* The supporting passage quoted from Surasumdaricaria 1 186 and Sanatkumāracarita is- "*amsujalohaliya-gamdayalo*". Now in the light of the gloss of MP. we can say in the ease of the passages quoted by PSM , the meaning will be the same, namely, *prakṣālita-* The passage can be rendered as- "the cheek-region washed by tears' So the meaning 'soiled' or 'tarnished' is to be given up.

841 **Kayāra**— 28 2 14 (v l. *kayaruya-*), **Kayāra**— 72 10 6 'dirt, rubbish'. [=*dhūli*, *kacavara-puñjah* (gl,) D. 1 11 notes *kayāra-* and renders it with *tṛṇādyutkara-*, Ramanujaswami renders this with 'a stack of grass'. Though he understands *utkara-* to mean 'a stack', it appears that *utkara*— corresponds to *ukkarada-* recorded by PSM , *ukkuruda-* recorded by D. 1 110 and G. *ukkardo*, M. *ukirdā-* and means 'a dung-heap, a heap of refuse'. Cf. also *kacchara-= panka*, 'mud' (D 2 2) and *kacchara-* v l.*kaccara-= kardama-* (Tr. 3 4 70) Cf PSM *kayavara-*(D), *kacavāra-*(D)= rubbish, dirt' Cf *kayāra-* in JC. (3 14 3, 3 14 7 & 3 14 8), Bh and *kacavara*— in Up K. in this very sense. MW. records *kaccara-*(L)= 'spoiled by dirt'. Cf also Jain Sk. *kacavara-* which is a back-formation from Pk. *kayavara-*, *kacavāra-*, Hi. *kaṭavāra-*. Cf. ND. *kacar*= 'rubbish'.]

The variant at 28 1 14 for *kayāra-* in MB. manuscript is *kayaruya-* glossed as *roga-*. In most of the occurrences of *kayāra* there is no medial nasalisation. This occurrence is unique or may be an error.

842. **Kakkhaḍa**— 11 13 10 'cruel,' 'hard-hearted' [=*niṣṭhura-hṛdaya-* (gl); cf. PSM. *kakkhaḍa-= kaṭhora-*, *paruṣa-*, Trivikrama notes this in the sense of *karkaśa*. (Tr. 1 3 105, 44); cf *kakkhaḍa-* occurring in Bh and PC.I. There is no etymological connection between *kakkhaḍa-* and *karkaśa-*.]

843. **Kaṁkelli**— 4 1 6, 9 27 14, 16 12 11, 16 26 10, 22 13 1, 28 14 3, 30 12 5, 33 1 11, 37 6 1, 37 13 10, 38 24 2, 48 13 12, 61 11 12, 71 12 6, 81 18 2, 82 14 7, 89 2 12, 91 20 5, 95 5 1 'Jonesia Asoka'.

[Compare *kaṁkelli*= *aśoka–vṛkṣa*–, 'Jonesia Asoka' (D. 2 12). Cf. *kaṁkelli*– occurring in this very sense in JC. (2 12 3 & 4 17 10), Vajjā. (220) & CMC and *kaṁkilli*– in SR.; MW. notes *kankeli*– in this sense and quotes in support from Bālarāmāyaṇa–. See *kimkilli*–]

844. **Kaḍacaṁcu**— 102 6 4 (v.l. *kavadacuṁcu*– v.l. *kaḍayavu*–) 'A proper name for the future Jina'.

[=*kaṭaprū* (gl.); PSM. does not record this. MW. records *kaṭaprū* in the sense of 'a worm' as recorded in Lexicons only]

845 **Kaḍamaddaṇa**— 84 13 11 (v.l *kadavamdana*–), 91 15 10 'destruction,' 'annihilation'.

[=*kaṭaka-bhañjana*– (gl.); at 91 15 10 the commentator has given *kaḍa*– in the sense of *samūha*–; but *kadamaddaṇa*– in the sense of *vināśa*– suits the context. This is not noted by PSM.; cf. *kadamaddana*– in the sense of *vināśa*–, *vidhvamsa*– in PC.II and PC.III. The word *kaḍamaddaṇa*– occurs in NC. at 4 7 11 and at 8 3 11 in this very sense and in the same context namely, of battle. The editor has rendered *kada*– occurring at 8 3 11 with *kaṭa*–, and has not noted *kaḍamaddana* occurring at 4 7 11 [1]. In most of its occurrences the word is used in association with *bhada*– or *suhada*–, 'warrior' and the context is of war; cf. MW. *kaṭamarda*–(L)= 'Name of Siva.' The latter part appears to be *mardana*–.; but the meaning of the element *kaṭa* is not clear. See *kadavaddaṇa*–.]

846. **Kaḍavaddaṇa**— 59 12 7 (v.l. *kadamaddaṇa*–) 'destruction,' 'annihilation'.

[=*prakaṭa–cūrṇikarana*– (gl.). Here also, as in the case of *kadamaddaṇa*–, the word occurs compounded with *bhada*–, 'warrior'. See *kaḍamaddaṇa*–.]

847 **Kaḍaha**— 76 7 7 'a kind of plant'.

[PSM. notes *kaḍa*– to mean *tṛṇa–viśeṣa*– and *kaḍahū*= *vṛkṣa–viśeṣa*–. Cf. MW. *kaṭa*-(L)= 'an annual plant, grass'; cf. Kan. *kadaha*–= 'a tree with orange–coloured fragrant blossoms and with projectting antherae'.]

848. **Kaṇa**— 50 7 5; **Kaṇa(y)a**– 11 16 10, 83 6 6, 94 23 14 'an arrow'.

[=*bāṇa*– (gl.); cf. *kaṇaa*–= *iṣu*– 'an arrow' (D. 2 56); cf. *kaṇaya*–= *bāṇa*– (PC.I, PC.III & PV.) In Sk. *kaṇa*– is used in the sense of 'a grain, an atom'.]

1 See Ṇāyakumāracariu, Jain, H., Karanja, 1933, Glossary.

At 50 7 5 *kaṇaa-* is shortened as *kaṇa-* as it occurs as a member of a compound *nikkaṇa-*, 'devoid of arrows'; cf H. 1 269- "*kisalaya-kālāyasa-hṛdaye yah*" and Pischel § 150 for dropping of the final syllable.

849. **Kaṇailla-** 51 5 2 'a door-keeper'.

[=*pratīhāra-*(gl.); cf. *kadailla-* v.l. *kadaalla-= pratīhāra-*, 'a door-keeper' (D. 2 15, Tr. 2 1 30, 2). In case *kadailla-* is a spelling variant we can explain it as 'one who has most to do with *kaṭaka*'-, (*kaṭaka=* 'a ring used as a handle to pull the door'.)]

850. **Kaṃṭha—** 25 21 6 (v l *kaṭṭha-* v.l *kola-*), 91 51 4 'a pig, swine'.

[=*sūkara—* (gl.); cf. *kamṭha-= sūkara-* 'a pig' (D. 2 51) and (Tr. 3 4 72 630).]

851. **Kaṁdara—** 41 12 6 'hair'.

[=*keśa-*(gl.), the relevant passage is- "*dadha-muṭṭhiṁ uppāḍiya kaṁdara*"- with firmly closed fist he plucked the hair'. This word is not recorded in PSM.]

852. **Kaṁdoṭṭa—** 29 6 5, 30 15 1, 62 9 5, 73 1 7, 92 14 12 'a blue lotus'.

[=*nīlotpala-*, *padma-*, *utpala-*, *kamala-*(gl.); cf. *kamdoṭṭa-= nīlotpala*, 'a blue lotus' (D. 2 9). Trivikrama gives *utpala-* as the meaning of the word and gives its etymology as follows "*kandāduṭṭikate udgacchatīti kaṁdoṭṭam*" (Tr. 1 4 121, 54) cf. *kaṁduṭṭa= utpala-*, 'lotus' (H. 2 174); cf. *kaṁdoṭṭa-* in JC (4 17 14) PC.I, Bh., Br.K., Kams., Chand. and *kaṁduṭṭa-* in SR. in the same sense, cf. MW. *kandoṭa* (L), *kandota-*(L), *kandottha-*(L)= 'Nymphaea Esculenta, the blue lotus'. According to Upadhye *kaṁdoṭṭa* comes from *kandottha-* (*kanda+uttha-*) which, he says, is a Sk. word. He says that various words like *kandaṭa-*, *kandoṭa-* etc., noted by lexicographers, are mere back-formations from the Pk. *kaṁdoṭṭa-*[1] In that case the word could have two forms: *kamdottha-* as well as *kandoṭṭha-*, because Sk. *ud-+stha-* is represented in Pk. by *uttha-* and *uṭṭha-*. But everywhere the spelling that is found is *kamdoṭṭa-*. The de-aspiration would remain unexplained.]

853. **Kappa—** 12 2 8, 39 6 1, 56 5 9, 56 8 2, 58 22 1, 59 10 23, 84 3 16 'tax, tribute, ransom'.

[=*kara-*, *daṇḍa-*, *karabhāra-*(gl.), cf. *kappa-* occurring in this sense in PC. I & Bh.; PSM. does not record this; *kalpa-* is not used in Sk. in this sense; Burrow & Emeneau note Kan., Tu. *kappa*, Kan. *kappu*, Ta., Mal. *kappaṁ*, Te. *kappamu=* 'tribute, tax'. (See Dravidian Etymological Dictionary).]

1. See Kaṁsavaho, Upadhye, A. N., Bombay, 1940, notes, p. 175.

854. **Kappaḍa**— 36 8 9 'a garment,' 'a cloth'.

[Compare PSM. *kappaḍa*-= *vastra*-, cf. *kappaḍa*- occurring in JC. (3 36 15), KC., Bh. in the same sense; cf. MW. *karpaṭa*- 'old or patched or ragged garments, rag' (Kathāsaritsāgara). Cf. M.; G. *kāpaḍ*-, Hi. *kapḍā*-, Kan. *kappaḍa*-= 'cloth, clothing'.]

855. **Kabbaḍa**— 5 21 3, 20 5 8, 32 3 15 'a settlement'.

[Vaidya renders it with *vasati-viśeṣa*-. The passage at 5 21 3 describes a *kabbaḍa*- as follows- "*kabbaḍaī mahiharapariyariyaī*"- 'the *kabbaḍas* surrounded by mountains'; PSM. gives *kutsita-śahara*- as the meaning of the word; cf. *karbaṭa*-= 'a poor town' (Tri. III) and *karvaṭa*-= 'a settlement surrounded by mountains' (Br.K.) cf. also *kavvaḍa* in this sense in Bh. Cf. also MW. *karvaṭa*-(W)= 'a village, a market town'. *kavaṭa*-= 'a district containing 100 *grāmas*', and *karvaṭaka*-(L)= 'declivity of a mountain'.]

856. **Kammāravi**— 4 17 9 'an act of cleaning the musical instruments'.

[=*sarva-vādyānām mṛdādisammārjanam karmāravi nāma*- (gl.); the context is of a concert; this is not noted by PSM.]

857. **Karamara**— 9 10 9, 76 7 7 'a sour fruit, Averrhoa Carambola'.

[PSM. does not record this; cf. *karimara*- (PC.I) and *karamara*- (PC.II) under Botanical names, cf. MW. *karmara*-(L), *karmāra*-(L), *karmāraka*-(L), *karmaranga*-(L), *karmaphala*-(L)= 'Averrhoa Carambola'; cf. also M. *karamara*-, *karamaḷa*-, *karaṁbala*-, Koṅ. *karṁbala*-= 'Averrhoa Carambola'.]

858. **Karamarī**— 73 21 10, 85 1 16 (v.l.*karimarī*) 'a slave-girl, a prisoner'

[=*dāsī, bandinī* (gl); cf. *karamarī*-= *haṭhahṛtā strī*, 'a woman abducted by force' (D. 2 15). Trivikrama paraphrases *karamarī*— as "*haṭhahṛtā strī bandī*" and gives its etymology thus: "*kareṇa mṛdyamānādākṛṣyata ityarthe karopapadād mṛdnāterdarī*" (Tr. 2 1 30, 105). Obviously Trivikrama is considering *karamarī* as made up of two elements, 1st *kara*- and 2nd *marī*- derived from *mar*- which he takes to be equivalent to Sk. *mṛd*-. Cf. Pk. *mal*-= Sk. *mṛd*-. cf. MW. *karamarī* (L)= 'a prisoner'.]

859. **Karoḍa**— 65 3 6 'a bull'.

[=*vṛṣabha*-(gl.), cf. *karoḍa*-= *vṛṣabha*-= 'bull' (D. 2 54; Tr.3 4 72, 728).]

860. **Kalamala**— 36 2 6, 40 3 3, 71 5 10 'distress due to jealousy,' 'agitation and restlessness,' 'absence of pleasure arising from longings of love'.

[=*irṣyājanita-kheda-*, *vyākulatva-*, *arati-*(gl.); PSM. notes *kalamala-* in the sense of 'dirt of the stomach' quoting in support from Ṭhāṇāṁgasutta-. The word is used in the sense noted by PSM. in Sam.K. also. Cf. *kalamalaya-* occurring in PC.I in the same sense as MP. cf. Hi. *kalmal*= 'fidget, flutter', M. *kaḷmaḷ*= 'nausea preceding vomiting, qualmishness and *taḷmaḷ*= 'restlessness through pain'.]

At JC. 2 10 14 *kalayalai* occurs. The variant reading is *kalamalai*. Looking to the context the variant *kalamalai* appears preferable. The relevant passage is- "*kāmuu dajjhai kalayalai* (v.l. *kalamalai*)"- the *kāmuka* is being burnt or consumed as if by ardent longing'.

The word *kalamaluka-* occurs in Up.K. in the following passages ;-
(1) "*tato tra vidyamāne na sukhāyate madīya-vacanam utpādayatyaratiṁ janayati kalamalakam*" (p 421, l. 12). Here *sukhābhāva-*, *arati-* and *kalamala-* are clearly distinguished.

(2) "*tatah samudvṛttam- hṛdayam sañjātah kalamalakah sampannam vamanam*" (p. 520, l. 6). Here *vyākulatva-*, 'disturbance' and corresponding 'uneasiness' fits in; or here *kalamalaka-* may mean 'nausea preceeding vomiting'.

(3) "*hṛtkalamalakam ghoraṁ vamyamānah sahatyayaṁ*" (p. 528, l. 18). Here *kalamalaka-* is associated with *vyākulatva* of heart.

So, the meaning surmised by Peter Peterson for *kalamalaka-* occurring in Up.K. namely, 'palpitation of the heart' is to be discarded in the light of the Apabhramsa occurrences

The word *kalamala-* occurring in the expression "*garbha-kalamala*"- in the Up.K. appears to be a different word in the sense of 'miserable state of foetus'.

861 **Kasara**— 7 20 4, 8 2 18, 28 28 7, 28 31 9, 32 20 14, 42 7 10 'a bull of low breed who shuns work'.

[The gloss loosely renders *kasara-* with *balivarda-*, 'bull' at 7 20 4 and *vatsatara-*, 'mule' at 8 2 18 At 32 20 14 the commentator has rendered *kasara-* with *pāndura-*. But in the light of the occurrences noted below, we should take it to mean a 'mule' or 'bad bullock'. cf. *kasara-*= *adhama-balivarda*, 'a bull of the lowest quality' (D. 2 4); It also occurs in the sense of *gali-vṛṣabha-*at H. 4 421, illustration 1). *balivarda-*, *vatsatara-*, *goyuvā-* and 'mischievous bull' rendered by Vaidya are loose-renderings of *kasara*. (See MP. I, Glossary & notes). Cf. *kasara-* used in this sense in GS. and Tri I; Helen Johnson has rendered with 'a bad tempered or disobedient bullock' (Tri. I);

cf. also *kasara–*, 'a buffalo' (Yt.). In most of the occurrences *kasara–* is contrasted with *dhavala–*, 'an excellent bull'.]

862. **Kāyāṇaṁtiya**— 57 3 5 (v.l. *kāyānamnıya–*) 'the Guñja berry'.

[=*kākaṇī–*, *guñjā–*(gl); the relevant passage is – "*kāṇaṇı kāyāṇaṁtiyā vīṇai, savarullau kim mottiu^i bujjhai*" – 'Does the *śabara* who picks up *guñjā* berries in the forest, know the value of pearls?' cf. *kāiṇṇā=guñjā–*, 'the *Guñja* berry' (D. 2 21); cf. MW. *kākınī*(L), *kākinī*(L)= 'a seed of the Abrus precatorious used as a weight'; cf. Kittel–*kākıṇi–*= 'a weight, the quarter of a *paṇa–*, and *kākacence*= 'the shrub Abrus precatorious'; cf. MW. *guñjā*= 'Abrus precatorious (bearing a red and black berry which forms the smallest of the jeweller's weight'. (Suśruta).]

863. **Kāṇanaa**— (?) 15 24 1 'Lord Brahma'

[*kānanae*= *he brahman*(gl.); this is not recorded by PSM; cf. MW. *ka–*= 'name of Brahman' and *kānana–*(L)= 'the face of Brahman'.]

864. **Kāhaliya**— 12 11 13, 23 5 2, 85 10 1 (v.l. *kāhaleya–* v.l. *kāhılaya–*) 'a cowherd'

[Compare *kāhila–*= *gopāla–*, 'a cowherd' (D. 2 28). Trivikrama also notes the word in the sense of *vatsa–pālaka–*(Tr. 3 4 72, 624); cf. *kāhalıya–* occurring in the sense in JC. (1 21 5) cf. Hı. *kahār*= 'name of a community whose main occupation is carrying palanquins'.]

865 **Kiṁkilli**— 46 6 4 (v.l *kaṁkellı–*) 'Jonesia Asoka'.

[*aśoka–vṛkṣa–*(gl.) The variant *kamkelli* seems preferable. See *kaṁkelli–*.]

866. **Kirāḍa**— 29 15 9, 99 7 1, 99 8 5, 'a deceitful merchant, a petty or deceitful Bania (used in ridicule)'.

[=*vaṇık*(gl); PSM. does not note this word; cf. *kırāda–*= occurring in this very sense in NC. & Bh.; cf. MW. *kırāṭa–*= 'a merchant' (Rājataraṅgini); cf. also *kırāṭaka–*, 'a deceitful merchant' (J.O.I., Baroda vol. X no. 2. p. 120).]

The word *kırāṭa–* occurs in Śīlāṅka's commentary on Sūtrakṛtāṅga (Āgamodaya Samiti edition folio 234) and the quotation is – "*brāhmaṇaṁ dodamiti brūyāt tathā vaṇıjam kırāṭaṁ ıtı*". It occurs in Bhāgavata Purāṇa also in Skandha 12 Adhyāya 3 Śloka 35. The quotation is– "*paṇayiṣyati vai kṣudrāḥ kırāṭaḥ kūṭakārınaḥ*".

It occurs in Rājataraṅgini at VIII 132. For other references, see B.J. Sandesara's note on "*kırāṭa*, a merchant" published in the 1st issue of Parab– September, 1960, pages 37 to 41 (monthly organ of Gujarati Literary Conferance) and "a note on the word *kırāṭa*, a deceitful merchant" in Bhāratīya Vidyā– vol. VIII pp. 74–75.

kirāṭa- originally might have meant 'a deceitful person', and latter on came to be applied to a merchant because of his deceitful nature. Hence *kirāṭa-* came to mean 'deceitful merchant'.

We do not know if the ancient place-name in Rājasthān, Kirāṭakūpa, modern Kirādu contains this *kirāṭa-* as its first constituent[1].

867. **Kilivimḍi**— 52 20 18 (v.l. *kilivamḍi-*) 'slapping of one's arms with one's own palms'.

[=*bāhucchoṭikā-*(gl.); the context is of a battle. This word is not recorded in PSM.; cf. *kilivimḍi-*, *kilivimḍiya-* in PC. II See *karayalavaṭṭi-*]

kilivimḍi- occurs in PC. II also in connection with fight, clutching with arms, slapping one's arm with one's own palm as modern wrestlers do by way of challenge.

868. **Kucchara**— 84 3 19 (v.l. *kocchara-*) 'causing wonder', 'curiosity', or 'competent'.

[=*ratkucchara*= *manohararati-kautukotpādinī*(gl.). Here the meaning 'competent, skillfull' also suits. PSM. does not note it. See *kocchara-*.)

869. **Kuḍamga**— 53 1 4, 86 10 11 'a bower, an arbour of creepers, a thicket'. [=*laghujhāṭaka-* (=*vṛkṣa*) *samūha-*, *hṛsvaśākhah svalpavṛkṣah*(gl.); cf *kuḍaya-*, *kuḍamga-*= *latāgṛha-*, 'a bower of creepers' (D. 2 37). Trivikrama notes *kuḍaa-*(Tr. 2 1 30, 107), *kuḍumga-* and *kuḍukka-* (Tr. 2 1 30, 34) in the same sense. PSM. notes *kuḍumga-* in this sense and quotes GS. in support; cf. *kuḍumgana-* in the same sense occurring in JC. (1 21 6) and *kuḍumga-* in PC. I; cf. MW. *kuḍanga-*(L) "(found in Prakrit) a bower", *kuṭangaka-*(L), *kuṭungaka-*(L)= 'an arbour or bower formed of creeping plants' and *kuṭanka-*(L)= 'a roof, a thatch'. For the word *jhāṭaka-* given in the gloss see Appendix.]

870. **Kuḍiya**— 76 1 6 (v.l. *khuḍiya-*) 'broken to pieces', 'wrecked'.

[The expression "*gayapaya-kuḍiyu*" is rendered by the gloss as "*gajapadaih kṣubhitā kampitā khuḍitā vā ākulitā viṣamonnatā ityarthah*"; the relevant passage is – "*gayapayakuḍiya kuhiṇi*" – 'the road wrecked by the trampling of the elephants' feet'. PSM. does not note this word. MW. records √*kuḍ-*= 'to plunge, to trifle' (Dhātupāṭha.). The variant given by other manucripts is *khuḍiya-* and that is also noted by the gloss. In that case *kuḍiya-* means *khaṇḍita-* and this word may be equated with *viaṭmonnata-* in the gloss; cf. *khuḍia-*= *khaṇḍita-*(H. 1 53; Tr. 3 1 62); cf. √*khuḍ-*= *khaṇḍ-*(NC., KC., Bh., Sam.K., PC.I); cf. MW.√*khuṇḍ-*= 'to break into pieces' (Dhātupāṭha).]

1. See Epigraphia Indica, Volume XI, p. 72.

871. **Kuḍhi Lagg**— 'to chase a clue or to trail':
kuḍhi laggahi (pres. 2. s.) 60 16 14; *kuḍhi laggivi*(abs.) 92 10 4; *kuḍhi laggi* (p.p. fem) 83 12 12; *kuḍhi laggaa*-(p.p. enl.) 29 14 11, 92 8 3.

[*kuḍhi=pṛṣṭhe paścāt*(gl.); cf. *kudho=hṛtānugamanaṁ*, 'following up stolen property' (D. 2 62) and PSM. *kudhāvaya*-(D)= *anugamana*-, 'trailing, tracing'; cf. *kuḍhe lagg*- in the same sense in PC I.]

872. **Kuṁṭa**—9 8 11, 29 18 9, 61 10 1, 69 20 1, 94 3 4 (v.l. *kuṁṭha*-) 'a cripple,' 'maimed'.

[Compare PSM. *kuṁṭa*-=*hasta-hīna*-, *kuṁṭa*- occurs in JC. (2 17 1 & 2 36 6) and NC. and is rendered with *kubja*- by the editor. But here also 'crippled or maimed' fits in; cf. *kuṁṭa*-, 'hunch-back' (PC. II). cf. *kuṁṭa*- in this very sense in CMC cf. MW. √*kuṇṭh*-= 'to be lame or mutilated or blunted or dulled' (Dhātupāṭha); cf. G. *koṁṭiyo*-, 'hunch-back'; *koṁṭ*, 'hump', cf. Kan. *kuṇṭa*-, Mal *kuṇḍa*-= 'a cripple, a lame man'.]

873. **Kummāṇa**— 71 14 7 'faded, withered'.

[=*mlāna*-(gl.); the relevant passage is – *uppalu savaṇi nihittau kummānau*"– 'the lotus which was worn on the ears was withered'; cf. *kummana*, *kurumāṇa*-= *mlāna*-, 'withered' (D. 2 40). Trivikrama notes the word in the same sense and further states that *kumm*–is a Pk. substitute for *mlā*-. (Tr. 2 1 30, 31); cf, Hi. *kumhlānā*, 'be withered'.]

874. **Kuruviṁda**— 28 12 10 'a kind of grass'.

[The gloss loosely renders with *śankha-gharṣaṇaṁ*. The relevant passage is – "*kuruviṁdu tanu vi jaṁghājuyaho nāsavaṁtu karu daṁtihi* ". Here the *upamāna* is the trunk of the elephant; *taṇu* indicates how *upamāna* is inferior to *upameya kuruviṁda* is a comparison for *jaṁghā*-. PSM. notes the word in the sense of *maṇi-viśeṣa*- and 'a kind of disease of the thighs'. In support PSM. quotes the following passage from Aupapātika Sūtra – "*eṇī kuruviṁdacatta-vaṭṭānu-puvvajaṁghe*". *kuruviṁda*- given by Hemacandra in Deśīnāmamālā as the meaning of *koltra*- at D. 2 46 and recorded by Trivikrama at Tr. 1 3 105, 57 and rendered with *padmarāgaviśeṣa* do not appear to be connected with this. cf. MW. *kuruvinda*-(L)= 'a fragtrant grass (cyperus rotundus); cf. Kan. *kuruñji*, Ta. *kuruṇḍaṁ*= 'the corundum stone, Spatum adamanticum used for cutting and polishing diamonds. This is nearer the meaning given in the gloss, namely *śankha-gharṣaṇaṁ*.]

875. **Kullūria**— 25 21 1 'baker', 'confectioner'.

[The text gives the reading *ullūria*- and *kanduki*- as the gloss on it. *ullūria*- in this sense is not attested anywhere else. In view of the con-

text and the gloss the variant reading *kullūria-* is to be preferred; cf. *kullaṇa-*= *kāndavika*, 'a confectioner' (D. 2 41); cf. PSM. *kallariyā-* for which reference is given to *kullariyā-*; under *kullariyā-* PSM. records 'a confectioner's shop'; PSM. also records *kullūriya-* in the sense of 'a confectioner', cf *kallūriyā-* (fem.)= *kāndavikā* (PC. II); cf. G. *kuler*= 'raw flour of *bājrī* or rice mixed with ghee and molasses and used as a food article'. See *ullūria-*.]

876. **Kuvalī**— 82 20 16, 82 27 9 'the jujube tree'.

[At 26 2 8 the reading accepted in the constituted text is *badarī-*, but there *kuvalī-* is recorded as a variant reading for *badarī-*, and the gloss on *kuvalī* is *badarī-*. cf. PSM. *kuvalī*(D)= *vṛkṣa-viśeṣa-* (Kumārapāla Pratibodha); cf. MW. *kuvalī* in the same sense occurring in Yt.; cf. MW. *kuvalī*(L)= 'the jujube tree'.

877. **Kusa**— 20 15 6, 93 5 3 'reins', 'bridle' 'whip'.

[=*cābuka* (*tarjanaka-*), *valgā*, *kavikā-*(gl). It is not noted by PSM. cf. *kusa-*, 'a bridle' (NC.). MW. records *kuśa-* in the sense of 'a cord, a horse's bridle' as recorded in Lexicons and compares it with *kaśā* 'a whip, rein, bridle'. Both the occurrences in MP. are in connection with horses. Hence *kusa-* may be something to control the horses, i.e. 'a whip or a bit of a bridle'. cf. also Kan. *kuse*= 'a bridle, rein'. For the word *cābuka-* in the gloss at 20 15 6 see Appendix See *kusapāsa-* below.]

878. **Kusapāsa**— 88 8 17 'bridle,' 'reins', 'whip'.

[=*tarjanaka-*(gl.). Here also the word is used in connection with horses. See *kusa-* above.]

879. **Kusumāla**— 81 18 4, 82 10 4, 100 4 3 'a thief'.

[=*cora-*(gl.); cf. *kusumāla-*= *caura-*, 'a thief' (D. 2 10, Tr 3 4 72, 148); cf *kusumāla-* in this sense in PC. II & JC. (3 37 18); cf. MW. *kusumāla-*(D)= 'a thief'.]

880. **Kuhaṇī**— 82 14 12 (v.l. *kuhiṇī*) 'a street,' 'road'.

[=*mārga-*(gl.); the variant reading *kuhiṇī* is preferable See *kuhiṇī-*.]

881. **Kuhiṇī**— 2 16 1, 9 23 11, 11 14 8, 12 6 4, 14 7 10, 25 22 2, 27 11 8, 35 13 6, 53 9 10, 76 1 6, 93 6 9, 99 11 5 'a street, a road'.

[=*mārga-*(gl.); cf. *kuhiṇī-*= *rathyā-*, 'a road' (D. 2 62). Trivikrama notes the word as *kuhaṇī-* in the same sense. (Tr. 3 4 72, 253). cf. *kuhiṇī-* in this sense in JC.(4 6 3), PC.I, PC.II, Br. K.; see *kuhaṇī-*.]

882. **Kūvāra**— 83 3 10 'a cry for help', 'rescue, for redress'.

[=*pūtkāra-*(gl.). It is not recorded by PSM. It occurs in NC. in the same sense and cannot be connected with "*kū+ārava*" as suggested by

the editor of NC. cf. also *kāūra-* occurring in this very sense at JC. 2 9 13. Vaidya connects it with "*kila kila rava*" (vide Jasaharacariu, Glossary); cf. *kāvūra-* occurring in this very sense in PC. II & Bh. This usage is peculiar to Apabhraṁśa.]

883. **Ke(y)ā**— 12 11 5, 20 3 10, 41 12 9, 98 17 16 'a rope'.

[=*varatrā-*, *rajju-*(gl.); cf. *keā-= rajju-*, 'a rope' (D. 2 44) and *keṁju-= rajju* (Tr. 3 4 72, 730). Kan. *kayiru-* is 'a kind of horse'. Hence *keyā-* may perhaps mean 'a bit of a bridle' (*varatrā*).]

884. **Kera**— 16 17 10, 20 14 12, 54 17 5, 58 22 9, 71 3 2 'an order,' 'a command', 'permission'.

[=*ājñā-* (gl.). It is not noted by PSM. *kera-* occurs in the sense of *sevā-*, 'service' in KC., PC. I, Br. K., NC. (5 10 13). The relevant expression in NC. is "*pahu-kerā*" - 'the Lord's command'.]

885. **Kela**— 15 23 11 'a wine-glass'.

[=*madyabhājanam* (gl.); the relevant passage is- "*kelāsavāsa melleppiṇu*"- 'having given up the desire for the liquor from the wine-glass'. It is not noted by PSM.]

886. **Kelilli**— 41 2 42 'a banner'.

[*dhvaja-*, *patākā-* (gl); the relevant passage is - "*paṁcavaṇṇa-kelilli-caṁcalam*" - 'tremulous with five-coloured banners'. The word is not recorded in PSM.]

887. **Koccharа**— 4 18 1, 9 18 6 (v. l. *kucchara-*), 26 27 14, 48 4 7, 86 8 2 'competent, skilful'.

[=*dakṣa-*, *manojña-* (gl); at 86 8 2 the gloss loosely renders it with *kautukotpādaka-*. It does not seem to suit the context. Here also *dakṣa-* would fit in well. Alsdorf notes the gloss *manohara-* also for *koccharа-* at 86 8 2. This word is not noted by PSM. See *kucchara-*.]

888. **Koḍḍa**— 30 11 9, 101 3 1 'curiosity' 'wonder'.

[Compare *koḍḍa-* v. l. *kuḍḍa-=āścarya-*, 'wonder' (D. 2 33), *kodda-* v. l. *kuḍḍa-= kautuka-*, 'curiosity' (H. 4 422, illustration 9); Trivikrama notes *kuḍḍa-= kautuka-* (Tr. 1 3 75); cf. *koḍḍa-*, *kuḍḍaaṁ*, *kuḍḍaṁ* occurring in this sense in Kaṁs., *koḍḍa-* in JC., PC. III & Bh.; cf. MW. *kudya-*(L)= 'curiosity'; cf. M. *koḍ*= 'holding admiringly or fondly, longing, craving'. See *koḍḍāvaṇa-*.]

889. **Koḍḍāvaṇa**— 72 4 9, 80 8 11; **Koḍḍāvaṇiya**- 13 6 1, 59 17 11, 62 1 11, 74 11 3 'generating or causing curiosity, wonder, eagerness, etc., wonderstruck'.

[=*kautukotpādaka*–, *kautukotpādinī*–(gl.). *koḍḍāvaṇa*– is Agentive from causative of *kodda*–, cf. *koḍḍāvaṇa*–, *koḍḍāvaṇiya*– occurring in JC. (2 13 3 & 3 26 14), PC. I, PC. II, Cf. G. *koḍāmaṇū*= 'full of fond hopes, aspirations', *koḍ*–, 'fond hopes'. See *koḍḍa*–.]

890. **Koṇi**— 69 27 3 'elbow'.

[=*kopara*–(gl), the relevant passage is– "*viraiu koṇīhala-kalahaṇaũ*"– 'a fight involving the blows with elbow ensued'. Trivikrama records *kuhiṇam* in the sense of *kurparam*, 'elbow' (Tr. 3 4 72, 139); cf. *kuṇīyo*= 'to have a withered arm' (Tri. II).]

891. √**Khaṁc**— 'to draw, to pull back, to curb' :

khamcai (pres. 3. s.) 9 22 11, 87 11 8, 88 8 11; *khamci(y)a*– (p. p.) 13 4 9, 13 9 13, 15 24 8, 17 8 8, 19 2 7, 21 7 8, 58 15 12, 85 19 2, 87 9 1; *khaṁcira* (agent.) 52 16 14.

[Compare PSM. √*khamc*–= *kṛṣ*–, 'to pull'; cf. √*khaṁc*– occurring in JC. (2 17 7), NC., KC., Bh., PC. III. For the parallels from N. I. A. languages see ND. *khãichnu* or *khīcnu*='to draw, pull, attract'.]

892. **Khaṁḍa**— 101 8 12 'head'.

[Compare *khaṁḍa*= *muṇḍam*, 'the head' (D. 2 68); *khamda*– can be interpreted in two ways. In case it is taken to mean 'head', it can be taken as a Deśya word; otherwise it is a Tadbhava. cf. *khaṁḍa*– occurring in this sense in JC. (4 17 8).]

893. **Khaṁḍaa**— 98 17 10 'a sword'.

[=*khadga*– (gl.); cf. PSM *khamda*–, *khamdu*–= *khadga*–=, cf. G. *khā̃mdū*–= 'a sword'.]

894. **Khicca**— 24 11 10 'a dish prepared from rice and pulse boiled together with a few spices'.

[*kaiccahu uppari* = "*khicdi upari* (?) *kṛsarāyā upari*" (gl.); the relevant passage is – "*khiccahu uppari ghiu omaïthiu*" – 'ghee was poured over the *khichṛi*'. cf. PSM. *khicca*–(D)= *khicdi*, *kṛsarā*–; *khicca*– is equated with "*urupulla*–" by Hemacandra at D. 1 134 and has paraphrased as *dhānyamiśra*– in the vṛtti, cf. MW. *khicca*–= 'a kind of dish (made of rice and peas etc.)' (Naighaṇṭuprakāśa) and *khicci*–, *khiccī*- Galano's Dictionary). For the word *khīcḍī* given by the gloss see Appendix.]

In the "Introduction to Gīrvāṇapadamañjarī & Gīrvāṇa-mañjarī'. U. P. Shah has described in detail the *kṛsarānna*– (J. O. I., Baroda, vol. 1, no. 2, pp. 69–70). Threrin *kṛsara* is equated with G., M. *khicaḍī* and Hi. *khicarī*. But etymologically *khicaḍi*– or *khicca*– have no connection with *kṛsara*–.

895. √Khaṭṭ- 'to cut off':

khuṭṭai (pres. 3. s.) 16 7 9.

[Compare √*khuṭṭ*–= *tud*–, 'break'. (H. 4 116; Tr. 3 1 62); cf. *khuṭṭa*–= *truṭitam*, 'broken' (D. 2 74); cf. √*khuṭṭ* in Bh. and √*khuṁṭ*- in NC. in the same sense; cf. M. *khuṭṇe*='to crop or pluck, to be arrested in progress'; cf. Hi. *koṭnā*= 'to nip'. See √*khuḍ*–]

896. √Khuḍ– 'to chop off', 'to cut off':

khuḍaṁi (pres. 1 s.) 74 15 9, 76 4 4, *khuḍai* (pres. 3. s.) 1 15 8; *khuḍeppinu* (abs.) 73 27 14; *khuḍiya*- (p. p.) 86 4 3, 87 2 8.

[Compare *khuḍ*–= *tud*–, 'to break' (H. 4 116; Tr. 3 1 62); cf. √*khuḍ*– in the same sense in JC. (2 10 11), NC., PC. I, II, III, Bh. & Kams.; cf. M. *khuḍṇe* = 'to crop, pluck, nip off'. See √*khuṭṭ*–.]

897. √Khupp– 'to plunge', 'to get stuck up', 'to submerge', 'to get embedded', 'to be fixed (as in mud etc.)'.

khuppai (pres. 3. s.) 1 16 5, 77 9 9; *khuppaṁta*- (pres. p.) 14 7 9, 73 13 6; *khuppaa*-(p p.) 35 9 9, *khutta*-(p. p.) 7 20 4, 12 16 11, 15 18 8, 28 19 7, 31 23 6, 43 8 8, 57 16 5, 58 4 6, 61 8 1, 84 6 2, 94 4 11.

[Gloss loosely renders *khuppai* at 1 16 5 as *skhalati*, and *khutta*- at 43 8 8 as *kṣipta*–; cf. √*khupp*–= √*masj*– 'to plunge' (H. 4 101; Tr. 3 1 45); cf. also *khutta*–= *nimagna*–, 'plunged, submerged' (D. 2 74); cf. √*khupp*- used in the same sense in NC., PC. I, II, III, GS., & Chand. For the parallels in N. I. A. languages see ND. *khopnu*. In most of its occurrences √*khupp*- is used in connection with *paṅka*–, *kaddama*–, *cikkhalla* , 'mud' and means 'to get stuck up in mud'.]

898. Kheḍa– 5 21 3, 18 14 6, 20 5 8, 32 3 15 'a village, a residence of peasants and farmers'.

[At 5 21 3 *kheḍa*- is described as- "*thiyaduvāsagirisariya*" - 'enclosed with mountains and rivers on both sides'; cf. PSM. *kheḍa*–= 'a town surrounded by rivers and mountains'. Trivikrama notes *kheḍa*- in the sense of *grāma-sthānaṁ* (Tr. 3 4 71, 786); cf. *kheḍaya*- occurring in this very sense in NC. (3 15 11) and *kheḍa*- in Bh; cf. MW. *kheḍa*= 'a village' (Jain), *kheṭa*= 'a village, residence of peasants and farmers' (Harṣacarita, Jain); cf. M. *kheḍe*= 'a hamlet or small village'.]

899. Kheri—8 1 11, 58 19 8, 66 10 8, 75 10 7, 86 7 9, 91 7 3 'malice mixed with anger due to enmity', 'hostile malice'.

[=*vairaṁ*, *kalaha*–, *vaira-krodha*- (gl.). At 75 10 7 *kheri*= occurs compounded with *vairi*–. PSM. notes *kheri*= in the sense of *kheḍa*–,

udvega-; cf. *kheri-* occurring in the sense of 'uneasiness, hostile malice' in JC. (4 1 5), NC., PC. I, II, III, Bh. In NC. the commentator renders *kheri-* with *krodha-*, *dveṣa-*.]

900. **Kholla**— 2 13 9, 15 18 8, 20 5 6, 20 23 9, 25 2 8, 41 2 12 'deep, hollow'.

[Vaidya renders it with *gambīra-*; cf. PSM. *kholla-*(D)= *koṭara-*, *gahvara-*, 'a deep cavity, chasm'. (Niśītacūrṇi); cf. *kholla-* in the sense of 'deep, very deep' in JC., PC. I. cf. M. *khol-*= 'deep' *kholgā-*= 'a pit, a hollow, a cavity'.]

901. **Gaṁjolli(y)a**— 14 14 12, 36 16 7, 83 9 7 'horripilated, thrilled with rapture'.

[=*romāñcita-*, *ullasita-* (gl.), cf. *gaṁjollia-*= *romāñ·ita-*, 'horripilated' (D. 2 100), Hemacandra at H. 4 202 notes √*gumjull-* and equates it with *ut-+las-* This does not mean 'sport' as rendered by Ramanujaswami (vide Deśīnāmamālā, edited by Ramanujaswami, Appendix II, p. 103), but is equal to *pulaāa-*, 'to horripilate'. Trivikrama notes the word as *gajjilla-* at Tr. 2 1 30, 42 and gives "*spṛṣṭe ange hāsah pulakaśca*". He further explains it thus - "*ange spṛṣṭe yo hāso jāyate tasmin pulakārthe ca garjatāntiah*". He also notes √*gumjoll-*= *ut-+las-* (Tr 3 1 111); *gamjollia-* occuring at JC. 3 36 5 has been rendered with *kṣubdha-* by the editor; but *romāñcita* fits the context, cf. *gaṁjolliya-* in this very sense occurring in PC.I, II, III & Bh.; cf. M. *gañjne*= 'to tease, torment'.]

902. **Gaṇiyāri**— 16 23 5, 25 5 2, 32 9 8, 43 3 5, 54 4 2, 57 15 4, 88 6 7, 91 7 10, 93 15 4, 94 4 5, 95 13 7 'a cow-elephant,' 'a female elephant'.

[=*hastini*, *karenu*, *kareṇukā*(gl.) It is not noted by PSM., cf, *gaṇiyāri-* in this sense occurring in PC I, II, III and *ganikā* in Yt.; cf. MW. *ganeru*(L)*kaṇeru*(L)= 'a female elephant'.]

903 √**Galatth**— 'to throw off, to push away'.

galatthi(y)a-(p.p.) 12 12 18, 31 27 9, 53 9 7, 69 1 5, 71 17 3, 88 6 6, 90 2 13, 93 11 3

[Vaidya renders *galatthiya-* at 31 27 9 with *kadarthita-*, cf. *galatthalia* = *kṣipta-*, 'thrown' (D. 2 87) and √*galatth-*= √*kṣip-*, 'to throw' (H. 4 143); cf. *galatthalia-*= *prerita-* (Tr 3 1 132, 10) and √*gallatth-*= *kṣip-* (Tr. 3 1 79); cf. *galacchiya-* in this very sense occurring in JC. (3 1 6 & 4 2 24) and *galatthiya-* in NC. & KC.; cf. also *galatthiya-*= *prerita*, *kṣipta-*(PC. III) and *galatthaṇa-*= *kṣepana-* (PC. II); cf. √*galatth-* in the

sense of 'ejecting by putting the hand on the throat' in Bh.; cf. Koṅ.*galyāgacci*= 'turning away or throwing out by force or by collaring'. See *galatthallana*- and *galahatthaṇa*–]

PSM. equates *galatthā*– with *preraṇā*– and cites a stanza in support from Upadeśapadaṭīkā. But there also the meaning seems to be *kadarthana*– or *pīḍā*– and not *preraṇā*. PSM also equates *galatthallia*– with *prerita*– and quotes two stanzas from Setubandha. At these two places in Setubandha namely, at 5 43 and 8 61 *galatthallia*– does mean *prerita*, 'pushed and pressed hard'

We are not sure whether *galatthā*– is connected with Sk. *asta*–, 'thrown' in which case *galathalla*– would be an extension of *galattha*-.

904 **Galathallaṇa**— 75 11 12 (v.l. *gallatthaṇa*-) 'catching by the neck, collaring, seizing by the collar'.

[=*galahastadāna*-(gl.); cf PSM. *gallatthalla*-(D)= *galahasta*; cf. *galatha-lliya*-= 'caught by the nape' (PC. III) and √*galattholl*-= *nissāray*-(Bh). See √*galatth*– and *galahatthana*-.]

905. **Galahatthaṇa**— 8 5 7 (v.l. *galaghallana*– v.l. *galatthallana*–) 'driving away or throwing off by catching by the nape'.

[The relevant passage is – "*parabala-bala-galahatthana-samattha*" – 'capable of throwing off the strength of the rival army by catching by the nape'. Vaidya has rendered it with *grasana*–. Compare *galaha-stita*–= 'throttled, surpassed' (Supplement to J.O.I., Baroda, vol. VIII no. 2, p. 14).]

906. **Giriyaya**— 74 9 10 'a toy–top'.

[Though the commentator has rendered it with *kanduka*-. in view of the sense of the Gujrati word *gariyo* and looking to the shape of the mountain with which *giriyaya*– is compared, it can well mean 'a toy–top' here. The relevant passage where the word *giriyaya*– occurs is as follows– "*giri giriyayasarisu goppau jāsu rayaṇāyaru*" – 'to whom the mountain is like a top and the ocean is like a small puddle'. PSM. does not record this word; cf. *girika*-= 'a ball for playing with' (Yt.); cf. Dialect G.*gariyo*= 'a top (a toy)'; cf. Hindi *girgiri*= 'a kind of toy for children'.]

907. **Gilla**— 4 7 9, 29 5 3, 32 13 9, 39 11 7, 58 16 2, 75 2 10, 84 2 2, 88 5 8, 93 9 5, 96 7 8 'wet', 'moist'.

[=*ārdra*–(gl.); at 4 7 9 the gloss gives *bhaksaka*– for *gilla*–. Perhaps the gloss has connected *gilla*– with √*gil*–, to swallow'. But *ārdra*– suits the context as the relevant exression is "*lālāgillaṁ*" – 'wet with

saliva'. At 32 13 9 Vaidya has rendered *gilla-* with *grasta-* (vide MP.I, Glossary). But, here also *ārdra-* suits the context. This word is not noted by PSM.; cf. *gilla-* occurring in this very sense in NC. and KC. In both the texts the context is the description of elephant and the relevent expression in both is – "*maya-gilla-gamḍa*" – 'with temples or forntal globes wet with ichor'. At JC. 1 27 15 also *gilla-* occurs in the same sense and cotext as that of NC and KC. The relevant expression is "*gilla-gamḍa*" which qualifies *gaimḍa-*, 'the excellent elephant'. The editor has paraphrasd this as *śibikāvāhaka* (*śibikā+vāhaka*) rendering *gilla-* with *śibikā* (see JC. Glossary, p. 117). This interpretation does not appear to suit the context nor can we cite any authority for it. We may take *gilla-* here also to mean 'wet' and "*gilla-gamḍa*" as 'wet temples'. Again in JC., at 4 17 6 *gilla-* occurs in the sense of 'wet' and the relevant expression is – "*vasāu-ppa-gillam*"–'moist with greasy substance in the form of marrow'. Cf. *gilla-gillolaya-= atiśaya ārdra-* (PC. I) and *gillla-= ārdra-* (PC. I, PC. III). For N.I.A. derivatives see ND. *gilo*= 'soft, over-ripe'.]

908. **Guḍa**— 59 12 8, 75 6 5, 77 13 5 'an elephant's armour'.

[= *guḍā*, *gajapākhara-* (= *pṛṣṭhāstarana*), *kuñjarasannāha* (gl.); cf. PSM. *guḍā-=* 'an elephant's armour'; cf. *guḍia-= sannaddha-*(Tr. 3 1 132, 108) i.e. '(an elephant) made ready with armour on', cf. *guḍa-* in the same sense occurring in PC. II, PC. III. In Bh although the editor has rendered *guḍiya-* with *alankṛta-*, *sajjikṛta-* actually the meaning is the same as here i.e. 'armoured', cf. *guḍita-=* '(an elephant) made ready with armour on' (Supplement to J O.I., Baroda, vol. X, no 3 p. 128) and *guḍā* in the same sense in Chand. and Yt, cf MW. *guḍa-*(L)= 'an elephant's trappings or armour'; cf. Old G.*guḍvu*= 'to make an elephant ready for fight'.]

909. √**Gupp**— 'to become entangled in,' 'to be embarrassed':
guppai (pres. 3. s.) 1 16 4, 15 18 6, 83 2 7; *guppamti* (pres. 3. pl.) 13 1 8, 56 8 11; *guppamta*(pres.p.) 7 24 10, 70 18 11, 77 8 13.

[The gloss loosely renders *guppai* at 1 16 4 with *patati*; cf. *guppamtam*= *sammūḍham*, 'stupefied, bewildered' (D 2 102) and √*gupp-= vyākuli bhū* (H 4 150). Cf.√*gupp-* in the sense of 'becoming entangled in' occurring in JC. (4 2 18), NC., KC.; cf. also √*gupp*-occurring in this very sense in PC. I, II & III; cf. MW.√*gupp-=* 'to become perplexed or confused (Dhātupāṭha) (in Prakrit *gappam*, Jain)".]

910. **Gomḍala**— 11 16 9, 14 7 2, 17 2 13, 28 27 13, 52 14 1, 59 12 15, 77 8 10, 79 29 1 'a battle-gathering,' 'clamour or tumult and confusion'.

[= saṅgrāma-, melāpaka-, yuddha-(gl); cf. PSM. guṁdala-(D)= ānanda-dhvani; Vaidya renders goṁdala- with 'a gathering'; cf. goṁdala- occurring in NC. and PC.II and guṁdala- in Bh. (18 8 8) & CMC.; cf. MW. gundala(L)= 'the sound of a small oblong drum'; cf M. gondhaḷ= 'confusion and perplexity; bustle, stir, hurry-skurry, hurly-burly; a tumultuous festivity in propitiation of Goddess'; and gondhaḷne= 'to intermingle confusedly, to be confounded'. See goṁdaliya-.]

At MP. 11 16 9 the commentator has given saṅgrāma- as the alternative meaning. But melāpaka- is the basic sense. Because the context is of fighting, the commentator has interpreted goṁdala- as saṅgrāma-. It is really speaking 'a gathering for the purpose of fighting'. Similarly, at 14 7 2, 17 2 13, 28 27 13, 52 14 1, 59 12 15 and 78 29 1 goṁdala- refers to 'a battle gathering' or 'a noisy gathering'. At 77 8 10 goṁdala- stands for 'clamour and confusion'; the relevant passage at 77 8 10 is as follows · 'jāyayam ca padisuhada-goṁdalaṁ"- 'there was a clamour and confusion created among the warriors of the enemy party'.

gomdala- occurs in NC. at 4 10 7 where the editor renders it with ākranda-, and also connects it with gud-, 'to play'. But 'a battle gathering or a noisy gathering' would suit the context.

In PC. II also gomdala- occurs in several places in the sense of 'hubub and confusion' and confused mass'. The relevent passage at 40 7 3 is – "maha-gaya-gomdale" – 'a confused mass of chariots and elephants' and at 40 17 3 – "maha-gomdaluddāma" – 'great and intense hubub and confusion'.

PSM. records guṁdala- in the sense of ānanda dhvani and in support of this quotes from Surasundaricaria. The relevant passage is – "matta-varakāminī-saṁghakaya-guṁdalam" – 'where the group of intoxicated damsels were making hilarious noise'. PSM. also interprets the word in the sense of harṣa-bhara-ānanda-sandoha- and in support quotes the following line from Supāsanāhacaria– "ānaṁda-guṁdalaṁ lalai līlāvaihī parikalio" – 'Surrounded by sportive ladies he rocks in joyous clamour'. Thirdly, PSM. notes guṁdala- in the sense of ānandamagna- and quotes in support the following line from Supāsanāhacaria – "taṁ taha daṭṭhuṁ ānaṁdaguṁdalaṁ" But here we can just as well take ānaṁdaguṁdalaṁ as a Bahuvrīhi compound and render the passage 'having seen him so full of joyous and merry confusion'. In that case we are not required to take gumdala- as an Adjective.

The word guṁdala- occurs in Hemacandra's Chandonuśāsana at 7 45 1. Here the commentator has rendered it with vardhalaṁ or

mardala-dhvani. 'Tumult, hubub and confusion' suits the context. The relevant passage is – "*jalahara kari gumdalu mittha na jānasi virahiaham*" – 'O cloud! You are causing tumult, and you don't realise the pangs of the lovers in separation'. Here the name of the metre is also *gomdalam.*

Thus, as in one direction the word is extended to mean 'battle-gathering', in another direction it is extended to mean *dhvani–*, *śabda–*, *kolāhala–*. This suggests that the basic meaning is 'a noisy crowd'.

For the etymology and the discussion on the meaning of *gomdhala–* see (1) Vāgvyāpār by Bhayani, H C., pp. 272–274 and (2) an article "Gaundali nṛtya" by Deshapande, V.V , in Bhārata Itihāsa mandala quarterly vol. XX, no. 77, June, 1939, pp. 18–20 and (3) the article on "*gondali* dance" by Srikantha Shastri in Bhārata Itihāsa Mandala vol. XX, no 78, Oct., 1939, pp 81–82.

911 **Gomdaliya**— 1 3 7, 69 4 3 'gathered'.

[=*Śabdita*–(gl), the relevant passages are – 1) "*māyamda-gomcha-gomdaliya kīri*" (1 3 7) and 2) "*māyamda-gomda-gomdaliyasui*" (69 4 3) which can be rendered as '(garden) where the parrots have formed a noisy gathering on the cluster of blossoms of mango trees'. *gomdala*–occurs in NC at 1 6 12 and the passage is – "*māyamda-gomchi gomdaliya rimcha*" which also can be rendered as above. Here also *gomdaliya* means 'gathered'. See *gomdala*–.]

912. **Gobhi**— 10 11 15.

[For the discussion see *gomi*–.]

913. **Gomi**— 10 11 15 'a centipede'.

[*gobhi*- in the text appears to be a misprint, here *gomi*– suits the context; cf. PSM. *gomi*(D)– *tri–indriya jantuviśeṣa*, 'a particular worm with three sense organs'. In the text also *gomi*– is described as *tiimdiya*–. Ratancandraji's Ardhamāgadhi Dictionary notes *gomi*– in the sense of 'centipede'; cf. Kan. *gomu*= 'a sort of centipede'.]

914. **Gosa**— 1 16 9, 20 14 11 'morning', 'dawn'.

[=*prabhāta*–(gl.); cf *gosa*–= *prabhātam*, 'the dawn, early morning'. (D. 2 96), Trivikrama connects it from *gosarga*–= 'day-break, the time at which cows are let loose' (Tr. 1 3 105, 10), cf. *gosa*– occurring in the same sense in PC. III, Līlāvai, SR., Sam.K.; cf. Kon. *gosa*–= 'morning'.]

915. **Goha**— 17 14 7, 17 14 12a), 17 14 12b) 'a warrior,' 'a brave hero'.

[The relevant passages are– 1) "*mahilāṇa gohaho moṭṭiyāra*" (17 14 7)– 'O brave hero (only) before women!" 2) "*mahilāṇa gohu hau sayaṇa-maggi gohāṇa gohu kaddhıyaı khaggi*" (17 14 12) – "It is true I am a hero before the womenflok so long as I have to deal with gentlemen; but when swords are drawn I am the bravest of the bravest'. D. 2 89 notes *goha*– in the sense of *bhaṭa*–, 'warrior' and *puruṣa*–, 'man'. Tr. 3 4 72, 574 notes *goha*– in the sense of *grāmyajanāgraṇī*. *goha*– occurs in this very sense in NC. at 8 13 2; the relevant passage is – "*kım mahu atthı gohu*" – 'Is there anyone hero before me ?'. *goha*– occurs at JC 1 23 2 and rendered by the editor with *puruṣa*–. Here also the meaning 'warrior or a brave hero' suits the context. *goha*– occurs in the sense of *jāra* in PC. II In Goa Koṅ. *ghou* means 'husband'.]

916. **Ghaĩ**— 52 8 6, 71 5 2, 88 15 9 (*ghaĩ*) 'Pleonastic Indeclinable, Expletive particle usually signifying a counterposition to a position previously stated'.

[=*pādapūrane*(gl.); H. 4 424 takes *ghaĩ* to be *anarthaka* expletive. In support of this sense PSM. quotes from Kumārapālacarita; cf. also *khāĩ*(D) and *khāı*(D) – 'an indeclinable used to embellish the sentence, or to convey the meaning "again" (PSM). In support of this PSM. quotes from Bhagavatī Sūtra and Aupapātika Sūtra; cf. *ghaĩ* occurring in PC. I, II, III as an expletive particle and specification of its meaning given in the Index to PC. III.]

We do not know if *ghaĩ* has any relation with the Vedic particle '*gha*' and the classical Sk particle "*ha*".

917. **Ghagghara**— 4 4 4 'a small ornamental bell'.

[The relevant passage is – "*ghaggharamālālaṁkiya*" – 'adorned with a girdle of small bells'. PSM. does not note it in this sense. Cf. *ghagghara*– occurring in JC. (3 2 7), PC. I & PC. III; in the same sense. Cf. also *gharghraka*–, 'a bell used as an ornament' (Tri. II). Cf. MW. *ghargharā*(L)= 'a bell hanging on the neck of a horse' and *gharghari*= 'a girdle of small bells of tinkling ornaments worn by women' (Bhojaprabandha). Cf. M., Koṅ. *ghāgrī*= 'either a jingling ball or a bell as worn on the toes by dancing girls'. Cf. *gharghara*–= 'either a jingling bell or a metal water–pot' (Suppl. to J. O. I., Baroda, vol. X no. 3, p. 131).]

918. **Ghaṁghala**— 32 7 2, 65 21 11, 74 10 6, 84 6 4 'adversity,' 'turmoil,' 'full of obstacles,' 'trouble'.

[=*āpad-*, *vighnaprāya-*(gl.); cf. *ghaṁghala*= *jhakaṭa-*, *kalaha-*, 'a quarrel' (H. 4 422). *ghaṁghala-* occurring at 4 1 10 in NC. is paraphrased by *vighnakara-* and equated with *mathaka-* or *viloḍaka-* by the editor. But *āpad-* suits the context *ghaṁghala-* occurs in PC. II in the sense of 'desert, parched land' according to the editor.]

Here at MP. 32 7 2 and also at NC. 4 1 10 the word *ghaṁghala-* is used in the sense of *āpad-*. On the other hand, Hemacandra in his Apabhraṁśa grammar 4 422 specifically gives the meaning "*jhakaṭa-*" i.e. 'quarrel' (cf. G. *jhagdo* and Hi., M. *jhagḍā*= 'quarrel') and quotes a stanza 4 422 illustration 2) to support the meaning. But it appears that even in the citation given by Hemacandra, the meaning "*āpad*" suits well and we need not take *ghaṁghala-* to mean 'quarrel'. The stanza cited and the meaning of that stanza given by Vaidya is as follows –

"*jivã supurisa tivã ghaṁghalaĩ, jivã naï tivã valanaĩ* |

jivã ḍoṁgara tivã koṭṭaraĩ, hiā visūrai kāĩ ||"

"Just as there are many good men, so there are many struggles; there are rivers and there are turnings; there are hills and there are hollows; O heart why are you depressed?" (See Vaidya's edition of Sidha-Hema. notes, pp. 701-702).

But to us the stanza appears to yield better meaning if it is rendered in the following manner.–

'As there are good men, so there are adversities attendant upon them; as there are rivers, so there are turnings (along with them); as there are hills, so there are hollows associated with them. O heart, why are you deppressed?'

The purport is – as rivers and turnings, hills and hollows are inseparably connected, so also, good men are ever subject to adversities. If this is acceptable, then some new evidence would be required to justify the meaning 'quarrel' given to *ghaṁghala-* by Hemacandra. Our rendering gives a proper connection of meaning between *sajjana-* and *ghaṁghala-* as against the one we get from interpereting *ghaṁghala-* as *kalaha-*.

At MP. 74 40 6 and 84 6 4 *ghaṁghala-* means the impending *vighna-* or trouble from the opposite party (*pratibhaṭa-*). The relevant passages are as follows :–

1) "*dullaṁghaĩ paḍibalaghaṁghalaĩ*" (74 13 6) – 'It is difficult to oppose the impending troubles from the opposite army'.

2) " *paribhaḍaghaṁghalu bhuyabalu kalaṁti*" (84 6 4) – 'They get the

measure of the impending trouble and the strength of arms of the opponent'.

At MP. 62 21 11 also *ghamghala-* stands for troubles and obstacles'.

ghamghala- occurs at 2 31 5 in JC. The editor has rendered it with *kalaha-* following H. 4 422. But 'trouble' seems to suit the context which is the description of a dog. The relevant passage is – "*bahusū-arakula-ghamghala-vayanu*" – 'possessing a mouth which was a source of trouble for a herd of swine'.

As noted above *ghamghala-* appears to have yet another meaning at PC, II 45 7 8. The relevant passage is as follows :-

"*jalavimdu jema ghamghale padamtu| jam disai tam sahasu mahamtu*"|| According to the editor, some meaning like 'desert' or 'parched land' is suitable to the context.

The meaning *moha-* recorded by PSM. is not sutable for any of the above quoted passages.

ghamghala- also occurs in Hemacandra's Chando'nuśāsana at 4 52 1. The commentator interprets the expression "*māṇavisaghamghala*" as '*māṇam vihvalam viśrnkhalam vā*'. But it is not clear on what grounds he has taken *visa-ghamghala-* as equivalent to *vihvala-* or *viśrṅkhala-*. The commentator's rendering would rather presuppose a reading *vihalam-ghala-* or *visamṭhula-* which does mean *vihvala-*. But even then the meaning of the line is not quite satisfactory. To describe *māṇa-* as *viśrṅkhala-* or *vihvala-* is not quite satisfactory. 'Agitation or trouble' can fit in. So "*māna-visaghamghala*" can be rendered as – '*māṇa* in the form of vicious trouble or agitation'.

Again *ghamghala-* occurs in the same text at 5 31 1. The expression is "*kayaghamghala-*" and the same commentator has taken *ghamghala-* as *duhkha-*. Here also 'agitation or disturbance' fits in. So the passage, "*ṇavaghaṇa-mamdaleṇa thakka pahia kayaghamghalena*" can be rendered as – 'the wayfarers were halted by the trouble-shooting new clouds'.

919. **√Ghatt—** 'to throw':

ghattiya-(p.p.) 65 22 8.

[Compare *√ghatt-= kṣip-*, 'to throw' (H. 4 143; Tr. 3 1 79); cf. *√ghatt-* occurring in the same sense in NC., PC.I, PC.III, Sam.K.; cf. M. *ghātle*= 'thrown, poured'.]

920. √Ghall— 'to throw, put, place':

ghallai (pres. 3. s.) 3 13 2; *ghalli(y)a-* (p p.) 7 5 12, 17 11 10, 19 5 2, 23 1 12, 36 6 2, 42 1 13, 46 8 9, 49 14 4, 66 10 6, 71 7 6, 82 5 2, 83 6 9.

[At 42 1 3 *ghalliya-* is rendered with *tyakta-*, 'abandoned'; √*ghall* primarily means 'to throw' and hence *tyakta-*= 'thrown away'. One development of meaning is 'placing'. If a thing is placed violently it is 'throwing away'. So 'to abandon' or 'to throw away' is a second development of meaning of √*ghall-*; cf. √*ghall-*= *kṣip-*, 'to throw' (H. 4 334). Cf. √*ghall-* occurring in the same sense in JC., NC., KC., PC.I, PC.III, Bh.; cf. M. *ghālṇe*= 'to throw, pour, thrust into', G. *ghāl-vũ*= 'push in' and Koṅ. *ghālūka*= 'to put, place'.]

921. √Ghall— 'to narrate, to tell'.

ghallia-(p.p.) 9 28 12 (v.l. *paghallia-* v.l. *pajhullia-* v.l. *pabbullia-*).

[=*kathita-*(gl.); the relevant passage is – "*jo ucchehu jinimde dhanupamca-saehi ghalliu| tarugharagirikhambhāham so bārahagunu bolliu||*" – 'The height which was described as five hundred *dhanuṣ* by the Lord Jina was said to be twelve times the same in the case of the trees, houses, hills and pillars'. This word is not noted by PSM. in this sense; cf. Puñjabi *gall-*= 'to talk of' and Sindhi and Kacchi *gal*= 'talk'.]

922. Ghāra— 7 6 4, 28 27 1, 54 15 3 'a kite'.

[At D.2 107 *ghārī-*is equated with *śakunikākhyah pakṣī-*. Ramanuja-swami renders this with 'a hen-sparrow'. But the word *śakunī* in Sk. has two meanings, 1) a kite, 2) a hen-sparrow; cf. MW. *śakunī*= 'a large bird, *gṛdhra-*=vulture or *cilla* =kite"; and *śakuni* (L)='a hen-sparrow'. In most of its occurrences *ghāra-*is used in the context of war and hence can be equated with 'a valuture or kite' which feeds on carrion'. This is confirmed by the gloss on the word *ghāra-* occurring in NC. at 4 10 7 namely, *gṛdhra-*. Hence we can render *śa-kunikā* (and consequently *ghārī-*) with 'a vulture' or 'a kite'; cf. "*cillā ghārī sauṇī*" (Pāī. 286), cf. *ghāra-*occurring in this very sense in JC. (2 27 12) & KC.; cf.M.*ghār*, Koṅ. *ghārī*='a kite']

In the light of the meanings in M. and Koṅ. and the rendering *sauṇī*= (Jain Sk. *śakunika-*, G. *samaḍī-*, *samalī-*, 'kite') and *cilla-* (Hi. *cīl-*, 'kite'), it appears that mostly *ghāra-*meant 'a kite'. In that case the meaning *ghṛdhra-*or 'vulture' given by the gloss at NC. 4 10 7 and MW. (on the strength of late Laxicons) requires some positive evidence to support it.

923. **Ghuṭṭa**— 16 20 4 'a mouthful or a single gulp of any liquid'.

[The relevant passage is – "*kiṁ ghuṭṭeṇa jalahi sosijjai*" –'can the ocean be dried up by a mouthful ?' cf. *ghuṁṭa*–= 'a gulp' (H. 4 423 illustration 2); cf. √*ghuṭṭ*–= 'to drink in a single gulp' (JC. 1 15 9); cf. Hin. *ghūṁṭ*–= 'a mouthful' and G. *ghūṁṭ*, 'a puff'; *ghuṁṭḍo*, 'a gulp'; cf. Kan., Te. *guṭaku*–= 'a single gulp of any liquid'. See √*ghoṭṭ*– and *ghoṭṭa*– and *dugghoṭṭa*–.]

924. √**Ghepp**— 'to grasp, seize':

gheppai (pres. 3. s.) 15 7 4, 38 19 11; *gheppaṁti* (pres. 3. pl.) 11 33 11.

[Compare √*ghepp*–= *grah*–, 'take, seize' (H. 5 256, Tr. 2 4 87); cf. √*ghipp*– occurring in this sense in JC., and NC., cf. M. *ghe-ṇe*, Koṅ. *ghev-ce*= 'to take, seize, lay hold of'. Pischel postulates a root **ghṛp*– to explain the etymology of √*ghepp*–. (See Pischel§ 107, 212, 288 & 548).]

925. **Ghoṭṭ**— 'to drink':

ghoṭṭai (pres. 3. s.) 60 11 2, 85 10 5; *ghoṭṭaṁti* (pres. 3. pl.) 47 14 8; *ghoṭṭia*–(p.p.) 68 10 13.

[=*pītam*(gl.); cf. √*ghoṭṭa*–= √*pa*–, 'to drink' (H. 4 10; Tr. 3 1 16); cf. √*ghoṭṭ*– in the same sense occurring in PC. II and √*ghuṭṭ*– in JC. (2 37 3). See *ghuṭṭa*–, *ghoṭṭa*– and *dugghoṭṭa*–.]

926. **Ghoṭṭa**— 56 6 4 'a gulp or mouthful of any liquid'.

[=*gaṇḍūṣa*–(gl); the relevant expression is – "*mahughoṭṭa*" – 'a mouthful of liquor'. Cf. *ghoṭṭa*–= 'gulp' (PC. II); cf. M., Koṅ *ghoṭ*= 'a gulp'. See *ghuṭṭa*–, √*ghoṭṭ*– and *dugghoṭṭa*–.]

927. **Ghosāya** – 89 17 11 (v. l. *ghosai*) 'a kind of vegetable, a species of cucumber known as Trichosanthes dioeca or Luffa acutangula or Luffa pentandra'.

[= *Kośātakī* (gl.); the relevant passage is – "*kari diṇṇaï ghosāyai-phalāï*" 'the *kośātakī* fruits or the vegetable known as *kośātakī* were placed in his hands'; cf. *ghosālī* v.l. *ghosāliyā*–= *śaradudbhavo vallībhedaḥ*, 'a kind of creeper growing in autumn' (D.2 111); cf. also PSM. *ghosāḍaī* = *latāviśeṣa*–. Cf. *ghoseḍī-phala*– occurring in Mahāviracariu. Cf. MW. *kośātakī* (L) = 'name of a plant and its fruit (Trichosanthus dioeca etc.)' and *ghośātakī* (L)='the plant *śveta-ghoṣa*'; cf. M. *ghosāḷī*, Koṅ *ghośāḷe* in the same sense. For the word *kośātakī*– given in the gloss see Appendix]

928. **√Çakkh**— 'to taste. relish';

cakkhai (pres. 3.s.) 11 15 4, 23 2 23, 60 23 14, 85 10 7, 83 7 12, 90 17 14; *cakkhaṁta-* (pres. p.) 22 5 13, 66 7 13; *cakkhi(y)a-* (p.p) 25 5 13, 43 5 12, 52 21 11, 69 11 1, 73 29 14; *cakkhijjai* (pass. pres. 3. s.) 2 19 4, 65 18 2, *cakkhira* (Agent.) 78 8 7.

[= *āsvādita-*(gl) ; cf. √*cakkh* =*ā*+*svad-* 'taste' (H 4 258; Tr. 3 1 132, 242) ; of. √*cakkh-* in the same sense occurring in JC. (2 16 9 & 3 22 3), NC., Vajja. (223) ; cf. MW. *cakṣaṇa-*(L)= 'eating a relish to promote drinking' For the derivatives of N.I.A. see ND. *cākhnu*= 'to taste'.]

929 **Çaṁga**—2 6 1, 2 12 1, 6 2 12, 9 14 7, 9 4 13, 9 15 5, 9 28 8, 11 15 6, 11 17 8, 15 17 9, 18 3 8, 20 16 9, 27 6 13, 28 7 7, 28 13 4, 28 32 7, 29 4 5, 35 17 11, 38 20 2, 41 5 3, 44 3 11, 47 5 8, 48 5 12, 48 10 7, 49 1 12, 51 1 11, 52 8 11, 52 24 6, 53 9 9, 57 26 5, 60 10 12, 64 7 3, 65 14 9, 69 17 6, 71 8 10, 71 21 9, 73 4 6, 74 13 3, 74 14 3, 76 3 6, 79 5 13, 85 9 12 'lovely, beautiful, handsome.'

[Compare *caṁga-*= *cāru-*, 'lovely, beautiful' (D 3 1) , cf. *caṁga-* occurring in this very sense in JC. (4 5 15). NC., KC., PC. I, Bh. and Tri. I. Cf. MW. *caṅgā* (L)= 'handsome'. For N.I.A derivatives see ND. *caṅgā*= 'well, in good health'.]

930. **Caṁcira**— 58 5 12 'variegated'.

[= *karbura-*(gl.). The relevant expression is – "*caṁcira-rayaṇasamūho*" – 'a cluster of variegated jewels'. PSM. does not note it.]

*caṁcira-*appears to be formed from √*caṁc-* by suffix —*ira-*. In Sk. √*cañc-* is only known in the sense of 'leap, shake' etc. It is not clear whether this *cañc-* in any way is connected with our *caṁcira-*.

931. **Caṁcela**— 23 4 13, 52 11 2, 62 2 6 'crooked, curved'.

[= *vakra-* (gl.); the gloss at 52 11 2, *vaktraṁ* appears to be a misprint for *vakram*. In all the three occurrences the word is used in connection with the beak of a bird and means 'the curved or bent beak'. It is not noted by PSM.]

932. √**Caṭṭ**— 'to lick';

caṭṭai (pres. 3. s.) 78 5 9; *caṭṭira* (Agent.) 48 21 7.

[The relevant passage is – "*paṁkhuttiṇṇaruhiru siva caṭṭai*" – 'the female jackal licks the blood drawn out by the tip of the arrow'; cf. PSM. √*caṭṭ-*(D)= 'to lick'. For N.I.A. derivatives see ND. *caṭnu*= 'to lick'.]

933. **Caṭṭa**— 1 16 1, 69 23 12, 82 12 2, 99 4 10 'a disciple, a student'. [=śiṣya–, chātra– (gl.); cf. PSM· caṭṭa–(D)= vidyārthī–; cf. caṭṭa– occurring in the same sense in KC.]

934 **√Caḍ**— 'to climb, ascend, mount' :

caḍai (pres. 3 s) 10 11 17, 17 2 11, 21 1 13, 23 16 11, 31 29 1, 73 20 6, 75 2 6, *caḍaṁti* (pres. 3 pl.) 5 17 5, 11 29 17, 20 7 9; *caḍu* (imp. 2.s) 33 1 8; *caḍaṁti*–(pres. p.) 78 26 10, 85 22 6, 90 8 16; *caḍi(y)a*– (p.p) 3 9 15, 4 5 16, 9 18 7, 12 5 1, 13 9 8, 17 8 2, 21 10 1, 30 5 7, 33 10 2, 41 12 2, 45 4 1, 50 5 7, 52 10 16, 56 1 2, 57 4 13, 69 25 12, 70 4 6, 71 14 15, 71 17 7, 74 5 7, 75 11 14, 76 8 13, 78 1 1, 78 3 11, 93 7 7, *caḍiṇṇa* (p p) 46 8 6; *caḍevi* (abs) 15 13 10; *caḍeppiṇu* (abs) 2 16 1, 24 8 12, 90 10 9; *caḍivi* (abs) 57 8 11, 63 3 13; *caḍāvi(y)a*– (caus. p. p.) 1 18 2, 7 21 17, 15 7 7, 23 7 7, 28 18 9, 38 4 10, 41 7 6, 60 14 11, 60 19 3, 70 12 12 73 30 5, 85 23 9, 91 4 2.

[At 33 1 8 *caḍu* is rendered by the gloss *āropaya*; cf. √*caḍ*–= ā+ruh–, 'to mount, climb, ascend' (H. 4 206; Tr. 3 1 128), cf. √*caḍ*– occurring in the same sense in JC., KC. PC. I, II, III, Bh. Vajjā(210; cf. also √*caṭ*– in this very sense (Supplement to J. O. I., Baroda. vol. X no. 3 p. 132); cf. G. *caḍvũ*, M. *caḍhṇẽ*, Hi. *caḍhnā*, Kon. *caḍtā* in this sense. Bloch 328a Turner 164b connect it with I. E. **qelde*–(**qele-de*–), an extension of the base **qele*– 'be high, lift high' according to L. H. Gray (JAOS 60 362ff.) and with–*dhe*– extension **qel-dhe*– gives us M., G., Hi., forms.]

935. **Caṁḍila**— 92 1 6 'a barber'.

[=*nāpita*–(gl.); Hemacandra records *caṁḍila*– in the sense of 'a barber' as a *Deśī* word at D. 3 2 and considers *caṁḍila*– in the same sense as *Tatsama* word. Dhanapāla notes *caṁḍila*– in the same sense; cf. Pāi. 101; cf. also MW. *caṁḍila*-(L) and *candila*–(L) in the sense of 'a barber']

936. **√Capp**— 'to press, squeeze, crush, occupy with forces':

cappaṁti (pres. 3. pl) 19 4 5, 73 24 12; *cappi(y)a*– (p. p.) 15 4 11, 21 10 9; 28 35 7; 30 11 12, 51 10 7, 73 26 51 (v. l. *caṁpia*–), 85 12 1; 85 22 8, 88 4 3, 88 18 6, 88 20 1, 93 1 13; *cappivi* (abs.) 7 13 12, 9 26 13, 12 18 4, 17 5 6, 21 9 2, 26 4 3, 28 34 8, 30 7 4, 52 7 3, 52 20 9, 54 7 14, 62 11 10, 65 20 6, 79 10 6, 85 4 5, 90 3 8, 93 11 3; *cappevi* (abs) 12 11 3.

[=*haṭhāt*, *balāt* *vaśīkṛtya* (gl.); *cappivi* in the sense of *haṭhāt*, 'with force' is a derivative meaning of √*capp*–. It is a secondary develop-

ment Cf. PSM √*capp*= *ā+kram*-= and √*camp*-= to press' (H. 4 395, illustration 6); cf. √*capp*- occuring in the same sense in JC. (2 18 4), NC., KC, PC. I, II, III & Bh. For the N. I. A. parallels, see ND. *cepnu*- 'to press, squeeze, depress, urge' and *capleti*, 'flat'. Cf Kan. *cappe*, Ta. *cappai*= 'that which is flattened or pressed down'. See *cappana*- and √*camp*-.]

937. **Cappaṇa**— 34 10 11, 85 20 6, 86 8 7 'pressing, crushing'.

[See √*capp*- and √*camp*-.]

938. √**Cappar**— 'to push away, drive away',

capparaṁti (pres. 3 pl.) 54 5 21, *capparaṁta*-(pres. p.) 52 18 8, *cappariya*- (p. p) 66 6 5; *capparivi* (abs) 84 6 5.

[=*abhibhavan i*, *adhibhavan*, *ustārita*-, *vañcayitvā* (gl.) Though the commentator renders √*cappar*- differently with *abhibhū*-, *vañc*- and *utsṛ* or *utsār*- at different places, the meaning 'push away, drive away' suits all the contexts. *ustār*- is the central meaning]

939. **Capphala** — 23 17 1, 39 10 11, 52 9 1, 60 7 10 (v l. *cappala*-), **Capphalatta**— 8 14 24 (v.l *cappalatta*- 'falsehood'.

[Although the gloss renders *capphala*- as *capala*-, *niṣphala*- & *cāpalyaṁ*, *asatya*- suits all the contexts.]

At Deśīnāmamālā 3 20, Hemacandra gives *śekhara-viśeṣa*-= 'a garland for the head' and *asatya*-= 'falsehood' as two meanings of *capphala*-. The editor Ramanujaswami paraphrases *asatya*- with 'falsehood', that is, he takes it to be a noun But under Siddhahema 8 3 38 *capphalaya*- is used as an adjective and accordingly PSM. takes *capphala*- in this sense as an Adjective to mean 'a liar' (*mithyābhāṣī*-). We have got in MP. *capphala*- as well as *capphalatta*-. As *asatya*- can be used both as a noun and as an adjective, similarly perhaps *capphala*-, though an adjective could be used as a noun meaning 'falsehood' and taking it to be an adjective the abstract suffix '-*tta*-' was applied to form the word *capphalatta*- meaning *asatya*-, 'falsehood'. At 3 14 24 also *asatya*- suits well though the gloss renders it with *bahupralāpitva*-. Cf. also PSM. quoting *cappahalaya*- from Kumārapālapratibodha 8 79 in the sense of *asatya*- and the meaning given by PSM. to the word *cappalaya*- as *bahumithyāvādī*- with *bahupralāpitva*-. Hence *bahupralāpitva*-, cf. D. 3 4 *camcappara*-= *asatya*-, 'falsehood'; Trivikrama records *cappalaa*- in the sense of *mithyābhāṣī* (Tr. 3 1 30, 23) and renders *capphalaṁ* with *mithyāvacaḥ* (Tr. 3 4 72, 508).

940. √**Camakk**—'to walk, wander about' :

camakkai (pres. 3. s.) 71 14 4 (v. l. *cammakkai*).

[=*gacchati* (gl.). The relevant passage is— "*kāi vi samaū vi haṁsu camakkai*" —'a certain lady walks like a swan'. PSM. does not record it; cf. √*camakk*- in the sense of 'moving or walking' from Svayambhū-chandas of Svayambhū edited by Velankar, H. D., Chapter IV-VIII published as an Appendix to Velankar's article— 'Apabhraṁśa metres II' published in the journal of University of Bombay, November, 1936 (pp. 69-93), IV. 9 and page 74, stz. 19. The relevant passage is- "*piu parokkhai bhujaga camakkaṁti*"- 'In the absense of my beloved, the paramours wander about'; cf. Koṅ *camkatā*= 'walks'. See √*cimmakk*-.]

941. √**Caṁp**—'to crush, press, squeeze'·

caṁpi(y)a-(p.p.) (v.l. *cappi(y)a*-) 74 14 6, 85 24 10.

[Compare PSM. *caṁpaṇa*-(D) = 'pressing'; cf. √*caṁp*-= *ā*+*kram* (Tr. 3 4 64): cf· √*caṁp*- occurring in this sense in JC. (1 15 8) & PC. II; cf. √*camp*-= 'to press' (Supplement to J. O. I.. Baroda; vol. x, no. 3, p. 133).]

942· √**Cav**—'to tell, speak, narrate, say' ;

cavahi (pres· 2 s) 20 19 7, 20 21 7, 23 7 5, 65 20 7; *cavai* (pres. 3. s.) 3 13 3, 3 16 2, 5 16 12, 5 18 12, 9 2 38, 19 6 7, 22 12 3, 23 2 10, 23 15 14, 23 16 5, 24 14 11, 25 6 3, 28 22 9, 31 13 4, 31 16 11, 32 14 2, 35 7 1, 37 7 8, 39 8 2, 60 8 8, 61 12 5, 61 18 10, 62 4 11, 62 5 13, 69 19 2, 69 25 1, 69 28 12, 70 8 2, 71 3 9, 74 2 7, 74 8 13, 75 7 2, 81 6 11, 81 17 8, 82 17 4, 84 2 13, 99 4 11; *cavaṁti* (pres. 3. pl.) 1 2 3, 9 4 12, 20 3 5, 31 12 4, 61 6 4, 62 19 9, 73 30 10, 75 9 8; *cavaṁta* (pres. p.) 1 10 9, 17 7 14, 22 5 8, 28 28 12, 35 1 10, 70 21 7; *cavaṁtiya*- (pres. p. fem. enl.) 3 1 9. *cavevi* (abs) 11 12 2, 28 29 1, *caveppinu* (abs) 22 21 8, 32 14 6, 35 11 3, 52 20 4, 56 3 14, 65 14 4, *cavivi* (abs.) 22 7 2, 23 12 3, 27 9 11, 81 12 11; *cavia*- (p.p.) 20 8 1, 37 8 1, 69 34 8.

[Compare √*cav*-=, *kath*-, 'to tell' (H. 4 2; Tr. 3 1 69) ; cf. √*cav*- occurring in the same sense in JC., NC., KC., PC I. II & III, Bh. cf. Old G. *cavavū*= 'to narrate, speak' and *acavyo*= 'not said, not described'.]

943. **Cāuri**—6 1 6 'a comfortable seat, a cushion'.

[=*gādīti deśī* (gl.); Vaidya renders it with *śayyā*-. The relevant passage is - "*diṇṇai cāuripaṭṭāsaṇai*" - 'offered comfortable seats, thrones etc'. It is not noted by PSM. For the word *gādi*- given by the gloss see Appendix]

944. **Cāsa**— 46 5 9 'a furrow made with a plough'

[=*kṣetrahalarekhā*– (gl.). The relevant passage is – "*sāseh va cāsapa-iṇṇaehi*"– 'like grain-seeds which are scattered in furrows'; cf. *cāsa*–= *halasphāṭita-bhūmilekhā*–, 'a furrow, a line drawn by the ploughshare' (D. 3 1) ; cf. G. *cāsa*–= 'a furrow made with a plough or dug along by the plough' , cf. M. *tās*– which may be a corrupt for *cās*– in the same sense; cf Hi. *cāsnā*= 'to till a field, to cultivate'.]

945. √**Cāh**—'to see, to look' :

cāhai (pres. 3. s.) 24 7 7, 98 9 22.

[The relevant passages are – 1) "*kari vi rahu vi nayaṇehĩ ṇa cāhai*" (24 7 7) – '(he) does not see either elephant or chariot with his eyes' and 2) "*dhāi jāma ūrutthalu cāhai tā diṭṭhau tahi lamchanu eyai*" (98 9 22-23) – 'when the nurse looked at the chest, the mark was seen by her on it' PSM. does not record it; cf. *cāhiya*–= *dṛṣṭa*- (PC. II)-]

See ND. *cāhanu*. Turner notes that the root meaning of √*cāh*– is 'to see'. He tries to connect √*cāh*– with Pk. √*cakkh*–, Sk. √*cakṣ*–. For connection between 'seeing' and 'liking' he compares an identical development in the case of √*cakkh*– 'to taste, to see'. Regarding the development of the form, Turner thinks √*cakkh*–might have specially developed into √*cāh*– . And hence Sk. *cakṣ*–, 'to see', Pk. *cakkh*– 'to taste' Ap √*cāh*–, 'to see' and modern *cāh*– to love, all would go back to one common source. Cf. S. *pāhanu*= 'to consider'. M. *pāhṇẽ* = 'to see' Hi. *cāhnā*= 'to look for, want, like'.

946. √**Cikkam**—'to move about, to wander'.

cikkamahi (pres. 3. s,) 32 19 15; *cikkamai* (pres. 3. s.) 15 8 8; *cikkamaṁta*(pres. p.) 88 18 1; *cikkamaṁti*(pres. p. fem.) 32 16 11

[Compare √*cikkam*– occurring in this very sense in JC. (1 4 4), NC., PC.II. At JC. 1 4 4 the editor has split the word as "*ci kkam-aṁti*"; but the variant is *cikkamaṁti*. See √*cikkav*- below.]

947. √**Cikkav**— 'to go about, rove, move, wander' :

cikkavaṁta (pres. p.) 34 10 16; *cikkavaṁti* (pres. p. fem.) 83 2 7 (v. l. *cikkamaṁti*).

[=*gacchanti*(gl.); PSM. does not note it. See √*cikkam*– above.]

948. **Cikkhalla**— 2 13 9 (v. l. *cikkhilla*–) 14 7 9 (v. l. *cikkhilla*–), 15 18 8, (v.l. *cikkhilla*–), 29 16 12 (v.l. *cikkhilla*–), 93 4 5, 95 6 6 'mud', 'mire'.

[Compare *cikkhalla*- v.l. *cikkhilla*–= *kardama*–, 'mud' (D. 3 11) and *cikkhillaṁ*= *kardama* (Tr, 3 4 72, 69); PSM. notes *cikkhilla*–, *cikkhalla*–,

and *cikhilla-* also in the same sense; cf. MW. *cikhalla-*(L)= 'mud, mire' (used in Prakrit); cf. M. *cikhal*, Koṅ. *cikkhol*-= 'mud, mire, muck'. See *cikkhilla-* *cikkhulla-*.]

949. **Cikkhilla**— 2 20 11, 7 12 6, 9 18 8, 12 1 10, 75 10 9, 75 12 6 (v. l. *cikkhalla-*), 91 14 5 (v.l. *cikkhella-*) 'mud', 'mire'.

[Compare *cikkhilla-* occurring in the same sense in JC. (3 1 17) and PC. III. See *cikkhalla-* and *cikkhulla-*.]

950. **Cikkhulla**— 25 2 8 (v.l. *cikkhilla*-) 'mud, mire'

[See *cikkhalla-* and *cikkhilla-*.]

951. √**Ciṁca**— 'to adorn, to decorate, to deck':

ciṁcaiya-(p p) 80 4 4, 81 17 1 (v.l. *ceṁcaiya-*).

[= *śobhamāna-*, *bhūṣita-*(gl); cf. √*ciṁcaa-*= *maṇḍy-*, 'to adorn' (H. 4 115; Tr. 3 1 61); cf. *ciṁcaiya-*= *alaṅkṛta-* (PC. II & JC. 4 7 17). See √*ceṁca-*]

952. **Ciḍaulla**— 9 8 14 'a sparrow'.

[=*caṭaka-*(gl); *ciḍa-*+*ulla-*. It is not noted in PSM. Cf. Hi. *ciḍiyā-*= 'a bird'.]

953. √**Ciḍḍ**— 'to get wet,' 'to anoint or besmear (with mud).'

ciḍḍai (pres 3. s) 2 20 11, 95 6 6 (v.l. *buḍḍai*),

[= *ārdrī bhavati* (gl. at 2 20 11), *malai maḍhai mṛdaḥ caḍḍa ādeśaḥ apabhraṁśe prāyo'cāmacaḥ, paṭṭhi, piṭṭhi puṭṭhivat, kardamena vilepanaṁ karotiityarthaḥ* (gl. at 95 6 6). The relevant passages are – 1) "*caṁdaṇacikkhille pahu ciḍḍai*" (2 20 11) – 'Besmears the Lord with mud in the form of sandal-paste' and 2) "*micchārasacikkhille ciḍḍai*" (95 6 6) – 'Besmears with mud in the form of *mithyārasa*'. It is not noted by PSM.]

The gloss at 95 6 6 gives *malai* and *maḍhai* and also further says that '*mṛdaḥ caḍḍa ādeśaḥ* etc.' Here the gloss seems to quote some Prakrit grammarian to support the meaning of *ciḍḍai*. It says that, for the Sk. root *mṛd-* there are three verbal substitutes or *dhātvādeśas* in Prakrit, namely, *mal-*, *maḍh-* and *caḍḍ-* and because of the Apabhraṁśa rule of one vowel substituting another, for √*caḍḍ-* we have √*ciḍḍ-*. (cf. H. 4 329 – "*svarāṇāṁ svarāḥ prāyo'pabhraṁśe*" – 'In Apabhraṁśa one vowel may be substituted for another vowel'.)

Of the three ādeśas cited by the gloss for √*mṛd-*, √*mal-* is well-known; cf. H. 4 126 – "*mṛdo-mala-maḍha-parihaṭṭa-khaḍḍa-caḍḍa-maḍḍa-*

pannāḍaḥ"; cf. also Tr. 2 4 152 - "*mṛdnātermala-parihaṭṭa-khuḍḍa-pannāḍa-caḍḍa-maḍḍa-madāh*".

maḍha- is current in Gujarati and Marathi; cf. G.*maḍhvũ*= 'to get framed, to cover with a coat of mud, to encase with a metal leaf, to cover over' and M. *maḍh-ṇẽ*= 'to overlay or line, to cover over with gold or silver wash'.

954. **√Cimmakk**— 'to go, walk, wander about':
cimmakkahũ (inf.) 73 4 6 (v.l. *cimakkahaṁ*), *cimmakkivi*(abs.) 29 15 3.

[= *gantuṁ*, *bhrāntvā*(gl.). The relevant passages are- 1) "*cimmakkivi raya-ṇihi riṇayāi*" (29 55 3)- 'having wandered about in the night they were exhausted' and 2) "*camgaũ cimmakkahũ sikkhio si*" (73 4 6)- 'you are taught well to walk'. It is not noted by PSM. See √*camakk-*.]

955. **Cilivvila**— 20 10 11 'loathsome, disgusting'.

[= *bībhatsa-*(gl.). The relevant passage is - *maṇuyakalevaru ruhira-cili-vvilu*" - the human body is loathsome on account of blood'; cf. *cilicila* v.l. *cilicīla* v.l. *cilicilla*= *ārdra-*, 'wet' (D. 3 12), *cilicila-* means 'damp' - 'stickily damp or wet and hence *bībhatsa-*. The word *cili-vvila-* occurs in PC. II at 54 11 1 and 39 6 2. The editor has given "*aśuci-lipta*" with a query. The word occurs in the same context as in MP, namely, in connection with human body which is described as 'disgusting on account of blood etc '. So we can very well render *cilivvila-* occurring in PC. II with *bībhatsa-*, 'loathsome or disgusting'; cf. *cilisāvana* used in the same sense occurring in JC. and PC.II. Cf. *cilicila-* occurring in this very sense in CMC. p, 170, line 16. The word *vilivila-* occurring in CMC. on p. 226, line 28 is the same as *cilivvila-*; it qualifies *matsya-* and means 'sticky, loathsome'. *ca-* and *va-* are confused in the manuscripts.]

956. **Cilla**— 71 12 3 'the tamarind'.

[=*ciñcā-*(gl.), cf. PSM. *cilla-*= *vṛkṣa-viśeṣa-*. cf.Kan. *cilla*, Ta. Te. *cille*= 'the clearing nut tree'.]

957. **Cuṇaya**— 16 3 7 'aversion or disgust for food, loss of appetite'.

[=*arocaka-*(gl.), The relevant passage is- "*cuṇaya-viliṇai diṇṇau bhattu va*" - 'like the food or rice offered to a person suffering from aversion for food or loss of appetite'; cf. *cuṇaa-*= *arocaka-*, 'disgust for food, want of appetite'. (D. 3 22); cf. *cunia-* occurring at NC. 8 2 6 which is rendered by the editor with *cūrṇa-*, 'slake-lime'.[1] Looking to the context and the usage of the word in MP., it appears to

1. See Ṇāyakumāracariu, Jain, Hiralal, Karanja, 1933, notes, p.202.

mean 'loss of appetite' or 'disgust for food'. The relevant NC. passage is – "*tahi purisu ṇaruccai ko vi kema cuṇleṇa hayaṁgaho bhattu jema*"– 'she does not like any man, as boiled rice is unpalatable to one suffering from or affected with loss of appetite or aversion for food'. This interpretation is supported by the gloss which renders the line as follows – "*yathā śītajvareṇa ajīrnena vā halāṅgasya annaṁ na rocate*". 'Less of appetite' is a natural symptom of cold & fever or indigestion.]

958. **Cuṁbhala**— 54 11 7, 88 5 4 'a coil of snake or a coiled wreath for the head'.

[*bībhatsa*- given by the gloss at 54 11 7 appears to be a guess based on the context. The word occurs either along with *visahara*-, 'serpent' or *aṁta*-, 'entrails'. The reltvant passages in MP. are – 1) *suhaḍaṁtā-vali-visahara-cuṁbhalu* (54 11 7)– 'the coil of snake in the form of a row of entrails of warriors'. (Here the context is of war which is compared to a forest). 2) "*viluliyaṁta-cuṁbhala-pakkhaliyaī*"– 'the dangling wreaths or coils of entrails falling down'. In NC. at 4 10 7 also *cuṁbhala*- occurs compounded with *aṁta*-, 'entrails'. The relevant passage in NC. is – "*ghāra-ṇīya-luliyaṁta-cuṁbhalaṁ*"– 'the dangling coil-shaped entrails being carried away by vultures'. Here also the context is of war cf. *cubbhala* v.l *cuṁbhala* occurring in this very sense in PC. I, *cuṁbhala*- in PC II and PC. III)

In all the above mentioned occurrences the word is used compounded with *visahara*-, *ṇāyaula*- or *aṁta*. Hemachandra, Trivikrama and Dhanapāla note the word in the sense of *śekhara*. It is not known whether the word was current in the sense of *śekhara*- and then developed the two-fold meanings namely 1) 'coiled shape' and 2) 'a supporting ring on the head.' See *cumbhalī* and *coṁbhala*-.

959. **Cumbhali**— 73 21 8 'a ring (of cloth or of straw) to support the load carried on the head.'

[The gloss on *coṁbhala*- at 50 5 9, namely, *vastraguṇḍikā* suits here. The revelant passage at 73 21 8 is– "*mā salilu vahai phaṇicuṁbhalī*"– 'Don't carry water on the supporting ring in the shape of a coiled serpent'. Here the word occurs in Feminine gender. Because the supporting ring is in a coiled shape and resembles a coiled serpent, it is compared with *phaṇi*- ; cf. *coṁbhala*- at MP. 50 5 9 where it is compounded with *sappa*-. D. 3 16 records *cuṁbhala*-, *cuppala*- in the sense of *śekhara*-, 'a crest, a garland for the head'. Pāi- 349 notes *cubbhala*- in the same sense and Tr. 3 4 72, 357 also notes *chuppalaṁ* in this very sense ; cf. M. *cuṁbaḷ*-= 'a ring (of cloth, grass etc.) put

under a load upon the head or underneath a pitcher or vessel'. Kittel notes Kan. *simbi-* (Ta. *cimburi*) in the sense of 1) 'a ring (of cloth) to be put under a vessel etc. upon the head; a coil (of straw or of a creeper), for setting a vessel on the ground' and 2) 'the coil of a snake'. He compares M *cuṁbaḷ-*with this. Kittel also notes *cibbala-* and *cibbila-* and *cibbula-* (Te. *sibbi*) in the sense of 'a bamboo lid'.]

960. √**Cuhuṭṭ**— 'to adhere to, to stick to' :

cuhuṭṭai (pres 3. s.) 16 7 10 (v. l. *cahuṭṭai*)

[= *lagati* (gl.). The relevant passage is- "*to paṇavahu jai kaṁṭhi kayaṁta-vasu ṇa cuhuṭṭai*"- 'we shall pay homage (to king Bharata) if the noose of the God of Death does not cling to the neck' ; cf. *cahuṭṭa-= nimagna-*, 'immersed' (D. 3 2) ; cf. PSM. *cahuṭṭa=- līna-*, 'clung' ; cf. √*cahuṭṭ* occuring in this very sense in Vajjālagga (182)· cf. G. *coṭ- vuṁ* 'to stick to, adhere to, cling to'.]

961. √**Ceṁcaa**— 'to decorate, to adorn, to beautify' :

ceṁcai(y)a- (p.p.) 3 2 4 (v. l. *ciṁcaiya-*), 9 9 7, 24 12 9 (v. l. *ciṁcaiya-*) 30 22 4, 39 14 3, 48 3 10, 61 15 13, 66 12, 66 5 4, 96 2 10.

[= *bhūṣita-*, *dedīpyamāna*, *alankṛta-*, (gl) ; cf. *cemcaiya-* in this very sense in CMC., p. 63, line 3. See √*ciṁcaa-*.]

962. **Cojja**— 8 7 23, 31 12 4, 36 16 4, 38 4 9, 42 9 2, 46 9 7, 55 9 4, 55 10 11, 58 10 10, 62 13 4, 65 6 8, 66 4 4, 83 17 6, 87 7 8, 94 23 1, 96 6 8, 99 15 5, 101 13 8, 'a wonder ; 'a miracle ; 'a surprise'.

[Compare *cojja-* v. l. *cujja-= āścarya-*, 'a wonder' (D. 3 14; Pāi. 451); cf *cojja-* occurring in this very sense in JC. (1 18 8), NC., PC. II, PC. III, Bh , *cujja-* in SR. ; cf. M. *coj-=* 'a wonder or marvel'. In Sk. *codya-* is mostly known in the sense of a 'difficult question raised to invite for controversy'. MW. records only one occurrence of *codya-* from Śiśupālavadha IX. 16 in sense of 'astonishment'. But here the context does not compel us to take the word in the sense of 'astonishment'. Bohtlingk Dictionary notes *codya-* in the sese of 'wonder' quoting the earliest occurrence of the word from Hemachandra's Abhidhānacintāmani and Anekārtha-saṅgraha. Cf. Kan. *codya*, *cojiga-*, Ta. *cottiya*, Te. *sodya=* 'wonder, marvel'.]

963. **Coṁbhala**— 28 27 1, 50 5 9 (v. l. *cobhala-*) 'a coiled wreath for the head'.

[= *samūhe bībhatse vā* (gl. at 28 27 1), *vastraguṇḍikā* (gl. at 50 5 9). The relevant passages are.— 1) " *ghāra-ṇīya-luliyaṁta-coṁbhale* " (28 27 1)- 'the dangling coil-shaped entrails being carried by kites'

2) "*vivaramta-sappa-cumbhala-lalamtu*" (50 5 9)- 'with the coiled serpents dangling from the cavities'. See *cumbhala* and *cumbhali-*. For the word *gundikā-* in the gloss see Appendix.]

Looking to all the contexts it is quite clear that the meanig *bībhatsa-*, *samūha* given by the gloss at 28 27 1 cannot be supported. It is likely that it is a guess on the part of the commentator. There is no authority for these meanings.

Till one comes across actual literary evidence we cannot confirm or deny whether the word was current in the sense of *śekhara-*as recorded by Hem. and Trivikrama.

The meaning *vastragundikā*, 'supporting cloth-ring on the head' has affinity with the meaning *śekhara-*. In that case it remains to be decided which was the primary meaning and which developed later.

964. **Covāṇa**— 1 16 10, 93 7 1 'a stick used for hitting the play ball'.

[=*gedi* =*yaṣṭi* (gl. at 1 16 10), *covāna-daṁda-*= *catuṣkakrīḍādaṇḍaḥ* (gl. at 93 7 1). It is not noted by PSM.; cf. *covāna-* occurring in the same sense in PC. III. For the word *gedi-* given by the gloss at 1 16 10 see Appendix]

It is not clear what *catuṣka-*in the gloss at 93 7 1 means. *catuṣka-* may be a playing-ground or the name of a particular game.

965. **Chaua**— 5 3 1, 6 5 3, 48 6 3, 89 10 5 'slender, thin, slim'.

[=*kṣāma-*(gl.), cf. *chaua-*= *tanu-*= 'thin, emaciated' (D. 3 25; Pāi. 154): cf. *chaua-* occurring in the same sense in PC. III]

966. **√Chajj**— 'to appear beautiful or charming', 'to shine'.

chajjami (res. 1. s.) 17 2 6; *chajjai* (pres. 3. s.) 3 11 5, 5 17 5, 15 12 6, 19 1 4, 20 6 5, 22 4 11, 25 1 13, 31 20 5, 39 5 5, 44 7 8, 63 1 9, 73 29 18, 76 3 9, 78 27 5, 78 29 2, 83 20 6, 85 5 9, 85 15 10, 87 16 1, 87 17 8.

[Compare √*chajj-*= *rāj-*, 'to shine' (H.4 100, Pāi. 152, Tr. 3 1 57): cf. √*chajj-* occurring in this very sense in JC. (2 35 6), NC., KC., PC. I, Bh.; cf. old Hi. *chājnā*= 'to embellish, to look beautiful'; cf. G. *chāj-vũ*, M. *sāj-ṇẽ*, Koṅ. *sāj-cẽ*= 'to become, to beseem, to suit'.]

967. **Chaḍa**— 28 15 1, 41 6 5, 51 14 3, 72 10 8; **Chaḍaya**— 70 15 4, 96 7 8 'a spray or sprinkling of fragrant water, besmearing with sandal paste'.

[= *chaṭā-* (gl.). Cf. PSM. *chaṁṭa-* (D) and *chamṭa-* (Pāi. 650)= 'a splash, a spray'; cf. *chaḍa-*, *chaḍaya-*='floor-plaster' (PC. I, PC. III); cf. *chaḍaya-* occurring in the above sense in JC. (1 4 10) & Bh.; cf. M. *saḍā*= 'sprinkling thin cow-dung wash, colour water etc. on a floor'; cf. G. *chaḍā-*= 'prints of the hand dipped in a red pigment, made on auspicious occasions on clothes, doors, walls etc'. cf. *chaṭa-*= 'sprinkling' (Supplement to J.O I, Baroda, vol.X. no.3 p. 136). See *chaḍaulla-*.]

968. **Chaḍaulla** — 16 1 12 'a spray or sprinkling of fragrant water'.
[Vaidya renders it with *saṁmārjana-*, *jalādinikṣepa-*. The relevant passage is- "*kumkumeṇa chaḍaullau dijjai*"- 'a sprinkling or spray with water mixed with saffron is done'. See *chaḍa*.-]

969. **Chaḍaya**— 4 17 11 'a kind of musical time or measure'.
[= *tāla-viśeṣa-* (gl) ; the context is of a dance performance Ṭippaṇa of Prabhācandra gives- *śrṅgāra-rasābhinayacchaṭakātālaḥ*".]

970. **Chiṁchai** — 54 12 6 (v. l. *chemchai*) 'an unchaste woman'
[=*puṁścalı* (gl) ; cf *chiṁchaa-*= *jārah*, 'an adulterer' (D. 3 36) and *chiṁchai*= *asatī-*, 'an unchaste woman' (H. 2 174). Cf. *chiṁchai* (Pāi. 91), Trivikrama notes *chiṁchai* in the same sense at Tr. 2 1 30, 21 and gives the etymology thus- "*dhik-dhik chicchi / dhig-dhigiti garhanā yasyāh sā*". cf. *chiṁchai-* occurring in PC. III *cheṁchai-* occurring in PC. I and GS. in the same sense.]

971. √**Chidd** — 'to deceive':
chiddivi (abs.) 74 12 12.

[*chalayitvā* (gl). The relevant passage is- "*so chiddivi mrgena maī āṇiya nayaṇa-ravaṇī*"- 'having deceived him by means of the deer, I have brought the beautiful lady'. It is not noted by PSM.]

972. **Chibbara**-- 76 6 13 (v. l. *chivvira-*) 'flat (w. r. to nose)".
[*chibbaranāsa*= *pṛthu-nāsikah* (gl.); the relevant expression is *chibbara-nāsa-*= 'flat-nosed', PSM. does not note it. D 3 9 records *ciccara* and *cicca-* in the sense of *cipiṭanāsa-*, flat-nosed'; cf. *civvara-nāsa-* in the sense of 'flat-nosed' occurring in PC. I, *cibidanāso*= 'snub-nosed' in Sam. K. and *cipiṭa-ghrāṇa-* in the same sense in Bṛ. K., cf. *cipiṭa-*= 'flattened rice' (Yt); cf. MW. *cipaṭ* (L)= 'flat-nosed', cf. G *cībū*= 'flat-nosed' and *chibū*= 'a flat dish'.]

973. √ **Chiv**— 'to touch';
chivami (pres. 1. s) 16 25 14; *chivai* (pres. 3. s.) 16 19 4, 24 14 6, 34 11 1, 37 20 10, 86 1 15, *chivamti* (pres. 3. pl.) 75 4 9; *chivaṁtiya* (p.p. enl. fem.) 3 14 15; *chiveppiṇu* (abs.) 99 10 9; *chitta-* (p. p.)

4 10 10, 33 4 11, 46 3 21, 47 1 17, 59 8 12, 70 9 2, 72 4 2, 74 13 1, 83 16 13 (v. l. *vichitta*), 85 20 12; *chivahu* (inf.) 4 5 13, 78 26 9; *chippai* (pass. pres. 3. s.) 3 18 7, 65 9 4, 69 17 3, 71 9 8, 98 7 18 *chippaṁti* (pass. pres. 3. pl.) 11 33 11; *chippavu* (pass. Imp. 3. s.) 6 2 13.

[=*spṛṣṭa-* (gl.): at 4 10 13 *chitta-* is loosely rendered with *tāḍita-* by the gloss; cf √*chiv-= spṛś-*. 'to touch' (H 4 182, Tr. 2 4 132) and *chitta-=spṛṣṭa-*, 'touched' (D. 3 27. Pāi. 150). Cf. √*chiv-* occurring in this very sense in JC. (2 32 2, 3 14 11, 3 18 4), NC., PC. I, II, Bh. For N. I A. derivatives see ND. *chunu=* 'to touch, meddle with'.]

974. **Chuḍu**— 17 7 1, 21 7 8, 39 10 5, 46 9 3, 52 12 3, 57 21 2, 57 25 5, 69 19 7, 81 3 2, 92 9 4 'quickly, soon, immediately'.

[=*śīghram (gl.)*, cf. PSM. *chuḍu* (D)= *śīghraṁ*, 'shortly, soon' (H. 4 401 illustration 1) and *yadi*, 'if' (H. 4 385, 422); cf. *chuḍu= śīghram* (NC. 3 9 12, JC. 2 28 4, 2 28 7 & PC. II) cf. *chuḍu=yadi* (PC. I, PC. II). *chuḍu= śīghra* (Chand. 4 76 4)]

975. **Chuḍu chuḍu**— 2 19 1, 12 1 3, 12 5 30, 30 22 8, 30 23 10, 32 17 11, 33 5 1, 71 13 9, 78 13 2, 78 13 6, 80 9 6, 81 10 13, 81 17 15, 91 8 1, 92 10 11, 94 2 1; **chuḍu ji chuḍu ji** 80 8 4 'gradually whenever, in due course'.

[=*yadā yadā* (gl); cf. *chuḍu chuḍu* occurring in this very sense in JC. (3 13 18). NC (5 6 7 & 6 15 12). PC. I. II & Bh and *chuḍu ji chuḍu* in PC. I.]

976. √**Chuh**—'to throw, to place' :

chūḍha= (p.p) 4 9 7, 71 5 1, 73 5 8, 78 5 1, 79 5 11, 88 23 8; *chuhāviya-* (caus. p. p.) 69 19 5

[=*patita-*, *kṣipta-*, *nikṣipta-* (gl.); cf. √*chuh-= kṣip-*, 'throw' (H. 4 143; Tr. 3 1 79), cf.√*chuh-*occurring in the same sense in JC. (2 10 2), NC., PC. I, II, III, Bh. For N. I. A. derivatives see ND. *chunu=* 'to touch, meddle with'.]

977. √**Choḍ**—'to loosen, to let go' :

choḍai (pres. 3. s.) 28 19 9.

[Compare PSM. √*choḍ-=muc-*. Cf. √*choḍ-* occurring in this very sense in KC., PC. I, Sam. K., √*choṭ-* in Up. K.; cf. √*chuṭ-=* 'to cut, split' (Tri. III). For N. I. A. derivatives see ND. *chornu=* 'to let go, to give up'.]

978. **Choha**— 17 1 6 'casting (w. r. to glance)'.

[=*vikṣepa*-(gl.), the relevant passage is- "*aruṇacchi-choha-raṁjiya-diyaṁtu*"- 'the horizon tinged by the casting of glance by Aruṇa (in the form of dawn)'; cf. *choha-*= *vikṣepa*-, 'casting, scattering' (D. 8 39) and √*chuh*-=*kṣip*-, 'to throw' (H. 4 143). The expression "*acchichoha*" is equivalent to Sk. *akṣi-vikṣepa*-, 'casting a glance'.]

979. **Jaḍi(y)a**— 1 16 6, 6 1 3, 7 12 4, 7 22 13, 7 26 9, 9 27 7, 21 13 7, 28 17 17, 32 2 7, 35 12 5, 36 19 12, 54 17 3, 57 10 6, 71 17 1, 73 19 11, 74 11 4, 76 9 10, 77 13 12, 78 18 14, 82 8 11, 85 16 18, 85 19 11, 88 23 7, 94 11 8 'inlaid, studded'.

[Compare *jaḍia*-=*khacita* , 'inlaid, studded' (D.3 4 1); cf. *jaḍia*- occurring in the same sense in NC., PC I. For the N.I.A. derivatives see ND. *jarnu*= 'to set (jewels), inlay' Bloch compares Dravidian forms, Kan. *jaḍi*, Ta. *śaḍei*= to drive in as a nail'. Kan. *jadda*-, Te. *jadde*= 'union, nearness'.]

980. **Jaṁpāṇa**— 7 1 7, 77 8 3, 83 8 7, 84 5 2, 88 6 12 'a palanquin'. [=*pālakhī iti deśī* (gl); cf. PSM. *jaṁpāna*= *yānaviśeṣa*, *śibikāviśeṣa*-; cf. *jampāṇa*- occurring in the same sense in JC (3 27 1), NC., KC. PC. I, PC. III & Bh.· cf. *yāpyayāna*= 'palanquin' (Prabandha Kośa) *yāpyayāna*- is a Sanskritisation of Pk. *jaṁpāna*-; cf. MW. *jampāna*= 'a sedan chair' (Jain); cf. Hi. *jhappān*= 'a kind of cot used by mountaineers for carrying men etc' For the word *pālakhī* given in the gloss see Appendix.]

981. **Jalajaṁjala**— 78 20 3 'a tank'.

[=*taḍāga*- (gl) The relevant expression is- "*vanaviyaliyalohiya-jalajaṁjalu*"- 'a tank of blood oozed from the wounds'. It is not recorded by PSM. *jalajaṁjala*- appears to be equivalent to *jalāśaya*-. *jaṁjala*- is not known from any other source.]

982. **Jāuḍa**— 28 1 3; **jāuḍaya** 62 5 10 (v.l. *jāuḍaya*-), '(saffron) produced in the *Jāguḍa* country ?.

[=*kuṅkuma*- (gl. at 62 5 10), *jāuḍa-deśa*- (gl. at 28 1 8). It is not noted by PSM. cf. MW. *jāguḍa*-(L)= 'saffron' Kittel also records *jāguḍa*- in the same sense. See *jaḍila*.]

At 28 1 3 and at 62 5 10 the words *jāuḍa*- and *jaḍila*- occur compounded. At the earlier occurrence the compound is rendered as "*jāuḍa-deśotpannaṁ kuṅkumam*". From this it follows that *jāuḍa*- is the name of the country and *jaḍila*= (*jaṭila*-) meant 'saffron.' The *jāuḍa* country must have been famous for its saffron. This is further

supported by the Sk. word *jāguda-*= 'saffron' noted in MW. as occurring in Lexicons only and *jāguda-* noted by Kittel in the same sense. The gloss therefore on 62 5 10 where *jāuda* is equated with *kunkuma* appears to be a loose-rendering and really it should mean there 'of the *jāuḍa* country'.

983 **Jousu—44 4 4** 'the moon'.

[=*candra*-(gl.). It is not noted by PSM. Perhaps connected with Sk. *jyotis-* 'light, brightness'. cf. *joya*]

984 **Joya**—19 4 2, 50 10 7 'the moon'.

[=*candra-* (gl.), cf. *joa-*= *candra-*, 'the moon' (D. 3 48; Tr. 3 4 121, 20). It is not clear whether the word has anything to do with Sk. *dyota-*, 'light, brilliance' See *jousu-*]

985 **√Jokkh**— 'to weigh, measure, consider':

jokkhai (pres. 3. s.) 4 5 5, *jokkhia-* (p.p.) 18 9 5, 83 4 10.
[=*ākalayati*, *ākalita*, *stambhita-* (gl); Vaidya renders *jokkhai* with *tolayati*; the passage at 18 9 5 is as follows :- "*paĩ ṇiya-bhuyabaleṇa hãu jokkhiu*"- 'I was measured, or weighed by you with the might of your arms' It is not recorded by PSM. For the N.I.A. derivatives see ND. *jokhnu*= 'to weigh, balance, ponder, consider.']

986. **√Jhaṁkh**— 'to prattle, to utter nonsense or irrelevant':

jhaṁkhahi (pres.2.s.) 74 14 4, *jhaṁkhai* (pres 3s.) 60 7 10.

The relevant passages are: 1) "*kim jhamkhahi nam jarena gahiu*" (74 14 4)- 'why do you prattle as though you are delirious with fever ?' 2) "*capphalu jhamkhai caṁdagahillau*" (60 7 10)- 'The moon-struck person prattles falsehood'. Cf. *jhamkh-* in this sense at H.4 379, illustration 1). *jhaṁkhai* occurs at 3 29 7 in JC. and is rendered with *acchāday-* by the editor. But 'prattle' suits the context. The relevant passage is "*muhiyai jhaṁkhai*"- 'prattles in vain', cf. √ *jhaṁkh-* occurring in the same sense in NC., PC. II, Bh., cf. G. *jhaṁkh-vũ*= 'to brood over', Hi. *jhamknā*= 'to lement, weep' and Koṅ. *jhãktā*= 'speaks in a droll manner', *jhãki* (fem)= 'droll speech; utterance with implied or hidden overtones; quaint speech' and *jhãkro*= 'droll or immodest speaker'.]

987. **√Jhaḍapp**— 'to strike, snatch, pounce':

jhaḍappai (pres. 3.s.) 30 4 9, *jhaḍappivi* (abs.) 16 24 12, 62 15 3 (v.l. *jhaḍeppinu*), *jhaḍappi(y)a-* (p.p.) 8 3 9, 54 14 11, 74 14 6, 76 2 10, 77 6 11, 88 6 5.

[Gloss loosely renders *jhadappıya-* with *patana-* at 8 3 9, and with *prahata* at 76 2 10 and at 77 6 11; cf. PSM- √*jhadapp-= ā+chid-*, and *jhaḍappa-=* 'haste'; cf. √*jhadapp-* occurring in the same sense in JC., PC. II, Bh., cf M. *jhadap-ne* G *jhadp-vū=* 'to pounce upon, to santch'; cf. M. *jhaḍap=* 'a stoop of a bird of prey' and S. *jhadapnu=* 'to strike as e.g. wind, sun, demons etc.' and *jhadap=* 'a sun-stroke'. See ND. *jharnu=* 'to fall, descend, go down.' Turner connects it with '*jhaṭa=* 'sudden movent'. See *jhadappana.*]

988. **Jhaḍappaṇa**— 25 4 8, 99 12 5 'striking with a flap or flapping'

[Compare *jhadappana-* in this very sense occurring at JC. 2 33 5. See √ *jhadapp-.*]

989. **Jhaṁduliya**— 66 7 11 (v.l. *jhiṁdulıya-*) 'an unchaste woman'.

[The gloss wrongly gives "*amlıkā, cıñcā*"- as the meaning of the word. It appears to be an error in the text. The meaning given in the gloss can be equated with *ambiliya* at 66 7 12 and *jhaṁdulıya-* can be rendered with 'an unchaste woman'. The relevant passage is *nāvai komala jhamdulıya* 'appears like a delicate unchaste woman'. cf. *jhaṁdalı- jhaṁdulī= asaī-* 'an unchaste woman' (D.3 54 and D. 3 61) and (Tr. 3 4 72, 475 & 476). See *jhıṁdulıya* and *jhemdulıya-*]

990. √ **Jhaṁp**— 'to cover'

jhampaṁı (pres. l.s.) 1 11 4; *jhaṁpıa-*(p p.) 26 14 9.

[Compare PSM √ *jhamp-= ā+chāday,* 'to cover; cf. √*jhamp-* in the same sense occurring in JC-, SR. Bh. (9 15 10) For the N. I. A. derivatives see ND. *jhāpnu=* 'to cover'.]

991. **Jhaṁpaḍa**— 12 12 5, 66 5 3 'unbound, uncombed and unkempt (w.r to hair)'.

[*dhammilla-jhaṁpada-= muktakeśah* (gl) In both the occurrences, the word is used in connection with and qualifying a mass of hair. Hence "*netrayorardhonmīlana-*" (on the basis of M. *jhampad-*, sealed or closed state of eyes under stupor, sealedness of eyes) given by Vaidya (vide MP. I, Glossary) as the meaning of the word appears to be a conjecture. PSM. does not note this word *jhampada-* occurs in JC. at 1 16 6 and is glossed as *muktavirala-*. This meaning suits the context as the relevant phrase here also is -"*jhaṁpadıya-kesaı*" - 'with unkempt hair'. MW. notes *jhampada-*only in the sense of 'a kind of measure (in music)'.]

992. **Jhasa**— 12 18 7, 28 24 6, 28 26 3, 52 15 5, 54 14 4, 58 20 10, 60 7 3, 73 26 1, 78 7 12, 78 18 5, 88 4 14, 97 2 9 'a sort of dagger, a rapier'.

[Compare PSM. *jhasara-* (D)= *āyudha-viśeṣa* (PV); D. 3 60 notes *jhasa-* in the sense of *ṭaṁkacchinnam*, 'cut with a chisel'; *jhasa-* occurring in NC. is rendered with *kaṭāri-* by the commentator. Cf. *jhasa-* in the same sense occurring in JC. and PC. I. For the word given in the NC gloss see Appendix.]

993. **Jhiṁduliya**— 74 8 6 'an unchaste woman'

[Gloss renders it with *kāmavihvalā-*; cf. M. *chinaḷ*, *śinaḷ*= 'whorish. unchaste'. See *jhaṁduliya-* and *jheṁduliya-*]

994. **Jhuṁbukka**— 4 9 9, 12 1 5, 72 1 7 'a bunch, a cluster, a decorative bulb, a chandelier'.

[=*stabaka-* (gl.), PSM, does not note it, cf. *jhuṁvukka-* occurring in the same sense in PC II. cf. G *jhūmkhū*= 'a bunch, tassel, cluster' and *jhummar*= 'a chandelier'. Cf. M. *jhubkā* or *jhumkā*= 'a bunch or cluster (of flowers etc) and *jhumbar* 'a chandelier'.]

995. √ **Jhull**— 'to swing, dangle, flutter, stream';

jhullai (pres. 3. s) 14 5 12, 80 7 9; *jhullaṁta* (pres. p.) 24 12 10, (v. l *rullamta*), 42 5 21, 77 5 12, 87 12 6.

[=*dolāyate*, *dolāyamāna*, *avalambamāna* (gl), cf. PSM. √*jhull-*= *andol-*, 'to swing'; cf. √*jhull-* occurring in JC. (2 27 7) & SR. (134) in the same sense. For the N. I. A. derivatives see ND. *jhulnu*= 'to swing, sway from side to side'.]

996. **Jheṁduliya**— 15 6 15 (v l. *jhiṁduliya-*), 36 18 3 'an unchaste woman,' 'a harlot'.

[=*puṁścalī veśyāvṛttiḥ* (gl.); cf *jheṁduliya-* occurring in the same sense in PC. II. See *jhaṁduliya* and *jhiṁduliya-*]

997 **Jheṁpa**— 86 1 15 (v l. *jhaṁpa-*) 'a spring, a leap'.

[=*jhampā* (gl), cf. PSM. *jhaṁpa*='jumping at once'; cf. *jhaṁpa-* occurring in this sense in PC. I, PC. II, cf. *jhampa*= 'a jump' (Supplement to J O I Baroda, vol. X, no. 4. p 139): cf. G. *jhaṁplāv-vũ*= 'jump into, rush in', cf. M. *jheṁp-*= 'a spring or dart forward to snatch or catch' and *jhāmpa-*= 'a leap'.]

We find the variant *jheṁpa-* in three manuscripts. The word *jheṁpa-* is not recorded elsewhere in Pk. dictionaries; but it is preserved in Marāthi.

998. **Ṭakkara**— 31 16 4, 57 10 12, 93 8 5 'a smart blow or stroke on the head,' 'a rap on the head milder than a knock and harder than a tap'.

[Vaidya has rendered *ṭakkara-* at 31 16 4 with *śilāśakala-*; but *āghāta-* suits the context; cf. PSM. addenda, *ṭakkarā* (D)= 'a rap on the shaven head with a finger'; cf *ṭakkara-* occurring in this very sense in NC. PC. II, PC III Br K., cf MW. *ṭakkara*= 'blow on the head'; cf. Hi. *ṭakkar-*= 'a conflict' and G. *ṭakkar-*= 'a violent blow a blow with the horns of forehead, a butt', and *ṭākar*, 'a rap on the head, usually shaven'. For N I. A. derivatives see ND. *ṭakkar*= 'obstacle, collision']

999 **Ṭiṁṭā-** 29 18 9 (v.l. *ṭeṁṭā-*), 46 2 1 (v.l. *ṭemṭā-*), 53 4 13 'a gambling house'.

[*dyūtasthāna-* (gl); Vaidya has rendered *ṭimṭa-* occurring at 29 18 9 with *puṁścalī-* (vide MP. I, Glossary). This meaning suggested by him appears to have been based on the usage in Karpūramañjarī. But *dyūtasthāna-* fits in well in the context Cf. *dyūtasthāna-*, 'a gambling house' (D 4 3); one of the manuscripts of the Deśīnāmamālā notes the reading *ṭimṭa-* also, PSM. records *ṭimṭa-* and *ṭimṭā* in this sense and quotes in support Bh; cf *ṭimṭā-* occurring in this sense in NC. & KC. and *ṭimṭāutta-* in the sense of 'officer in charge of gambling houses' (PC. III), *ṭimṭautta-* occurs in Bh also in the same sense as in PC. III. See *ṭemṭa-*.]

In the corrupt form this word occurs as *ṭhiṇṭha-* in the sense of 'a gambling house' in Kathāsaritsāgara at XCII. 15& 21 and as *ṭhiṇṭhā-karāla-*= 'Name of a gambling-house keeper' in the same work at CXXI 71 These readings of Kathāsaritsāgara may be amended.

1000. **Ṭeṁṭā**— 12 9 18, 80 5 9 'a gambling house'.

Vaidya renders *ṭemṭā-* at 12 9 18, with *vṛnta-* (comparing it with M. *deṇṭh-*, 'stalk') But here also *dyūtasthāna-* suits the context. PSM. in the Addenda renders *ṭemṭa-* with *bhīṣana-* quoting Karpūramañjarī But there too the passage appears to have been misunderstood and the meaning of *ṭemṭa-* there also is *dyūtasthāna-* Cf. *ṭimṭā* occurring in the same sense in PC II. See *ṭimṭā-*.]

In Karpūramañjarī two expressions, namely, *bhamaraṭemṭa* and *ṭemṭākarāla-*occur at 1 18. A variety of interpretations are offered by commentators and editors and the original meaning of the word *ṭeṁṭa-* seems to have been lost. If we accept the interpretations offered by a commentator[1] for the word *bhamara-ṭeṁṭa-* here, namely, *bhamara-*= *viṭa-*, then we can interpret *bhamara-ṭemṭa-* to mean 'a gambling place of the voluptuaries' which would aptly describe

1. See Karpūramanjarī, Lanman, C R., Combridge, 1901, Glossorial Index, p. 151.

a prostitute. In that case here too, *ṭemṭa-* would mean 'a gambling house'. *ṭemṭākarāla-* is 'terrible in the gambling places' or 'a terror of the gambling den'.

1001. **Ḍamara**— 59 19 6, 73 11 2, 88 3 16 (v.l. *ḍāmara*). **ḍamaraya**-54 14 2 'fear', 'causing panic', 'fright'.

[= *bhaya-*, *bhayānaka-*, *bhayotpādaka-* (gl.). Really speaking *ḍamara-* should be a noun, but here it is used as an adjective. PSM. does not note the word in this sense. Cf. *ḍamara*, *damarakara-*= *bhayankara* 'causing panic' (PC.I), *damarakara-*= 'causing panic' (PC. II) and *damara-*, *ḍāmara*= *bhaya-* (PC III).]

1002. √**Ḍar**— 'to fear, to be afraid' of,' 'to dread'

daramta (pres. p) 43 5 4 (v l. *radamta*) 66 3 6 *dariya-* (p p.) 88 20 3. [*daramta-* at 43 5 4 is glossed *garjan*, which suits the context. Hence the variant reading *radamta* is preferable here. At 88 20 3 the gloss loosely equates *daramta-* with *bhīta-*; cf. √*dar-*= *tras-*, 'to be afraid' (H. 4 198) and (Tr. 3 1 119). Cf. √*dar-*= 'to fear' (JC. 2 28 6). For N. I. A. derivatives and cognates see ND *darnu* 'to fear, be afraid'. Turner suggests connections with *dar-*, *dār-*, and *dal-* 'to split'. See *dara-* below.]

1003 **Ḍara**— 25 8 9, 36 10 7 'fright,' 'fear'.

[The relevant passage at 36 10 7 is - "*ṇāsai gahabhūyapisāyaḍaru*"- 'destroys the fright of evil spirits and goblins'; cf. *dara-*= *bhay-*, *bhīti* (H. 1 217); cf. *dara-* occurring in the same sense in JC.. KC. PC. I, II & III, Bh.; cf. *dara-*= 'fear, terror, dread' (Apte); cf. Hi. *ḍar-*= 'fear'. See √*ḍar-* above.]

1004. **Ḍaviḍa**— 58 2 7 (v l *niviḍa*) 'intensely voluptuous'.

[The text appears to be uncertain here. The meaning given by the gloss is *dṛḍhaviṭa-*. No other source appears to throw any light. The relevant passage is- "*bahu-kavada-ḍaviḍa-nivaramjiyāi*"- 'which entertains through many a deception voluptuaries in the form of kings'. PSM. does not note this word.]

1005. **Ḍāla**— 1 18 2, 12 13 12, 20 4 3, 20 5 6, 49 3 2, 75 11 12, 84 14 4, 'a branch,' 'a bough'.

[Compare *ḍāli*= *śākhā-*, 'a branch' (D 4 9, Tr.3 4 72, 201); cf. also *ḍālā-* (Pāi. 333), cf. *ḍāla-*= *śākhā-* (H. 4 445 illustration 3). Cf. *ḍāla-* occurring in the same sense in NC., Bh., PC.I, II, III, Vajjālagga (124); cf. MW. *ḍāla*-= 'a branch' (Silāṅka on Ācārāṅirṇaya, ii). Cf. Old M. *ḍhālā*,, 'a small leafy branch' and *ḍhāli*= 'a

branch or bough', cf also *ḍāl- śākhā* (Jñāneśvarı). For the N I. A. cognates see ND. *ḍālo-* 'branch, bough'.]

1006. **Ḍāvī**— 35 5 3 (v.l. *davı*) 'a seal, a finger-ring'.

[*-mudrā-* (gl.); the relevant passage is- "*eha dāvı kuhısamaya laeppiṇu*" 'having taken this diamond ring'. It is not noted by PSM. The word may be originally connected with Sk. *darvı*= 'ladle' Cf. M. *dāv-*= 'a hollowed coconut used as a cup or vessel', and *dāva-*= 'a hollow case of a seal'. See ND. *dabbā*= 'small box, casket'

1007. **Ḍiṁḍīra**— 12 8 5, 14 6 5, 89 5 6 'the foam of the sea'.

[*=phena-* (gl); the relevant passages are- 1) *sıyagholamāṇa-dımdīracīra*" (12 8 5,)- 'the flowing garment in the form of white whirling foam of the sea' and 2) *taḍālagga-ḍımdīrapımda*" (14 6 5) – 'the collection of the foam of the sea stuck to the bank', cf PSM *dımdīra-*= *samudra-phena-*, cf *dımdīra-* occurring in the same sense in PC I, II & III, CMC.; cf. *diṇḍīra-*= 'sea foam' (Tri. III), cf. Apte *dındīra*= 'cuttle-fish-bone considered the foam of the sea'. Apte has noted *ḍındīra-* in the sense of 'foam' quoting from Vikramāṅkacarita. Cf Hı. *dındīr-* in the same sense.]

1008. **Ḍuṁga**— 9 2 27 (v l. *tuṁga-*) 'a herd', 'a group,' 'a multitude'.

[*-vṛnda, samūha* (gl)· the relevant passage is – "*māyaṁga-ḍuṁgāı*"– 'herds of elephants'. It is not noted by PSM.; cf. M. Hı. *ḍuṁg-* 'a pile or heap'.]

1009. **Ḍeṁḍuha**— 16 20 9 (v-l. *dımduha-*) 'a small water-snake'.

[The relevant passage is– "*ḍemduhena kım sappu dasıjjaı*"- 'can a water-snake bite the serpent?' PSM. does not note *ḍemduha-*, but notes *ḍumduha--* 'a species of snake' At D. 7 5 *vaıvalaa-* is equated with *ḍemduha-*, cf. *ḍındıka-*, *ḍınduka--* 'a water-snake' (Br. K.), cf. MW *ḍındıbha-*(L)- 'water-snake' and *ḍundubha-* 'an unvenomous water-snake' (Sāyaṇa.). cf. G *ḍemḍvū-* 'a tiny water-serpent'.]

1010. **√Ḍev**— to leap or rush forcefully or sweepingly towards something', *devaṁta* (pres p) 17 12 8, *devaṁtı* (pres. p. fem. 17 13 4.)

[*=dhāvan* (gl); cf. PSM. *√dev-*= *ut+langh-*, 'to cross, to jump'; cf. *√dev-*= *ud-langh-* (PC.II)]

The gloss on *devaṁta* at MP. 17 12 8 renders it with *dhāvan*. The relevant passage here "*sasıchāhı-sāraṁga-devaṁta-sīham*"– 'the lion leaping at the deer seen in the reflection of the moon'. The context is that of a lion and a deer. PSM. gives *√ḍev-* in the sense of

ut+langh-, *atikramaṇa-* and leaping (*kūdnā*). So the sense 'leaping at' can well fit our context.

The passage at 17 13 4 is- "*devamti dīsai salıladhārā*"- 'the stream of water is seen rushing forth'. Here a forceful motion of the stream is implied At PC.II 25 6 5 the passage is- "*uhaya valahi devamti vihamgai*"- 'the birds were crossing or haunting both sides'. Here √*dev-* means 'to jump across, fly across the whole length of the sky (*atikram-*')'.

deviya- at NC. 7 7 5 is rendered with *prīnita-* on the authority of the tippna-. The relevant passage is- "*rumda-pimda- deviya- bherumdai*"-''- 'the *bherundas* were running towards, sweeping on towards the mutilated trunks'. In the light of the above occurrences we can very well take here also *deviya-* in the sense of 'sweeping upon.'

Hence √*dev-* implies 'running on the ground' or 'any forcefull or sweeping motion either on the ground or in the sky'. 'To leap or rush forcefully or sweepingly towards something' would suit all contexts.

1011. **Ḍora**— 85 10 21 (v.l. *dora-*) 'a rope'.

[The relevant passage is- "*dadhadorenam pabalabalālo baddho bālo*"- The strong and sturdy child was bound with a strong rope '. cf. PSM. *dora-*(D)= *guṇa-*, 'a thread'; cf *dora-* occurring in the sense of a 'string-like necklace' in JC (2 26 5) & NC. For N.I.A. cognates see N.D *doro*= 'thread'. The word *davaraka-* is a Sanskratised form of *dora-*. See *dora-*.]

1012. √**Ḍoll**— 'to swing to and fro'.

dollai (pres 3 s) 4 18 2.

[The relevant passage is- "*dollai vasumaī*"- 'the earth swings to and fro', cf. √*doll-*= 'to swing': cf., √*doll-* occurring in the same sense in JC (4 4 16), NC, PC. I & PCII. For the N.I.A. cognates see ND. *dol-*= 'oscillation, shaking'.]

1013. √**Ḍhakk**— 'to cover':

dhakkamta (pres. p) 62 11 2 (v.l. *dhamkamta*).

[=*ācchādayan* (gl.): cf. √*dhakk-*= *chad-*, 'to cover' (H. 4 21); cf. √*dhakk-* occurring in the same sense in Bh. See √*dhamk-* and *dhamkaṇa-*.]

1014. √**Ḍhaṁk**— 'to cover, to conceal veil, shut'.

dhamkai (pres.3s.) 1 13 10, 3 12 17, 24 14 6, 47 5 12, 49 9 6, 73 19 2, 77 9 15, 88 6 12; *ḍhamkamti* (pres. 3. pl.) 3 15 11 (v.l. *ḍhakkaṁti*);

dhamkijjai, (Fut 3.s.) 26 7 4; *ḍhamkahu* (Imp. 2. pl) 6 2 11; *ḍhaṁkivi* (abs.) 24 1 14, 100 5 7; *dhamkevi* (abs) 101 2 13; *ḍhamkeppiṇu* (abs.) 35 22 3; *ḍhaṁki(y)a-* (p.p.) 13 11 1, 16 24 4, 19 13 3, 24 3 14, 28 30 6, 32 8 5, 33 4 15, 42 9 9, 44 3 14, 55 9 4, 68 11 1, 73 12 8, 74 14 5, 80 7 9, 89 2 10, 92 6 12.

[=*pracchādayati*, *ācchādayati*, *jhampitvā*, *pracchādita-* (gl.), √*dhakk-*= *chāday-* (H. 4 21); cf. √*dhamk-* occurring in the same sense in NC., PC. II. cf √*dhamk-*= 'to conceal. to cover' (Supplement to J.O.I. vol. x No. 4, p. 140). For the N.I.A. derivatives see ND. *dhāknu*= 'to cover, hide, veil, shut'. See √*dhakk-* and *dhamkana-*]

1015. **Ḍhaṁkaṇa—** 73 15 12 'a lid, a cover'.

[=*ācchādanam* (gl). The relevant passage is- "*suvanna-bhiṁgārayahu khapparu dinnau dhamkanu*"- 'a broken earthen plate is placed as a cover to close the mouth of a golden pitcher'. cf. PSM. *dhaṁkaṇī*= *pidhānikā-*, 'a lid, cover' (D. 4 14), PSM. notes *dhaṁkana-* in the same sense quoting in support from Anuogadārasutta. See ND. *dhakanā*, *dhakanī*= 'lid, cover'. See √*dhaṁk-* and √*dhakk-*.]

1016. **Ḍhaṁkha—** 19 13 5 (v l. *dhaṁka*) '(a tree) without leaves, flowers and fruits'.

[*dhamkha-taru*= *patrapuṣpaphala-rahito vrksah* (gl), cf. PSM *dhaṁkhara-* (D)= 'a branch without fruits and leaves'. Cf. *dhamkha-* occurring in JC. (1 13 3). KC, *dhamkhara-* occurring in SR., GS., Vajjālagga (251) in the same sense. Tagare renders *dhamkha-*= with *śuska-*, 'dry. Cf M. *dhāṁk-*= 'an old and decaying tree'.]

1917. **Ḍhaṁḍhara—** 31 26 6, 60 11 3 (v.l. *dhamdhura-*), 74 16 10 'a demon'.

[=*rākṣasa-* (gl); cf. *dhaṁdhara-*= *piśāca*=, 'a demon, fiend' (D. 4 16), cf. *dhaṁḍhara-*= occurring in JC (1 16 7) and glossed as "*rākṣasapreta-piśācādayah-*." Cf. *dhamdhara-* occurring in the same sense in NC., PC. II & III.]

1018. √**Ḍhal—**'to wane, bend, incline, slide, drop down'

dhalai (pres 3. s.) 72 7 10, 97 3 5, *dhali(y)a-* (p.p) 4 15 6, 5 15 13, 8 9 12, 31 19 12, 39 4 7, 53 6 11, 57 19 8, 62 20 9, 71 16 8, 77 2 8, 90 4 6.

[=*patita-*, *cyuta-*(gl.); cf. PSM. √*dhal* (D)= 'to drop, to bend or incline'; cf. √*dhal-* occurring in the same sense in NC.; cf. M. *dhaḷṇe* 'to slide or move out of place, to incline'. For N IA. derivatives see ND. *dhalnu*= 'to topple over, fall'. Tagare equates √*ḍhal* with *kṣar*.]

1019. √**Ḍhāl**— 'to drop, 'to throw down,' 'to fell',

ḍhālai (pres. 3 s) 14 10 7; *ḍhāliya* (p p) 54 6 11.

[*pātita*- (gl.) cf. PSM. *dhol*- 'to drop down'; cf. √*ḍhāl*- occurring in the same sense in NC., KC.; cf. √*ḍhāl*- 'to pour out, to cast off' (Supplement to J O I. vol. X no. 4, p. 140). For the N.I.A. derivatives see N.D *ḍhālnu* 'to fell, hew down'.]

1020. **Ḍhilla**— 32 3 5 'loose'.

[The relevant passage is "*ḍhillīhūyau nībandhaṇu*",- 'the knot of the wearing garment loosened', cf. PSM. *ḍhilla*- (D)= *śithila*-. Cf. *ḍhilla*-= *śithila* (Pā. D). cf. Hi. *ḍhilnā*= 'to loosen' and *ḍhīlā*-= 'loose'. See ND. *ḍhilo*= 'slow, slack' for N. I A. derivatives.]

1021. √**Ḍhul**— 'to slip down, to loosen'.

ḍhuliya- (p.p.) 88 7 10 (v l. *khaliya*- v.l. *caliya*- v.l. *valiya*).

[The relevant passage is "*pahurina-baṁdhaṇāī naṁ ḍhuliyaī*"- 'as though the ties of the debt in the form of the Lord were loosned'. It is not noted by PSM cf M *ḍulṇe*= 'to be lost or gone (money, a pledge), ; G. *ḍholvũ*= 'to spill, to make flow' and Hi. *ḍhulnā*= 'to be poured out, roll, be spilt.']

1022. **Ṇakkhachoḍi**— 49 4 10 'crackling of fingers'.

[=*nakhacchoṭikā angulivikārāh* (gl.). It is not noted by PSM. cf *nakkhacc-hodi* occcurring in this very sense in PC.II, cf. MW. *nakhācchoṭanikā* (L) 'making noise with the nails (as a token of applause or approval). 'See *ṇahachodaa*.-]

1023. **Ṇaggora**— 12 10 7 'camphor'.

[=*karpūra* (gl.); the relevant passage is- "*ṇaggora-reṇu-dhavalijja-māṇu*"- being whitened by the dust of camphor'. It is not noted by PSM]

1024. √**Ṇaḍ**— 'to be distressed, tormented, harassed, confounded';

Ṇaḍi(y)a- (p.p) 2 21 6, 23 18 11, 29 3 8, 32 4 10, 33 12 12, 50 5 7, 54 18 12, 56 2 11, 66 8 7, 69 3 11, 78 2 14, 81 10 10, 83 13 4, 84 2 15, 89 17 16, 90 2 10, 91 4 7, 98 7 7, 98 6 3; *naḍijjai* (pass. pres. 3. s.) 98 15 21.

[At 54 18 12 *ṇaḍiya* is loosely rendered by the gloss with *prerita*-; the relevant passage here is- "*kālẽ ṇaḍiyau*", which can be rendered as- 'harassed by time', hence *prerita*-. At 69 3 11 the gloss renders *naḍia*- with *vañcita*- and at 78 2 14 with *kadarthita*-; cf. *ṇaḍia*-= *vañcita*-, 'deceived', *khedita*-, 'distressed' (D. 4 18) Trivikrama notes

ṇadia- in the sense of *vañcita-* only (Tr. 3 4 72, 248); cf. *ṇaḍiya-* in the sense in JC. (1 29 12, 2 5 2 & 2 33 4), NC., KC, PC. II & CMC. (p. 268, line 10); cf. M. *nad-ṇe*= 'to cheat excessively' see √*ṇinad-*.]

1025. **Ṇameru**— 96 2 11 'a kind of tree, Elaeocarpus Ganitras.'

[=*kalpavṛkṣa-* (gl.); cf. PSM. *nameru*= *vṛkṣa-viśeṣa-*; cf. *nameru* occurring in Yaśastilaka, where it is glossed *pārijāta-*, cf. MW. *nameru* (L)= 'Elaeocarpus Ganitrus.]

1026. **Ṇahachoḍaa**— 24 8 1 'crackling of fingers'.

[=*nakhacchoṭikā-* (gl.); cf MW. *choṭikā*= 'snapping the thumb and forefinger' cf. Hi., G *cuṭkī*= 'a snap with the thumb and finger' See *nakkhachoḍi-*.]

1027. **Ṇāhala**— 13 11 6, 15 1 9, 15 5 5, 15 20 4, 47 2 5, 73 13 7, 82 10 6, 83 9 9, 85 4 13, 90 17 11, 92 6 14, 92 18 6 'a barbarous tribe, an aboriginal tribe, a wild mountain race'.

[-*śabara-*, *bhilla-*, (gl.); cf. *nāhala*= 'a tribe of *mlecchas*' (H. 1 256); cf. *nāhala-* occurring in the same sense in JC, and *nāhala-* occurring in Tri. I and *nāhala-* v l. *nāhara* in Br K, cf. MW *nāhala* (L) 'name of a non-Aryan people (=*mleccha*)']

1028. √**Ṇiy**— 'to see, to behold'

ṇiyahi (pres 2. s) 52 8 2, *ṇiyai* (pres 3. s) 4 1 10, 5 15 9, 19 3 6, 28 19 4, 45 6 10, 48 6 3, 62 16 1, 101 16 7, *ṇiyaṁti* (pres. 3. pl.) 9 21 15, 36 16 12, 83 1 11, *ṇiyaṁta* (pres. p.) 2 20 10, 6 3 13, 61 13 2, *ṇievi* (abs.) 55 3 5, 74 8 1, 86 5 1, *ṇiyavi*, (abs.) 60 20 14 (v l. *ṇievi*), 85 7 13.

[=*paśyati*, *paśyan*, *avalokayan*, *dṛṣṭvā* (gl.) cf √*ṇia*= *dṛś-*, 'to see' (H.4 181) and (Tr. 2 4 153). Cf. √*ṇia-* occurring in the same sense in JC., NC. KC., PC. I Kaṁs., Bh. & Vajjā (198). Tagare connects √*ṇia-* with Sk. √*nī-* and compares *netra-*, *nayana*.]

1029. **Ṇikkhutta**— 11 9 7, 38 4 4, 98 15 11 'definitely, certainly'.

[=*niścitam* (gl.) PSM. notes *ṇikkhutta-* in the same sense and quotes in support from Paumacariu of Vimalasuri. Perhaps connected with Pk. *khutta-*= 'stuck, fixed' and hence 'certain'.]

1030. **Ṇikkhubbhu**— 20 1 7 (v l. *ṇikkhuttu* v.l. *ṇikkhuttu*) 'constant', 'perpetual.'

[=*nirantaram*.(gl.) PSM. does not note it.]

1031. **Ṇiccapphala**— 49 7 1, 84 17 8 'truth'.

[Though the gloss renders it with *niścapalam*, it can very well be taken to mean 'truth' (*nis+capphala-*). The relevant passage at 84 17 8 is- "*tena vi ṇiccapphalu tahi sitthu*"- 'he also told her the truth'. See *capphala-*, *capphalatta-*]

1032 √**Ṇicchutt**— 'to slip, to falter':
nicchuṭṭavi (abs.) 4 15 11 (v. l. *nicchuddhivi*, v. l. *nicchuṭṭivi*).

[=*skhalitvā* (gl.); the relevant passage is- "*lacchihi bharamtihi kaṇayavaṇṇu nicchuṭṭavi kalasu va jali nimannu*" 'as though the golden-hued pitcher of Lakṣmī while filling slipped and was immersed in the water', cf. PSM. *nicchuṭṭa-*= *nirmukta-*.]

1033. **Ṇiḍḍariya**— 35 1 4 (v. l. *ṇiriya-*) 'expanded due to strong emotional impacts like fear, wonderment, martial spirit etc.'

[The relevant passage is "*niḍḍariya nayaṇu nimmaṁsa-muhu* . . . . *rāe hayavaru diṭṭhau*"- 'The horse having expanded eyes, dry face without flesh etc. was seen by the king'. Vaidya paraphrases *niḍḍariya-* as *niṣkāsita-*, 'popping out or bulging out (eyes)'. PSM. does not record it. Cf. *viḍḍara-*= *vistāra-* (Tr. 1 3 105, 82.]

In PC. II and PC. III *ṇiḍḍariya-* occurs several times and is rendered *bhayotpādaka-* by the editor. This meaning appears to refer to the eyes which *ṇiḍḍariya-* qualifies.

In KC. *nidduriya-* occurs at 5 14 9 and 10 20 3. Here the reading *nidduriya-* appears to be a scribal error for the correct reading *ṇiḍḍariya-* (as in manuscripts *du* and double *ḍa* are mistaken for each other). The editor has rendered it with *nir-duhita-* [1] which seems to be a surmise. Here also the MP. meaning fits in well.

In all the occurrences *ṇiḍḍariya-* qualifies *ṇayaṇa-* and the expression *ṇiḍḍariya-ṇayaṇa-* can be rendered with 'eyes expanded, popping out or moving to and fro due to strong emotional impacts or various sentiments like fear, wonderment, martial spirit (*yuddhotsāha*) etc.' *niḍḍariya-* refers to the condition of the eyes under the influence of these emotions. It may connote more than mere expansion. We are not in a position to pinpoint the exact connotation.

1034. **Ṇittala**— 58 22 7 (v.l. *nittava-*) 'spotless, bright, resplendent'.

[=*nirdoṣa-*, *bhāsura-* (gl.); the relevant passage is - "*so rehai teṇa suṇimmaleṇa ṇava-mehu va raviṇā ṇittaleṇa*" - '(Hari) shines with the

1. See Karakaṁḍacariu, Jain, Hiralal, Karanja, 1934, Glossary.

spotless discus (in his hand) as a fresh cloud with a spotless sun.' *nittala-* in the sense of *anivrta-*, 'unreturning' noted by PSM. does not suit here]

1035. **Ṇittiṁsa**— 29 14 8 'unkind, cruel'.

[- *nirdaya-* (gl); cf. PSM. *nittimsa-= nistrimśa-, nirdaya-* (Supāsanā-hacariya)]

1036. **√Ṇimm**— 'to dissolve, to disappear',

nimmai (pres 3 s) 6 4 10

[*kṣayopaśamam yāti* (gl.) The relevant passage is- "*nāhahu ajju vi cariyavaranu dhuvu nimmai genhai tavacaranu*"- 'In the case of the Lord the *cāritrāvaranīya karma* which still persists can be certainly dissolved if he resorts to asceticism' Probably *nimmai* is formed on the analogy of *summai-=* 'is heard' (passive), as *su-* gives a passive present 3. s Similarly *ni-* can give us passive present 3 s *nimmai-=* 'takes away, disappears' Cf. D. 4 34 *nimmaya-= gata-* 'gone'.]

1037 **Ṇirāriu**— 2 18 8, 9 26 3, 13 7 13, 14 5 5, 14 9 10, 29 4 6, 38 4 8, 39 7 13, 39 10 6, **nirāriu** 83 8 6 'constantly,' 'incessantly,' 'excessively,' 'definitely'.

[-*anivāritam, atiśayena* (gl) It is not noted by PSM. Cf. *nirāriu* occurring in the same sense in NC, KC, PC I, III & Bh.]

1038. **Ṇirikka**— 22 6 9, 29 17 3 (v l. *nirakka-*), 43 3 13, 57 10 11, 'a thief'.

[= *cora-* (gl.) cf *nirakka-= cora-*, 'a thief' (D 4 49) One of the manuscripts of Deśīnāmamālā notes *nirikka-* also, Trivikrama notes *nirikka-* in this very sense. (Tr. 3 4 72, 143), cf *nirikka-* occurring in the same sense in JC (3 18 9), NC and PC I. Tagare connects *nirikka-* with *nir-īkṣ-* See *nirukka-*]

1039. **Ṇiru**— 13 11 11, 20 1 11, 81 4 2 'surely', 'indeed,' 'exceedingly'.

[=*niścayena* (gl), cf *niru= nitarām*, 'certainly' (H 4 344 illustration 1); cf. *niru* occurring in the same sense in JC, KC, & PC. I.]

1040. **Ṇirukka**— 100 4 8 (v l *nirikkha-*) 'a thief'.

[*cora-* (gl); *nirukka-* is nowhere else attested and as the spelling *nirikkha-* is isolated, we can suggest here *nirikka-* as an emendment. See *nirikka-*]

1041. **√Ṇillūr**— 'to cut, rend, destroy',

nillūrami (pres. 1-s) 14 8 15, *nillūrai* (pres. 3.s.) 9 22 12; *nilluriya-* (p.p.) 13 11 4, 53 10 3, 75 5 6, 80 12 5; *ṇillūrivi* (abs.) 46 8 9, 59 14 7.

[= *nirlūrita, sphetita, vidhvasya, chedayitvā* (gl.); cf. √*lūr-*, √*ṇillūr* = *chid-*, 'cut' (H.4 124; Tr. 3 1 67); cf. √*ṇillūr-* occurring in the same sense in NC. & PC I. See *nillūraṇa* and √*lūr-*]

1042. **Ṇillūraṇa**— 7 16 2, 55 6 2, 71 4 7, 88 5 10 'eradication,' 'uprooting', 'cutting asunder,' 'splitting'
[=*nirmūlana-, sphetaka-*(gl.). See √*ṇillūr-*.]

1043. **Ṇiva**— 44 6 7, 46 8 3, 47 7 3 'a water-jar', 'a pitcher', 'a pot'.
[-*ghaṭa-, kalaśa-, kumbha-* (gl). PSM. does not note it]

1044. √**Ṇisuḍh**— 'to kill':
nisudhiya-(p p) 76 1 10.

[The relevant passage is- "*sosiya sari sara nisudhiya jalayara*"- 'The pond was dried up and the aquatic animals were killed', cf. PSM. √*nisudh-=ni+sumbh-*, 'to kill' (H.4 158) and *nisudhia-= nipātita*. Cf. *nisudhiya-* occurring at PC I 13 8 4 where it is glossed as *bhagna-* and "*nisudhiya-gattai*" 'having their limbs shattered or broken (Bh 13 6 11)]

1045. **Ṇihelaṇa**— 3 1 10, 3 5 20, 6 5 4, 12 16 11, 15 18 1, 16 3 9, 20 14 6, 22 2 10, 22 10 3, 23 1 4, 28 11 8, 31 2 12, 31 6 12, 32 14 6, 33 9 1, 36 19 5, 37 1 10, 38 3 2, 38 20 2, 39 10 4, 40 9 4, 41 4 7, 43 10 3, 46 3 19, 48 6 1, 51 6 7, 58 5 11, 59 4 5, 61 17 9, 65 14 4, 65 17 9, 69 9 3, 69 19 10, 72 4 8, 78 10 114, 83 3 1, 83 16 4, 85 4 3, 85 9 1, 85 25 3, 87 12 10, 99 3 1 'an abode, a house, a mansion'.

[=*mandira-, ālaya-, gṛha-, nīḍa-* (gl), cf. *ṇihelana-= gṛha-*, 'a house' (D 4 51, H.2 174: Pāi. 77) and *ṇihelana-= nilaya* (Tr. 1 3 105, 49). Cf. *ṇihelaṇa-* occurring in this very sense in JC., NC & PC. I. Pischel derives it from *nibhelana* and √*bhil bhedana* (Dhātupāṭha 32, 66). See Pischel § 206.]

1046. **Ṇehira**— 25 9 12 'saffron'
[=*kuṅkuma* (gl.). The relevant passage is- "*paya-juya-nehirāruniyameha*"- 'the pair of feet reddened by saffron in the form of clouds'. PSM. does not note it.]

1047. **Ṭakkāri**— 12 13 9 'a charioteer'.
[=*sārathi* (gl). The relevant passage is- "*ṭakkāri-camma-laṭṭhihaehĩ rahu kaddhiu māruyajavahaehĩ*" - 'The chariot was pulled by horses which had the speed of wind and which were beaten by the charioteer with a whip'. PSM. does not note it.]

1048. **Taṇaa**— 1 3 2, 61 9 2, 81 2 5; **taṇiya** 84 12 2 'pertaining to, belonging to'.

[=*sa nbandhi* (gl.). Cf. PSM. *tanaya* (D)= *sambandhi* (H. 4 361). Cf. *taṇaa-*, *taṇiya-* occurring in this sense in JC. (2 13 19, 2 26 9 etc.) NC., KC., Bh K. Cf. G. *taṇo*, *tani*, *taṇu*= 'appertaining to, belonging to'. *tanaa-* is a Genetive Post-position used with the sixth case in the sense of *tasya idam'*.]

1049. **Taṇusiya** — 'a blade of grass'.

[= *tṛnasīta-* (gl.), the relevant passage is- "*khudami rāma-lakkhana-sira-kamalaī taṇusīyai damtah.m malu phiṭṭai*"- 'as we use a tiny blade of grass to remove the dirt in the teeth, I would make use of slender *Sīta* to break the heads of Rāma and Lakṣmana'. PSM. does not note it. *tanu-* in the compound "*tanusīya*" cannot be equated with *tṛna*. Either it means 'a tiny blade of Durvā grass' or the word should be *tanasīya* or *siyatanu*-; cf. MW. *sīta*-(L)='a kind of Durva grass' and *tṛnasīta*- (L)= 'name of a fragrant grass'.]

1050. **Tatti** — 36 19 5, 37 11 2, 48 14 5, 67 12 4, 81 11 8, 101 1 8 'anxious thought, entire devotion to a thing'.

[=*cintā* (gl.), cf. *tatti*= *tatparatā*= 'entire devotion or addiction to a thing' (D 5 20, Tr. 2 1 30, 70); cf. *tatti*- occurring in the same sense in NC, PC.I. See *tattia*- and *tattilla*-]

1051. **Tattia**— 84 7 13 (v. l. *tamtia*-) 'anxious', 'devoted to', 'concerned'. [=*cintāyukta-* (gl); the relevant passage is- "*ranatattiu niccha u khattiu ehu na paru bhāvijjai*"- 'As he is devoted to war, he is definitely a *kṣatriya*, he should not be mistaken for anyone else'. See *tatti* and *tattilla*-.]

1052. **Tattilla**— 1 5 13, 77 13 16 'devoted to, engrossed in'.

[*cintaka*, *cintāyukta* (gl.); cf *tattilla*-= *tatpara*-, 'closely intent on, eagerly engaged in' (D. 5 3; Tr 2 1 30, 91). See *tatti*- and *tattia*-.]

1053. **Talappa**— 4 11 6, 51 4 1, 51 16 5, 76 7 14, 95 10 16 'a stroke, a slap with the palm'.

[=*karaprahāra-*, *prahāra-* (gl.); PSM. does not note it. At 1 18 5 in NC. the word *talappa-* has this very meaning; it cannot be equated with *talpa*- as is done in the Index. Cf. *talappa*-= 'stroke, slap' (PC.II).]

1054. **Talima**—24 6 7, 36 5 12, 43 4 11, 58 4 9 'a couch.'

[=*pallanka-* (gl.); cf. *talima*=, *śayyā*-, 'a couch' (D. 5 20; Tr. 3 4 72, 764); cf. MW. *talima*-(L)- 'a couch'.]

1055. **Talla**— 14 7 9, 25 2 8, 29 26 12, 73 2 11 'a tank, a pond'.

[=*kṣudrasara*–,*taḍāga*–(gl.); cf. *talla*-=*palvala*–, 'a small pond' (D. 5 19) cf. *talla*– *kāsāra* (Tr.3 4 72); cf. *talla*- occurring in the same sense in Chand. & Yt.; cf. MW. *talla*– (L)= 'a tank'; cf. M *taḷẽ*, Hi. *tal*– and *talaiyyā*– 'a pond, tank.' See *tallara*–.]

1056. **Tallara**-- 78 14 8 'a small pond or lake'.

[–*alpataḍāga* (gl.); the relevant passage is- "*tallarajali kailāsu vi jala. yaru*"– 'In the waters of a small pond a crab is said to be an acquatic animal', see *talla*.]

1057. **Tālūra**—30 11 3, 32 10 11 (v.l. *mālūra*–) 'a wood-apple Feronia Elephantum.'

[=*kapittha*– (gl. at 30 11 3). The gloss on 32 10 11 giving '*bilva-phala*'– as the meaning, obviously pertains to the variant reading *mālūra*- of the MSS. MB.; cf. *tālūra*-= *kapittha-taru*, 'the wood-apple tree' (D.5 21) Cf *tālūra*– occurring in this very sense in PC. II]

1058. **Tiyāusa**–37 22 9 'ash.'

[=*bhasma*– (gl); the relevant passage is–"*tiyāusu vaṁdiyau iṁde*"– 'the ashes were saluted by Indra'. PSM. does not note it.]

1059. **Tigiṁchi**— 9 21 14 (v.l. *tiṁgicchi* v. l. *tiggiṁchi* v. l. *tigiṁcha*) 'the pollen of a flower'.

[The relevant passage is– "*vāuggaya-tigiṁchihī*" 'with (lotuses) whose pollen was raised on account of breeze'. Vaidya renders it with *makaranda*–, *parāga*–; D.5 12 notes *tiṁgiā*– and *tiṁgicchi*–in the sense of *kamala-raja*–, 'the pollen of a lotus' and H. 2 174 notes *tiṁgicchi*– in the sense of *pauṣpam rajas*,– 'the pollen of a flower'. Trivikrama also notes *tiṁgicchi*– and *tiṁgaa*– in the sense of *puṣpa-rajaḥ* (Tr. 3 4 72, 61 & 62); cf. also Pāi. 342–*tiṁgicchi*–. In the light of the spelling in the Deśīnāmamālā and other occurrences the reading *tiṁgicchi*– is to be preferred to *tigiṁchi*–. See *tiṁgiccha*- and *tiṁgicchi*–.]

1060 **Tiṁgiccha**—5 1 10 (v. l. *tiggaṁcha*, v. l. *tiggiṁchi*) 'the pollen of flowers'.

[=*makaranda*- (gl.); *makaranda* here should be taken as 'pollen' and not 'honey of flowers'; cf. D. 6 123 *mayaraṁda* = *kusumaraja*, 'pollen of a flower': cf. *tiṁgiccha*- occurring in the same sense in JC. (4 17 13). See *tigiṁchi tiṁgicchi*]

1061. **Tiṁgicchi**— 17 12 4 (v. l. *tiṁgiccha* v. l. *tigiṁchi* v. l. *tiggiṁcha*–) 'pollen of flowers.'

[The relevant passage is "*maruddhuya- timgicchi-dhūli-vilittam*"- 'besmeared with the pollen-dust raised on account of the breeze'; cf *timgicchi-* in the same sense occuring in Līlāvaī The word *timgimcha-* occurring at MP 11 5 6 and 11 6 1 is a proper name of a lake and does not stand for '*makaranda-*' See *tigimchi-* and *timgiccha-*.]

1062 **Tiḍikka**-- 37 21 10. **Tiḍikkā**- 25 5 8 'a spark.'

[*sphulinga-* (gl); PSM. does not note it cf *tiḍikka-* occurring in the same sense in PC. II, PC. III, cf M. *tiḍki*= 'a spark' (used in poetry) and *tiḍkā*= 'sending forth sparks' and G. *taṇkho-* 'spark' and *taḍko* 'sushine-]

1063 **Tuṁgi**--44 3 13 'the night.'

[*rātri* (gl.) · the relevant passage is- '*tumgiyahi virāmai*"- 'at the close of the night', cf *tumgī*=*rātri*-, 'the night' (D. 5 14; Tr. 3 4 72, 138), cf MW *tungi*(L)= 'night]

1064. **Tuṇava**--77 8 6 'a sort of durm also known as "*jhunkhā*'

[*karaṭā vādya-viśesa* (gl.) the relevant passage is-"*paṇava- tuṇava-jhallari-mahāsaram*"- 'great din of *paṇava tuṇava* and *jhallari*-" cf. *tuṇaa-*= *jhunkhākhyasūrya-viśesa-*, 'a kind of musical instrument known as *jhunkhā*'(D 5 16). At D 3 58 *jhunkhā-* is rendered with *tuṇayākhyo vādyaviśeṣaḥ, tuṇaia-* occurring in PC II is glossed *bherī*, *tuṇava*-also occurs in the above sense in PC. III. The word *tuṇava*-noted by MW. in the sense of 'a flute' does not seem to be connected with this. For the word *karaṭa-* given in the gloss, see *karaḍa*-.]

1065. **Tumḍāhi**--7 12 7, 10 11 11 'a kind of worm, an earthworm'

[=*gandūpada* (gl), the relevent passage at 7 12 7 is- "*cira-tumḍāhi-jāla-samruddhau*'- '(the body) is full of multitudes of earthworms in the form of veins' PSM. does not note it.]

1066. **Tuppa**--20 5 3, 26 1 5, 28 23 9, 52 21 3, 77 10 8, 78 2 10, 'ghee, a greasy or oily substance'.

[At 26 1 5, 28 23 9 and 52 21 3 *tupp-* means 'clarified butter or ghee'. At 20 5 3 *tuppa-* can be taken in the sense of *snigdha*, 'oily or greasy' and the passage here namely "*mayatuppabimdu*" can be rendered as 'greasy drops of ichor (*mada*)'. The expression at 78 2 10 is- "*vasātuppalittam*". Here *vasā* means 'fat' or 'marrow' and *lipta-* means 'besmeared'. Deśīnāmamālā records *mrakṣita-*= 'anointed, besmeared' and *snigdha-*= 'oily, greasy' among the several meanings of *tuppa-* But neither the meaning 'ghee' nor the meaning *markṣita-* and *snigdha-* suit our context here. The only alternative is to take *tuppa-* in the sense of 'an oily substance' in

general and accordingly render the expression as- "besmeared with the oily substance in the form of marrow or fat'. Similarly the expression at 78 2 10, "vasātuppa" can be rendered- "oily substance in the form of marrow". A parallel development is found in the G. word coppada- which means 'a fatty substance' and 'ghee or oil'; cf. *tuppa-= snigdha-*, 'oily, greasy' and *mrakṣita-*, 'besmeared or anointed' (D. 5 22). Ramanujaswami has wrongly rendered *snigdha-* here with 'attached, affectionate" (See Deśīnāmamālā, edited by Ramanujaswami, Glossary. p. 48). Cf. also Pāi. 752- *tuppa-*; cf. PSM. *tuppa-= ghṛta-*, 'ghee'; *tuppaia-*, *tuppalia- tuppavia-*(D) 'anointed or besmeared with 'ghee'; PSM. also notes *tuppa-* in the sense of *veṣṭita-* quoting in support from Anuogadārasutta; cf. *tuppa-* occurring in the sense of 'ghee, fatty substance' in JC (3 9 1), PC. I & II; cf. M. *tūp*, Kan. *tuppa-* 'clarified butter, ghee'.]

1067 **Teppu**—6 6 9 (v.l. *tippu*) 'a kind of stringed instrument'.

[=*tripa* (gl); the relevant passage is "*ṇikkalu teppu vi taṁtiraṇiu*"- 'there are two types of stringed musical instruments: *niṣkala* and *tripa*'. PSM. does not note this word.]

1068. **Teraṁga**- 48 3 3 (v. l. *neraṁga* v. l. *ṇeraṁga*) 'curds'.

[=*dadhi* (gl), the relevant passage is- "*gulu sappi duddhu teraṁgu tellu*" 'molasses, ghee, milk, curds and oil'. PSM. does not note it.]

1069. **Toṁtaḍiya**—49 5 10, 57 10 6, 71 10 1 'mixed,' 'intermingled'.

[=*miśra-*, *miśrita-*(gl.) The relevant passages are- 1) "*varamaṇi-kiraṇaī toṁtaḍiya uggaya raviyara ṇau disaṁti* (49 5 10)- 'the intermingling of the rays of precious gems appeared as though the sun arose.' and 2) "*annaī rayanāī tahī toṁtaḍiyaī*- (57 10 6)- 'other gems were mixed with them'. Cf *tomtaḍi= karamba-*, 'flour mixed with curds' (D. 5 4). Cf. also *tottaḍi-* Pāi 440. See *toṁtaḍilla-*.]

As *karamba-* originally meant curds rice and later on came to mean 'a mixture', similarly, *toṁtaḍi-* which originally meant 'curds rice', came to mean 'a mixture'. Hence *toṁtaḍiya-* secondarily mean 'mixed'.

1070. **Toṁtaḍilla**—28 1 5 'mixed, intermingled.'

[=*miśrita-*(gl.): the relevant passage is- "*caṁdaṇa-toṁtaḍilla- varavārihī*"- 'with holy waters mixed with sandalwood paste'. Made up of *toṁtaḍiya-*+ possessive suffix—*illa-*. See *toṁtaḍiya*.]

1071. **Thaḍa**—12 3 19, 13 1 19, 13 6 5, 29 14 9, 38 8 10, 52 9 13, 58 20 8, 75 6 5, 76 1 9, 77 12 24, 88 8 2, 99 5 2 'a row', 'a battalion,' 'a full and dense array', 'a troop, a group'.

[=*samūha-* (gl). Vaidya renders *thaḍa-* at 13 6 5 with *stabaka-*; but *samūha-* suits the context, cf. PSM. *thaḍa-*= *samūha-*; cf. *thaḍa-* occurring in the same sense in NC., PC. I, III & Bh. See *thaṭṭa-*.]

1072. **Thiṁbha**— 88 9 5 'a drop'.

[=*bindu* (gl.); the relevant expression is "*lohiyaṁbha-thiṁbhehĩ*"- 'with drops of red liquid or blood'. PSM. does not note it. See *theṁbha-*.]

1073. **Theṁbha**— 3 14 20, 67 2 7 (v.l. *thiṁbha*). 73 13 10, 83 8 10 'a drop'.

[=*bindu* (gl.); Alsdorf notes *ścota-* as the gloss at 83 8 10. PSM. does not note it. Cf. *theva-*= 'drop' in Sam. K.; cf.M., Koṅ. *themb-*= 'a drop'. See *thiṁbha-*.]

1074. **Thoṭṭa**— 77 3 6 'strong, powerful, competent',

[=*samartha-*(gl), the relevant passage is- "*daramalai thoṭṭa-dugghoṭṭa-thaṭṭa-*" - 'destroys the troop of strong elephants'. PSM. does not note this word. The word occurs in NC. at 7 7 5 and the editor has conjectured the meaning as *chinna-hasta-* on the basis of M. *thoṭā*, H. *thū̃ṭā*, 'deprived of arms or legs'. But here also as in MP., it occurs with *dugghoṭṭa-*, and the meaning *samartha-* appears to suit the context. The word *thoṭṭa-* also occurs in JC. at 3 4 6. Here too, the editor has rendered it with *chinnahasta-* on the basis of M. *thoṭā-*. But in the notes at the end of JC. on 3 4 6,. the editor says, "*thoṭṭa-* is either *sthūla-* or *samartha-* according to marginal notes." [1] In JC. *thoṭṭa-* occurs along with *samaraṭṭa* and *kevaṭṭa* and the relevant expression is - "*samaraṭṭa thoṭṭa-kevaṭṭahĩ*"- 'with arrogant and powerful fishermen'. Hence in all the three occurrences *thoṭṭa-* can be rendered with *sthūla* or *samartha-*]

1075. **Daṁḍi-Khaṁḍa**— 22 16 22 'a tattered and dilapidated rag stitched or mended'.

[=*śaṭajarjaram jīrnam sīvitam vastram* (gl.). Hemacandra notes *daṁḍī-* at D. 5 33 and gives the meaning according to others as - "*daṁḍīvat -sūcīsaṁghaṭṭita-vastra-yugalamapīyanye*"- 'a couple of cloths stitched together'. cf. also *daṁḍī*, *daṁḍa*, *dṁḍī*= *sūcyā sanghaṭṭitāni vastra-khaṇḍāni*,

1. See Jasaharacariu, Vaidya, P.L., Karanja, 1931, Glossary, p. 132 & notes, p. 182.

'pieces of cloth stitched together' (D.4 7); PSM. notes *daṁḍī* in the sense of 'mended rags' and quotes from Ṇāyādhammakahā; *daṁḍi-khaṁḍa* occurs in Caupannamahāpurisacariya on page 321 line 7 in this very sense; cf. G. *dāṁḍiyū*= 'the sound pieces of a used dhoti or saree sewn together, after removing the damaged piece' and M. *dāṁd*= 'the line or stripe (of a garment) where two pieces are sewn together'.]

1076. **√Daramal**— 'to destoy, to pulverize, to crush' :

daramalai (pres. 3.s.) 77 3 6; *daramalaṁta* (pres.p.) 73 16 6; *daramali-(y)a-* (p.p.) 12 5 9 (v.l. *dalamaliya-*), 14 2 1, 28 36 28, 71 12 3 (v.l. *daradariya-*).

[Compare PSM. √*daramal-=marday-, cūrṇay-*; cf. √*daramal-* occurring in this very sense in KC., PC.I, II, III; √*daramal-* occurring in Bh. (13 13 10) is equated, with √*kamp-* by the editor on the basis of M. *dalamaḷṇe*= 'to tremble'. But here also the meaning crush, destroy' suits the context. Possibly connected with *dar-* ('to tear') +*mal-* ('to crush'). Tagare connects √*daramal-* with *durmad-*. Cf. √*dal-avaṭṭ-*]

1077. **√Dalavaṭṭ**— 'to crush, to pound, to destroy':

dalavaṭṭami (pres.1.s) 75 1 8; *dalavaṭṭai* (pres.3.s) 60 11 12; *dalavaṭṭivi* (abs.) 16 23 6, 35 7 6, 85 8 13, *dalavaṭṭi(y)a-* (p.p.) 15 3 5, 25 12 3, 33 6 12, 37 5 5, 55 8 1, 60 27 7, 76 7 12, 77 12 24, 84 5 2, 86 7 7.

[=*khaṇḍita-, cūrṇam, cūrṇita-* (gl.). PSM. √*dalavaṭṭ-*. Cf √*dalavaṭṭ-* occurring in this very sense in NC., PC. I. II, III, Bh. Cf. G. *dāḷovāḷo*= 'total ruin' and M. *dalvaṭṇe*= 'to trample or tread injuriously' and *taḷpaṭ-* 'ruin, annihilation'. Possibly connected with √*daḷ-*='to split open' and √*vaṭṭ-*= 'to pound with a grinding stone'. Cf. √*daramal-*. See *dalavaṭṭana-*.]

1078 **Dalavaṭṭaṇa**-- 22 3 1, 52 15 9, 80 16 5, 84 14 4, 85 20 5, 88 2 12 'complete destruction,' 'ruin,' 'annihilation'.

[=*cūrṇakaraṇa-* (gl); cf. *dalavaṭṭaṇa-* occurring at NC. 2 7 2 glossed as *cūrṇaka-*. See √*dalavaṭṭ-*.]

1079. **Dāya**- 56 2 8 'a throw or cast of dice, cowries etc.'

[PSM. does not note the word in this sense; In PC. III *ṭhaula-* is glossed as *dāya-*. See ND. *dāu*= 'a throw in dice'. Turner compares with this Pers. *dāv-*= 'stroke or move in a game'. Cf. Hi., M. *dāv-*, Kan. *dāya-* Koṅ. *dāy*= 'a throw or cast of dice (in a gambling game)'.]

1080. **Dālimbaa** —37 2 8 'a mushroom', 'fungus'.

[=*gomayachhatra*-, *śilindhraka*- (gl.); the relevant passage is- "*viyasāviya-ḍālimbao-patto vāsārattao*"— 'the rainy season during which the mushrooms bloom, arrived'. PSM. does not record this word. For the word *gomayacchatra*-given in the gloss see Appendix.]

1081. **Dillamdiliyā**— 85 4 5 'a girl'.

[Compare *dillimdilia*-=*bāla*-, 'a boy' (D.5 40). One of the manuscripts of the Deśīnāmamālā notes the reading *dillamdilia*-; cf. Pāi. 96 *dillimdilia*-= *bāla*-, 'a girl'; PSM. notes *dillimdilia* in the sense of *bāla*- and quotes in support from GS., *dillimdiliya*- occurs in NC. at 3 5 5 where it is glossed "*bālikā*, *ceṭikā vā*". See *dillimdilia*—.]

1082. **Dillimdiliā**— 61 12 6 'a girl'.

[=*bālā*- (gl.). See *dillamdiliyā*.]

1083. **Divaḍa**— 28 9 15 'a kind of serpent, a low class snake'.

[=*sarpajāti–viśeṣa*- (gl.); cf. PSM. *divada*-(D)= *jalajantu viśeṣa*-; cf. M. *divaḍa*-= 'a serpent of a large but harmless species' and Koṅ. *divaḍu*= 'a small variety of snakes without venom'.]

1084. **Duāli**— 54 10 17, 85 13 3: **Duyāli**- 88 4 7; **Duvāli**- (v.l. *duyāli*-) 20 24 10, 85 10 9, 85 24 14, 91 16 4 (v.l. *duāli*) 'foolish obstinacy', 'uncontrolled behaviour or mischief', 'disobedient deeds'.

[=*durāgraha*-, *apanyāya*-, *anyāya*, *utsakatva* (?), **Āligārapaṇa** (?), **Gulāi** (?) (gl.). Alsdorf notes **Rolābāji**- and **Guāli**- as the gloss on the word *duāli*- occurring at 88 4 7 and **Roula-Roula-Bāji** on the word *duvāli*- at 85 10 9, *role*, *guāliye* at 85 13 2 and *role* at 91 16 4. D 5 49 notes *doāla*- in the sense of *vṛṣabha*-, 'a bull'; PSM. does not note this word; cf. *duvāli*= 'mischief' (PC III), Jñāneśvarī has one occurrence of *duāli* in the sense of *kleśa*, *pīḍā*-, cf. M. *duād*-= 'mischievous'; cf. Urdu *duvālbāj*= '*chalī*, *vañcaka*-, *ṭhag*, *dagābāj*.']

1085. **Dugghoṭṭa**— 51 4 1, 77 3 6 (v.l. *dugghaṭṭa*), 96 1 11 'an elephant'.

[=*duṣṭagaja*-, *durdhara*-, *balavattara gaja*-(gl.).]

From the reading in the gloss, it is clear that the commentator associates the element *du*- in *dugghoṭṭa*- with Pk *dur*-, *dus*- meaning 'bad'. But his etymology is unsound and the rendering *durdhara*- or 'unruly' is not justified. *dugghoṭṭa*- is just a Pk. synonym of *gaja*-. It is a Pk. reflex of Sk. *dvipa*-= *dvābhyām pibati iti*. Corresponding to *dvi*- in Sk., we have *du*- Pk. *ghoṭṭa*- means *piba*- (H.4 10). So *dugghoṭṭa*-=*dvipa*—, 'one who drinks by two means'. There is no connection with *durdharatā* or *duṣṭa*—. See Kaṃsavaho, ed. by Upa-

dhye, notes, p. 187 where the editor observes as follows:— "The elephant has two frontal globes, so it may be called dvighaṭaḥ". Cf. also Tri. 2 1 30, 5— "dugghoṭṭo dogghoṭṭe dvipaḥ. pibaterghoṭṭaḥ. dvābhyām pibatīti". Cf. dugghuṭṭa-= hasti, 'an elephant' (D.5 44) and Pāi 9, doghaṭṭa-= 'elephant'. dugghoṭṭa- occurs in NC. at 7 7 6; the editor has given durghaṭa- with a query in the Index. Here also dugghoṭṭa- means 'an elephant'. Cf. dugghoṭṭa- occurring in the same sense in PC. II, III, Bh., dugghuṭṭa- in Candralekha and dogghoṭṭa- in Usā, Kams.)

1086 **Dugghoṭṭa**— 48 21 10 (v.l. dugghuṭṭa-) 'a sweet intoxicating drink'.

[= madhu-(gl). This is a free-rendering. dugghoṭṭa- here means that which is bad or forbidden to drink (Sk.duṣpiba-). madhu-is a forbidden drink for the Jainas.]

1087. **Deṁṭulla**— 4 11 11 (v.l. ḍiṁdulla-) 'a stalk or stem of a plant'.

[=vṛnta-(gl); the relevant passage is - "ālagga-dora-deṁṭullayāi" - 'attached to the stems in the form of the strings'; this word is not recorded in PSM.; cf. M. deṇṭh-, Koṅ. deṇṭu, Hi. daṇṭhal= 'a stalk or stem of some particular plants (of the lotus etc)'; cf. Kan., Te., Tu. daṇṭu= 'a stalk'.]

1088. **Dora**— 2 16 2, 4 11 11, 5 11 11 'a rope, a string, a cord'. **dora**- 3 14 17 (v.l. ḍora-), 4 19 10, 5 19 12, 8 13 1, 11 8 8 (v l. ḍora-), 14 7 7, 26 3 5, 34 6 3, 42 7 4(v.l. dora-), 43 9 4 'a thin string like necklace'.

[Deśīnāmamālā records dora- in the sense of kaṭisūtra-, 'a waist band' (D. 5 38) and davara- in the sense of tantu-, 'a thread' (D. 5 35). PSM. notes dorī(D) in the sense of 'a small rope'; cf. dora- occurring in the sense of 'a string like necklace' in JC.; NC. & PC. I. Cf. MW. davara-= 'a string' (Jain) For N I A. derivatives see ND. doro= thread'. See dora-]

J. Bloch regards dora- as a deśī word. (See La Formation de Langue Marathe, p. 254). R G. Harshe connects M. dor, 'rope', dorā, 'thread' with Sumerian root dur-, 'to bind, to tie'[1]; and compares this with Sindhi durī= 'a kind of double necklace of gold beads'.

1089. **Dhaṇa**— 23 14 9, 25 18 10, 62 15 8, 73 7 10; **dhaṇā**- 20 7 3, **dhaṇiya**- 81 14 3, 101 1 18 'wife'.

bhāryā-, vadhū, strī-(gl.); cf. dhaṇiā-= priyā-, 'beloved, wife' (D. 5 58; Tr. 1 3 105, 20) and dhaṇī= bhāryā-, 'wife' (D. 5 62); cf. dhaṇa-= priyā (H. 4 330, illustration 1), cf. dhaṇa-, dhaṇī occurring in PC. I.

1. Some Sumero-Marathi Correspondences, Harshe R. G., Poona, 1952, p. 24.

dhana- in PC. II and *dhanta-* in Bh. in this very sense; cf. MW. *dhanika*(L)= 'a virtuous or excellent woman, any young woman or wife'; cf. G. *dhaṇiā*= 'wife' and Hi. *dhan*= 'a young woman, a lately married lady'.]

1090. **Dharā** — 89 5 14 'a banner'(?)

[=*patākā*-(gl.).]

In the gloss on this line, we have *dharā*-= *patākā*. But the text of the line appears to be defective. The metre is here Simha-vikrānta Dndaka which consists of 5 shorts + any number of *yaganas* (or in which the *gurus* are occasionally replaced by *laghus*)[1]

In the line under question the structure is violated at the very place where the word *dharā*- occurs To rectify the metre we would require one guru extra. Under the circumstances we are not quite sure about the occurrence of the word *dharā*- in the original text. From no other source *dharā*-is known in the sense of *patākā*-. Alsdorf drops the word *dharā*-in the corresponding passage in his edition.

1091 √**Dhāḍ**- 'to send, expel, drive out'

dhāḍai (Pres. 3. s.) 28 8 2, *dhāḍivi* (abs.) 30 11 5; *dhāḍi(y)a*-(p.p) 60 25 5, 69 8 10, 69 24 8, 84 3 11, 90 14 15.

[*nirghāṭita*-(gl); cf. √*dhāḍ*-= *nih+sr*,- 'to issue' (H. 4 79) and *dhāḍi*= *nirastam*= 'thrown away' (D 5 59), cf. PSM. *dhāḍia*-='repudiated, expelled'; cf. √*dhāḍ*-occurring in the above sense in PC. II and Bh.; cf. M. *dhāḍṇe*, Kon *dhāḍce*='to send']

1092. **Paṁgutta**— 1 14 4, 37 10 14, 57 15 5, 86 10 6 'covered or concealed with a mantle, sheet or cloak'.

[=*pangurana*-, *panguranava- lipta*, *parihitam* (gl). PSM. does not note *paṁgutta*-, cf. √*paṁgur*-- *pra+vr*- 'to cover', *paṁgurana*-= *prāvarana*- 'a mantle' (H. 1 175), cf. *paṁgutta*- occurring in the same sense in JC. (3 24 9), PC I, PC. II. The word *pangurana*- given in the gloss is a Pk. word for Sk. *prāvarana*-. See √*paṁgur*- and *pangurana*-.]

1093 √**Paṁgur**—'to cover oneself with, to cast loosely around the body a shawl, cloak etc'.

paṁgurivi (abs) 4 15 14; *paṁgurevi* (abs.) 4 16 6.

[Vaidya renders it with "*paṭena ācchādayitvā*" cf. √*paṁgur*- occurring in the above sense in JC., NC (1 7 4), KC., Bh , PC. III; cf M. *pāngharṇe*, Koṅ *pāngurce*= 'to throw on a shawl, cloak etc., to cover oneself with a shawl or sheet'. See *pangutta*- and *panguraṇa*-.]

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[1] See Hemacandra's Chando'nuśāsana, adhyāya II, Sūtra, 392

1094. **Paṁguraṇa**— 7 13 4, 7 23 9, 15 18 6, 32 24 12, 59 19 8, 71 9 5 'a mantle,' 'a cloak,' 'a covering,' 'an upper garment'.

[=*prāvaraṇa*-(gl.). At D. 6 29 Hemacandra notes the word *paṁguraṇa*- in the sense of *prāvarana*, and considers it to be Tadbhava word; cf. *paṁgurana*-= *prāvarana*- (Tr. 1 3 105, 38). Cf. *paṁguruna*- occurring in this very sense in JC. (3 19 4). *paṁgurana*- in Bh. and *paṅguraṇa*- in Br K , cf. M. *pāṅghrūn*-= 'cloth in general to throw over or to wear loosely around the body as a shawl, mantle, cloak, sheet'. See *paṁgulla*- and √*paṁgur*-.]

1095. √**Pacappaṇa**— 17 15 10 (v.l. *pacampaṇa*-) 'pressing, crushing'

[*pa*+*capp*-. See √*capp*- and √*camp*-]

1096. √**Paccār**— 'to censure, to upbraid, to reproach, to chide, to jeer or taunt':

paccārai (pres. 3. s) 52 20 14, 60 10 11, 88 8 9, *paccāri*(*y*)*a*-(p p.) 7 5 5, 11 16 8, 28 28 8, 30 19 2, 35 6 8, 52 17 2, 37 8 8, 57 12 6, 69 31 8, 84 10 13.

[The gloss loosely renders *paccāria*- at 7 5 5 with *pracārita*-. It means 'rebuked or censured' here; cf. √*paccār* = *upā*+*labh*-, 'censure' (H. 4 156). cf. √*paccār*- occurring in this very sense in NC., Bh., PC. II; cf. Kan. *pacāra*-= 'upbraid, reproach' and *pacārisu*= 'to upbraid, reproach, chide, jeer' and Mal. *paccī*= 'disgracing, deriding, jeering'.]

1097. **Paḍahaccha** — 78 1 8 'full to the brim'.

[- *bhṛta*-, *tṛpta*-(gl), the relevant passage is- "*ahavarola-harisa-paḍa. haccha*" - 'one who is full of joy on account of the din of war'; cf. *paḍihattha*-= *pūrṇa*-, 'full' (D. 6 28; Pāi 142); Tr. 3 1 132, 183- *paḍihattha*-= *apūrṇam*. PSM. notes *paḍihaccha*- in the sense of *pūrṇa*- and quotes in support from Sanatkumāracarita; cf. *paḍahattha*- occurring in the sense of *bhṛta*- and *paḍihatthiya*= *paripūrṇa* in PC. III. Cf. *paḍahaccha*- and *paḍahattha*- in this very sense in CMC.]

1098. **Paḍahacchẽ**— 85 14 2 'speedily, quickly'.

[=*śīghram* (gl.), the relevant passage is- "*paḍahacchẽ vasuevena joio*"- 'he was quickly seen by Vasudeva'. The corresponding reading in Alsdorf's edition is *paḍahattha*- which he notes with a query. PSM. does not record this word. D. 6 71 notes *parihaccham* in the sense of *paṭu*-, 'clever, skilful'. See √*parihacch*- at S. No. 1104, *parihaccha*- and *parihattha*-.]

1099. √**Paḍibhull**— 'to forget, to miss' :
paḍibhulla- (p.p.) 47 6 9.

[Compare √*bhull-*= *bhraṁś-*. 'to fall from' (H.4 177), cf. Hi. *bhūlnā*= 'to miss, to blunder, to forget' See √*bhull- paḍi*+*bhull-*.]

1100. **Pama(y)a**— 73 17 7, 73 25 6, 76 8 1, 77 3 12 (v.l. *pavaya),* 82 7 8 'a monkey'.

[=*markaṭa-*, *pramṛga-*, *vānara* (gl), PSM. does not note this word; cf. *pavaya-*=*vānara-*, 'monkey' (H 4 220). cf. *pamaya-*=*markaṭa* (PC.III) and *pamayaddhaya-*=*kapidhvaja* (PC II). The word *pramṛga-* given by the gloss is a Sanskratisation of *pamaya-* and does not occur in Sk. dictionaries]

1101. √**Paraṭṭ**— 'to burn to ashes, to reduce to ashes';
paraṭṭivi (abs) 65 24 1.

[=*bhasmīkṛtya* (gl.); the relevant passage is—"*khattiya sayalu vi chāru paraṭṭivi*" 'having reduced all the *kṣatriyas* to ashes'. PSM. does not note it. *paraṭṭau* occurs in PC.I at 17 14 9; it is given with a query in the Index Verborum. Here also it can be taken in the above sense. The relevant passage in PC I is- "*masivannu paraṭṭau*"—'half-burnt or charred'. Cf. *paraṭṭiya-* occurring in PC. III at 77 9 9 in the same sense The relevant passage here is- "*takkhane chāraho puṁju paraṭṭiu*"- 'immediately reduced to or burnt to a heap of ashes'; cf. M. *paraṭṇe*, Koṅ. *parṭuṇce*= 'to cook somewhat hastily, and imperfectly'. For details see MP. vol. II, ed. by Vaidya, notes, P.LXVII.]

1102 √**Pariyaṁd**— 'to rock in a cradle';

pariyaṁḍai (pres.3.s) 4 4 13 (v.l *pariuṁḍai*), *pariyaṁḍia-* (p.p) 91 11 2; *pariyaṁḍijjai* (pass.3.s) 85 7 5 (v l. *pariaṁḍijjai*)

[=*āndolayati*, *āndolita-* (gl); PSM does not record the word in this sense, √*pariyaṁd-* noted by PSM in the sense of 'praise' is obviously connected with *pari*+*vaṁd-* and hence is not related to our sense of √*pariyaṁḍ-*, cf. √*pariaṁḍ-* and √*pariyaṁḍ-* occurring in this very sense in PC.II and PC III. See *pariyaṁḍaṇa-*.]

1103. **Pariyaṁḍaṇa**— 73 13 10 'rocking in a cradle'.
[=*āndolana-* (gl.).See √*pariyaṁḍ-*]

1104. √**Parihacch**—'to hasten' :
parihacchiya- (p.p.) 69 26 4.

[The relevant passage is "*teṇa kajju parihacchiyaū*" 'he hastened with the work or hurriedly completed the work'. PSM. does not note it. See *paḍahacchē, parihaccha-* and *parihattha-*.]

1105. **Parihaccha**— 14 1 20, 17 14 2, 84 11 1 (v.l. *parihattha*) 100 5 11 'speed'.

[=*vega-, vegavat, śīghram* (gl.); PSM. does not note it in this sense; D. 6 75 records *parihaccha-* in the sense of *paṭu*, 'clever, skilful'. So also Pāi. 811 notes *parihattha= dakṣa*. Cf. *pārihacchi-* occurring in PC. I and *parihaccha-* in PC. II and CMC. in this very sense. See √*parihacch-*, *parihattha* and *paḍahacchē*]

1106 **Parihattha**— 33 8 10 'speedily, quickly'.

[*śīghram* (gl.); the relevant passage is- "*uccāivi parihatthu jiṇagehi varu samnihiyau kaṇṇai*"- 'having lifted the bridegroom quickly he was kept in the Jina temple by the girl'; PSM. does not note it; *parihattha-* occurs in the sense of *dakṣa-* in PC. II and Bh. See √*parihacch-*, to hasten', *parihaccha-* and *paḍahacchē*]

1107. **Parīṇa**—43 2 3 'tired, wearied, exhausted'.

[*pra-+rīna-*. See *rīna-*.]

1108. **Parohaḍa**— 29 14 9 (v.l. *parovaḍa-*) 'the back-door,' 'the backyard of the house'.

[=*gṛha-paścādvāra-* (gl); the relevant passage is- "*vahuvaru vi paṇaṭṭhu parohaḍena*" - 'the bride and bridegroom escaped through the back-door of the house'; cf PSM. *parohaḍa-*(D)= 'the courtyard behind the house'; cf *parohaḍa* in the above sense noted in Pāi. 934; cf *paḍohara-= gṛha-paścimāṅganam*, 'the backyard of the house or the court-yard behind the house' (D.6 22); Ramanujaswami in the glossary to his edition of the Deśīnāmamālā has given the meaning of *paḍohara-* as 'the western courtyard of a house'. He appears to have taken *paścima-* in the sense of 'west'. But *paścima-* can be taken to mean 'behind' also and our rendering appears more appropriate in the light of occurrences in MP. and elsewhere. Cf. PSM. *paḍohara-=* 'the backyard of a house'; cf. *purohaḍa-, pacchokaḍa-* (Sātavāhana)= *āvṛtamahīvāstuvācaka-*, 'an enclosed site or house' (D.6 15); PSM. notes *purohaḍa= agradvāra-*, 'the front door' and quotes from Oghaniryukti in support. PSM. also notes *palohara-* and *paloghara* in the sense of 'backyard'; cf. *paccahara-* occurring in PC. II and *pacchahara* occurring in PC. III.]

1109. **Pāṇa**— 31 7 11, 31 17 5, 31 22 6 'an outcast', 'a man of low caste'.
[*cāṇḍāla*– (gl.); cf. *pāna*–=*śvapaca*–, 'a man of low caste' (D.6 38); Tr 3 4 72, 565; Pāi.209); cf. *pāna*– occurring in this very sense in JC. (2 17 3; 3 15 2), Bṛ.K. & Sam.K.]

1110 **Pāla**— 77 1 14 'a sword'.
[For the discussion of the word see *savāla*–.]

1111 **Pāhuṇa**—24 10 8, 69 18 5, 85 25 2 'a visitor,' 'a guest'.
[=*prāghūrnaka*– (gl.); cf. PSM. *pāhuṇa*–, *pāhuṇaya*, *pāhuṇiya*–= *atithi*–, 'a guest'; cf. *pāhuna*– occurring in the same sense in NC., Sam. K., PC.I and *prāghūrnaka*– in Br K. The word *prāghūrnaka*– in the gloss is a Sanskratisation of Pk. *pāhuṇa*–; cf. MW. *prāghuṇa*–= "(Prakrit for *prā+ghurṇa*)– A visitor, a guest (Kathāsaritsāgara)"; cf.M.*pāhunā*– G. *prāhuṇo*– and *parono*–, Hi. *pāhunā*= 'a guest, a visitor'. See *pāhuṇatta*–.]

1112. **Pāhuṇatta**— 99 6 5 'hospitality'.
[See *pāhuṇa*.]

1113. √**Piṁḍav**— 'to send':
piṁdavahi (imp 2.s.) 31 13 7 (v.l. *paṭṭhavahi*).
[=*preṣaya* (gl); the relevant passage is – "*e paradesahu mā piṁdavahi*"– 'don't send him to distant countries'; cf. √*peṁḍav*–= *pra+sthā*–, 'to start' (H.4 37)]

1114. **Piṁḍi**—46 11 10, 99 1 3 'Jonesia Asoka'.
[=*aśoka-vṛkṣa*– (gl); PSM. notes *piṁḍī*– in the sense of *kharjūra-viśeṣa*; cf. MW. *piṇḍīpuṣpa*– (L)= 'Jonesia Asoka' and *piṇḍītaru* (L)– 'a thorny Gardenia']

1115. **Puṇṇāli**—15 6 6, 18 1 7, 33 8 3, 78 2 16 'an unchaste woman,' 'a harlot'.
[–*puṁścalī* (gl.) ; cf. *puṇṇālī*= *asatī*–, 'an unchaste woman' (D. 6 53 ; Tr. 2 1 30, 20) ; cf. *punnāli*– occurring in the above sense in JC. (2 9 16), PC. I, II & III.]

1016. **Puṁḍari(y)a**—25 6 6, 62 3 3, 66 9 10 'a tiger'.
[–*vyāghra*– (gl) ; cf. Pāl. 10 and PSM. *puṁḍaria*–= *vyāghra*– ; cf. *paṁḍariya*– occurring in Sam. K. and *pundarīka*– in Bṛ. K. in this very sense ; cf. MW. *pundarīka*–(L)– 'a tiger'.]

1117. **Putta-Haṁḍa**—71 7 3, 76 10 7 'sons and other similar relatives'.
[=*putrabhāṇḍa*–, *putra eva bhāṇḍa* (gl.) ; cf. *bhaṁḍa*–= *dauhitra*–, 'a daughter's son' (D. 6 109 ; Tr. 3 4 72, 525) ; cf *putrabhāṇḍa*– occurr-

ing in Tri. II where it is rendered with 'affectionate term for a son' ; MW. records *putrabhaṇḍa-* in the sense of 'a substitute for a son, one who is to be regarded as son' ; Cf. G. *bhāibhāṇḍū*= 'brothers and sisters of same parents,' and M., Koṅ. *bhāvaṇḍa*= 'a collateral relation by the same parents,– 'a brother or a sister.']

1118. **√Pus**—'to efface, to wipe off':

pusai (pres. 3. s.) 4 19 4, 24 8 8, 31 21 11, 74 13 10; *pusira* (agent.) 6 6 1; *pusaṁta* (pres. p.) 91 12 4 : *pusevi* (abs.) 73 5 6 ; *pusiya-* (p.p.) 6 9 3 (v. l. *phusiya-*) 40 1 5, 65 22 3, 73 17 6.

[=*mārṣṭi, proñchaka-, pronchita,- nirākṛta-, mārjita-, parāmṛṣṭa-* (gl.) : cf. *√pus-= mṛj-*, 'to wipe' (H. 4. 105). For the N. I. A. derivatives see ND. *puchnu* or *pochu*= 'to wipe, clean' ; *√pus-* in the sense of 'touching' occurs at 2 19 10, 14 4 7, 93 10 6 etc. ; this should be distinguished from *√pus-= mṛj-*' 'to wipe off'. PSM. does not record *√pus-* in the sense of 'touch', but records *√phus— spṛś-=* 'to touch.']

1119. **Pūṇa**— 44 4 1, 67 4 12, 67 7 6 'an elephant'.

[=*gaja-*(gl.) ; cf. *pūṇa-= hasti*, 'an elephant' (D. 5. 56).]

1120. **Pūsa**— 2 20 1, 9 19 10, 57 1 9, 71 15 5, 87 11 7 'a parrot'.

[=*śuka* (gl.) ; cf. *pūsa-= śuka-*, 'a parrot' (D 6 80) and *pūsaa-* in the same sense (Pāi 291) ; cf. *pūsa-* in JC. (1 10 6) *pūsaya-* in PC. III & GS., *pūsa* in Jñāneśvari and *pūṣaka-* in Bṛ. K. occurring in this very sense.]

1121. **Peṭṭa**—82 12 4, 84 18 3, 96 1 11 'the belly, the stomach'.

[=*jaṭhara-, udara-* (gl.) ; cf. *peṭṭa= udaram*, 'stomach' Tr. 3 4 72, 453) ; PSM. notes *peṭṭa-* in this sense and quotes in support Pravacanasāroddhāra and Prākṛtapiṅgala- ; cf. *peṭṭa-* occurring in this very sense in JC. (3 12 13), NC. (3 4 14) & *peṭṭa-* (v. l. *piṭṭa*) in PC. II. For the N. I. A. derivatives see ND. *peṭ*= 'belly'; 'stomach'; cf. Sk. *piṭaka-, peṭaka-*, 'a basket' See. *poṭṭa-*]

1122. **Pehuṇa**—62 2 7, 78 8 4 'a feather of a tail'.

[=*piñcha-* (gl.). cf. *pehuṇa = picchaṁ*, 'a feather of a tail' (D 6 58 and Pāi 294) and *pihuṇa-= piccha*, (Tr. 3 4. 72, 358) PSM. records *pihuṇa-* in this sense ; cf. *pehuṇaya-* occurring in JC. (2 33 8) and *pehuṇa-* in PC. III, CMC., NC. (7 14 2), Vajjā. (212) in this very sense. See *pehuṇilla-*]

1123. **Pehuṇilla**—65 14 5 'a bird (literally, one having feathers).'

[=*pakṣī* (gl.). See *pehuṇa-*.]

1124. **Poṭṭala**—7 12 8, 20 10 12, 69 31 5, 71 4 10 'a bundle'.

[Vaidya renders it with *granthi-;* cf. PSM. *poṭṭa-, poṭṭala,- poṭṭaliga-, paṭṭaliya-* (D)= *gaṭhari-*. Hemacandra at D. 2 84 renders *kuṁṭī-* with *poṭṭala-*, 'a bundle' ; cf. *poṭṭalikam= suvarnādikam antarnidhāya bahirbaddham karpaṭakhaṇḍam* (Tr. 3 4 72, 432 a) ; cf. *poṭṭala-* occurring in this very sense in JC. (2 11 1) NC., PC I, II, & III. The word *puṭṭalaka-* occurs in Up K. at page 409, line 3. Here the editor Peter Petrson has given the word with a query , the relevant passage in Up.K. is—"*naiṣa vahnivat puṭṭalake kathañcit vārayitum śakyaḥ*"—'this, like fire, cannot in any way be obstructed by putting in a bundle', cf. MW. *poṭṭala-*(L), *poṭala-*(Caraka) *poṭṭali*(L), *poṭṭalika* (L), *poṭalaka* (Kātyāyani Sūtra) 'a bundle or packet' and *poṭṭalī kṛ-* 'to put together into a bundle or packet' (Caraka).]

1125. **Potti**—9 4 13, 88 19 4 'a bath-towel': 'a bathing garment'.

[Vaidya renders "*potti-*" with *snānaśāṭī ;* the relevant passages are-1 "*potti tellu āsanu vi padhoiu*' (9 4 13)—'gave a bath-towel, oil and a stool'. 2) "*tena uppari potti ghitta vihasamte*" (88 19 4)—'laughing, he threw a bathing garment on (her).' The word "*ollaṇiya-*" occurring at 88 19 7 is glossed *potikā-* which appears to be a Sanskratisation of Pk. *potti-=potikā* is equated here by the gloss with *snānaśāṭī-;* cf. PSM. *potti=* 'dhoti, cloth for wearing, a piece of cloth (*vastra-khaṇḍa*) Cf. *potti* occurring in this very sense in PC. III. Cf *potta-=* 'a garment' (Sam. K) ; cf. MW. *pota-*(L) *potikā*(L)= 'a cloth, a garment'; Cf. also G. *potiyu* and *poti=* 'a loin-cloth', cf. Kan. *potti=* 'a cloth' and Tam.='a garment of fibres']

1126. √**Pomāa**—'to praise, to eulogise' :

pomāivi(abs.) 38 15 4, 65 14 5, *pomāi(y)a-* (p.p.) 27 14 16, 40 10 4, 51 8 5, 58 4 11, 74 16 15, 76 10 13, 83 15 4, 86 10 10, 98 7 17, 100 1 14, 101 11 4.

[=*praśaṁsya, praśaṁsita-, ślāghita-*(gl.) ; PSM does not note it ; cf √*pomāy-* occurring in this very sense in NC., PC. I, II, III.]

The word *pomāia-* occurs in JC. at 2 31 10. Here the editor has rendered it with *avalokita-*, but *praśaṁsita* suits the context quite well. The relevant passage is- "*hatthe paramatthe joiyaī puṇu do vi tena pomāiyaī*" 'holding (them) in the hand they were seen or observed, and then both were praised by him'.

1127. **Poṁbhala**— 53 5 4, 71 9 9 'full of,' 'abounding in'.

[*pracura-* (gl. at 71 9 9); at 53 5 4 the gloss renders *poṁbhala-* with *miśra-*; but here also the meanig *pracura-* fits in well; the relevant

passage at 53 5 4 is– *"pāriyāya-poma-pombhalam"* – 'abounding in *pārijāta* flowers and lotuses'; PSM. does not note it.]

1128. √**Phiṭṭ**— 'to perish, disappear, to be lost';
phiṭṭai (pres.3.s.) 8 4 36.

[The relevant passage is *'ṇa phiṭṭai jīvahu jammasahāse"*— '(the sin) does not disappear or is not consumed even by thousands of births of the *jīva*'; cf. √*phiṭṭ-= bhraṁś-*, 'to fall from' (H. 4 177); cf. √*phiṭṭ-* occurring in the above sense in NC.. KC. PC. I, II, III & Bh.; MW. notes √*phiṭṭ-* 'to injure, kill, hurt' only from Dhātupāṭha. For N. I. A. derivatives see ND. *phiṭṭe* See √*pheḍ-*.]

1129. **Pheḍ**—'to split, to clear off';
pheḍiya- (p p.) 1 17 10.

[The relevant passage is *"pavano iva pheḍiya-maṁdamehu"*—'like the wind which splits or clears off the small clouds'; cf. √*pheḍ-=* 'to break' (H. 4. 358 illustration 1); PSM. notes √*pheḍ-* 'to destroy, to drive away'; cf. √*pheḍ-* occurring in the above sense in JC., NC, KC., PC. I, Bh.; cf. G. *pheḍ-vū-* 'to break down, to clear off' and M. *pheḍṇe* 'to pay off, to loosen'. See √*phiṭṭ-*.]

1130. **Pherava**— 60 21 11 (v.l. *phekka*) 'a jackal'.

[= *śṛgāla*(gl.); the relevant passage is – *"jara-pherava-rava-bhīmai samgāmai"* – 'in the battle which was terrible due to the howling of old jackals'. PSM. does not note this word. With the variant reading *phekka-* cf. PSM. *phekkara=* 'the howling of a jackal'; cf. *pheraṇḍa-=* 'jackal' (Tri. I & Prabandha Kośa); cf. MW. *phera-*(L)= 'a jackal', cf. Hi. *pheraṇḍ-* in this very sense.]

1131. **Bappa**— 25 14 12, 25 17 12, 28 23 9, 29 13 1, 30 8 8, 31 4 4, 31 16 13, 31 18 1, 32 15 13, 37 24 1, 39 15 5, 47 14 6, 50 6 7, 57 2 11, 57 23 5, 57 27 2, 60 25 5, 62 12 2, 70 6 8, 73 24 7, 84 10 13, 89 17 6, 90 5 4, 90 9 7, 99 14 7a), 99 17 22 'father'.

[Compare *bappa-= pitā-*, 'father' (D. 6 88); cf. *bappa-* occurring in this sense in JC. (3 9 4), NC., *vappa-* in PC. I, II, III, *vapiṛ-* in Yt. and *bap* in Parbandha Cintāmaṇi. For the N. I. A. derivatives see ND. *bāp=* 'father'. See *bappa-* below.]

1132. **Bappa**— 1 9 12, 4 8 7, 19 11 1, 20 20 1, 21 11 2, 22 1 12, 22 7 7, 23 7 14, 26 6 3, 28 33 3, 29 3 15, 31 28 11, 34 3 8, 35 3 10, 38 3 5, 39 6 9, 39 7 4, 48 20 11, 51 10 7, 52 1 17, 52 8 10, 52 19 5, 52 21 4, 52 26 14, 54 3 7, 54 15 8, 56 6 8, 59 15 6, 60 5 8, 61 17 8, 65 12 5, 66 4 4, 69 8 2, 69 16 6, 73 20 2, 79 6 5, 83 23 9, 86 7 8,

92 12 12, 93 13 6, 94 10 1, 98 1 10, 98 4 3, 98 6 6, 98 8 7, 99 4 11, 99 10 14, 99 14 7b), 100 4 4, 100 6 14, 101 3 6 'a term of address'.

[D. 6 88 records *bappa-* in the sense of *subhaṭa-*, 'a warrior', and *pitā-*= 'father'. Here *bappa-* is used as 'a term of address' equivalent to Sk. "*tāta-*". Vaidya in the Glossory to MP. vol. I gives *bappa*= "*putra iti sambodhane*". Cf. *bappa-* in this sense occurring in JC. (2 2 1); cf. *bāp*= 'term of address' (Jñāneśvari). See *bappa-* above]

1133. **Bappīha(y)a**— 2 13 13 (v.l. *vavvīhaya-*), 12 7 2 (v.l. *vavvīhaa-*), 80 9 4 'a kind of bird which is supposed to drink only rain-drops'.

[=*cātaka-*(gl.); cf. *bappīha-*= *cātaka-*, 'a bird supposed to live only on rain-drops, Cuculus melanoleucus' (D 6 90, H. 4 383 illustrations 1 & 2, Pāi. 293) Trivikrama notes *vappaa-* and *vappīha-* in the sense of *cātaka* (Tr. 3 4 72, 689 & 690). Cf *vappīha-* occurring in this sense in PC. II, III, Yt., *vavvīhiya-* in SR., and *vappīhaya* in Vajjā., *bappa* at JC. 2 2 1. Cf. G. *bappaiyo* and Hi. *papīhā*= *cātaka*, 'the sparrow hawk'.]

1134. **Bāulliya**— 72 7 8 'a doll'.

[=*puttalikā-*(gl), the relevant passage is - "*naṁ bāulliya kaṁcana-ghaḍiya*" - 'as though a doll made out of gold'; cf. *bāullī*= *pañcālikā*, 'a doll' (D. 6 92, Pai. 258) and *bāullī-*= *putrikā-*, *kumārī krīḍocitā śālabhañjikā* (Tr 3 4 72, 113); cf. PSM *bāullaya-*, *bāullia-*(D)= 'a doll'; PSM. also records *bāa-*(D) in the sense of *bāla-*, *śiśu* from Ṣaḍbhāṣā-candrikā. Cf. *bāulliā-* occurring in this very sense in Karpūramañjarī, (4 19) and *bhitti-vāullaya-* occurring in Vajjā. (68) in the sense of 'a painting or a doll on a wall'. Cf. M. *bāhulā-*, G. *bāulu-*, Kon *bāvlī*= 'a doll, a puppet'.]

The word *bāullī-* is a feminine of *bāullaya-*, which appears to be perhaps made up of a base *bāva-+-ullaya-* which is very well attested in MP. and noted by Hemacandra in his Prakrit Grammar (H. 4 429) and by Alsdrof'[1].

A Pratihāra king of Mandor, Bāuka is known from his inscription dated v.s. 894[2].

1135. **√Bukk**— 'to speak, to say, to tell':

bukkia- (p.p.) 41 5 4; *bukkaa-*(p.p.) 65 14 2 (v.l. *bukkia-*)

[=*kathitam*. *uktaṁ*(gl.), The relevant passage at 41 5 4 is - "*tahi avasari sakke bukkiu*" - 'at that occasion Indra said'; cf. √*bukk-*=

1. See Harivaṁśapurāṇa. Alsdorf, L., Hamburg, 1936, Introduction, p. 160.
2. See Glory that was Gurjaradeśa, vol. III, Mumbai, K. M., 1944, pp. 55, 59, 65 & 66.

'to roar' (H 4 98; Tr. 3 1 50) cf. also PSM. and Tr. 3 1 150 √bukk-= 'to bark'. Perhaps connected with "bokka-" = 'an empty boast' and hence √bukk-= 'to boast'.]

1136. √**Buḍḍ**— 'to sink, drown, dive, be immersed in, plunge':

buḍḍai (pres. 3. s.) 92 12 7, 93 4 5, 95 6 6; *buḍḍamta* (pres. p.) 21 1 1, 80 14 4, *buḍḍijjai* (pres. pass. 3. s.) 33 11 11.

[Compare √*budd-= masj-*, 'to sink, to drown' (H. 4 101); cf. √*buḍḍ-* occurring in the above sense in PC I, PC. III, Bh. & Kaṁs. For N I.A. derivatives see ND. *burnu=* 'to sink, be immersed, drown'.]

1137. **Bukka** — 83 22 1 'empty boast'.
[=*chāga*-(=*bhaṭabrū*-) (gl.).]

The commentator has rendered *bokka-* with *chāga-*, 'sheep'. But there appears no connection with *chāga* here. "*bhaṭabrūvebhyaḥ*" = 'warriors only in name' given by the commentator is nearer the actual meaning. The relevant passage is – "*bhaḍabokkaham vara vīru na kampai*" – 'the brave warrior does not tremble at the empty boasting of warriors'. Cf. *bukkāsāra-= bhīru*, 'a coward' (D. 6 95); cf. *vokka-* occurring in the sense of 'boast' and *bhaḍa-vokka-* in the sense of 'boast of bravery' in PC. III. The relevant passage at 80 4 2 in PC. III is – "*bhaḍa-vokkehi suhaḍu ṇa jau lahai*" – 'a brave warrior does not attain victory with empty boasting'. Cf. PSM. *bukka-= garjanā* and *bukkia-= garjita-*; cf. *bokkāra-* occurring in the sense of 'challenge or boasting' in CMC.)

1138. **Bola**— 17 3 4, 22 9 9 'an uproar, a confused noise',

[Compare *bola-= kalakala-*, *tamāla-* 'a confused noise' (D. 6 90). Tr. 3 4 72, 326 notes *bolla-* in the same sense. Cf. *vola-* occurring in this very sense in Bh. and *bola-* in KC., *vola-* occurs in PC. II in the sense of *samūha-*. Cf. *halabola-*.]

1139. √**Bhaṁḍ**— 'to fight, quarrel, reprove, abuse':
bhaṁḍahi (pres. 2. s.) 35 8 7; *bhaṁḍai* (pres. 3 s.) 52 2 10.

[Compare *bhaṁḍaṇa-= kalaha-*, 'a quarrel' (D. 6 101); cf. PSM. √*bhaṇḍ-=* 'to qurrel, to deride'; cf. √*bhaṁḍ-* occurring in this very sense in NC., PC. II, PC. III; cf. MW. √*bhaṇḍ-=* 'to reprove, to deride' (Dhātupāṭha). For N I.A. derivatives see ND. *bhar=* 'quarrelling(?)' and *bhankanu=* 'to stagger with anger, to abuse, to reproach'. See *bhaṁḍaṇa-*.]

1140. **Bhaṁḍaṇa**— 14 8 7, 17 15 1, 22 18 7, 29 15 4, 49 2 6, 52 20 10, 54 15 3, 60 19 9, 65 10 2, 71 1 1, 76 6 6, 81 1 2, 86 9 2, 88 14 3, 'a combat', 'a quarrel', 'a battle'.

[= *saṅgrāma*–(gl.); cf. *bhaṁḍaṇa*– occurring in this very sense in JC. (3 32 1), NC., PC. II, PC. III, Bh. and *bhaṇḍaṇa*– in Br. K. and Yt.; cf. MW. *bhaṇdana*–(K)='war' and *bhāṇdana*–= 'a quarrel' (Divyāvadhāna). See √*bhaṁd*–.]

1141. **Bhaluha**— 99 7 17 (v.l. *kavila*–) 'a dog'.

[= *śvāna*(gl.); the relevant passage is – "*pāṇāī dahavi bhaluhahu gayāī*"– 'the life of the dog was extinct'. PSM. does not record it. *bhalla*– occurring in JC at 2 32 1 is glossed *śunaka*– by the commentator; cf. MW. *bhaluha*–(L) and *bhalluka*–(L)= 'a dog'. For the variant reading see *kavila*–.]

1142. **Bhasala**— 1 5 2, 3 13 7, 7 9 11, 9 28 2, 15 1 13, 16 2 9, 17 9 7, 34 3 14, 38 24 1, 40 10 10, 41 8 9, 42 4 5. 48 2 10, 50 1 8, 52 10 15, 52 22 9, 52 27 4, 54 15 1, 57 11 3, 66 2 7, 69 2 1, 70 5 5, 70 14 10, 73 5 11, 73 16 2, 74 4 5, 74 7 10, 79 12 8, 84 17 12, 86 2 7, 86 4 1, 86 5 4, 87 12 2, 87 14 9, 88 1 13, 89 20 8, 91 9 7, 91 22 6 'a bee'.

[=*bhramara* – (gl.); cf. *bhasala*–= *bhramara*–, 'a bee' (H. 1 244); cf. *bhasala*. occurring in this sense in JC., NC., PC. I, PC II, Bh, Candralekhā, CMC.; cf. MW. *bhasala*– (L)= 'a large black bee'.]

1143. **Bhuṁbhulabholi**— 71 6 11 (v.l. *bhuṁbhurabholi*–) 'inexperienced,' 'innocent,' 'simple-minded,' 'extremely artless,' 'untutored'.

[=*avyutpannā*– (gl.), the relevant passage is– "*tāvasi ujjuya bhuṁbhula-bholī*"– 'the ascetic girl is straightforward and extremely artless'. Cf. *bhaṁbhala*–= *mūrkha*–, 'a fool' (D. 6 110) and *bhaṁhala*–= *mūrkha*– (Tr. 3 4 72, 320); cf. *bhuṁbhala-bholī* occurring in PC I, where it is glossed as "*abhinavā*–, *akuṭilā*". In PC. III also *bhuṁbhala-bhola*– occurs, but is used as a Proper Name; cf. G. *bhammara-bhola*–= innocent, outspoken, simple-minded, knave'. See ND *bholo*= 'simple, unsophisticated.,]

The word *bhāṁbhara-bholiya*- is found in Phāgu Saṅgraha (old Guj) edited by Sandesara and Parekh in 1955, Baroda Therein the II Namināthа-phāgu of Jayaśekharasiri dated in the beginning of 15th century is given on page 243-3-1 onwards and therein the stanza 46, line 4 contains this word. Another reference is to an old Gujarati poem called Śṛṅgāraśataka composed possibly in 14th century and published in Hindi-Gujarātī Bhāratiya Vidyā volume III, pp.214-223, Therein the 56th stanza, 3rd line, the word *bhammara*-

bholiya occurs. Next, the unpublished poem Riṭṭhaṇemicariu of Svayambhūdeva (Manuscript Bh. ari) has *"bhumbhala-bhola-"* at 11th Sandhi, 2nd Kaḍavaka and 5th line. See Bhayani's article on "Apabhraṁśa and old Gujarati Studies-II" in Bhāratīya Vidyā volume XVIII nos. 3 & 4-1958 for further discussion on the word.

1144. **Bhūrakuṁḍiya**— 46 8 14 'besmeared, sprinkled with dust'.

[The meaning given by the gloss, namely, *"bhrūrakuṭilā"* seems to be wrong. The rendering *"dhūli-lipta"* = 'besmeared with a lot of ashes' suits the context well. The relevant passage is- *"ṇau bhūribhūi bhurakuṁḍiyau nau masirehā bhūsaṇu"*- 'he is neither besmeared with a lot of ashes, nor adorned with moustaches and beard.' Cf. *bhurukuṁḍia-* v-l. *bhuruhumḍia-*= *uddhūlitam*, 'sprinkled with dust' (D 6 106). See *bhurukuṁḍia-*.]

1145. **Bhurukuṁḍia**— 93 11 14 'besmeared, sprinkled with dust'.

[=*uddhūlita-*, *carcita-* (gl.); the relevant passage is- *"so guruṇā bhūiraya-bhurukuṁḍiu"*- 'the disciple was besmeared with ashes by the preceptor'. PSM. notes *bhurakuṁḍia-*, *bhurukuṁḍia* and *bhuruṁḍia-* in the sense of *dhūlilipta-* and quotes the following passage from Kumārapālapratibodha- *"bhūibhura(? ru)kumḍiyaṁgo"*- 'besmeared with ashes'. See *bhurakuṁḍiya-*.]

1146. √**Bhull**— 'to err from the path, go astray, miss';

bhullaa- (p.p.) 60 7 10.

[The relevant passage is- *"sā jaṁpai pai buddhihi bhullau"*- 'She said- your intellect has erred from the path or distracted'; cf. √*bhull-*= *bhraṁś* = 'fall from' (H.4 177); cf. √*bhull-* occurring in this very sense in JC, NC. For N.I.A. cognates see ND. *bhulnu*='to make a mistake, go astray, forget'. See Bhayani's article on "Apabhraṁśa and old Gujarati Studies-II" in Bhāratīya Vidyā vol XVIII, nos. 3 & 4-1958, See *vibbhula-*.]

1147. **Bheraṁḍa**— 94 17 4 (v-l. *bheruṁḍa*) 'a fabulous bird with two heads' [See *bheraṁḍa-*.]

1148 **Bheruṁḍa**— 7 6 3, 14 6 3, 28 26 8, 32 14 10, 77 10 5, 88 5 11 'a fabulous bird with two heads'.

[See *bheraṁḍa-*.]

Hemacandra records the word *bheraṁḍa-* in two senses. First at D. 6 50 he paraphrases the word *"piṁjaruḍa"* with Sk. word *bheruṁḍa* and explains *bheruṁḍa-* as follows:-*"vaddanadvayopeto bhāruṇḍākhyāḥ pakṣī,"*

bherumda- is the same as the bird *bhārumda-* known to have two heads.

At D. 6 108 he records "*bherumdo-*" in the sense of *dvī- (dvīpin)* which is rendered by the word *citraka-* in the commentary. Again at the same place Hemacandra gives the word "*bhoruḍaa-*" in the sense of *bhārumdaya* and in the commentary he says, "*bhoruḍo bhārumda pakṣī*". This means that Hemacandra accepts "*bherumda*" and "*bhārumda-*" as Sk. words in the sense of designation of a particular type of bird. Besides this, *bherumda* as a deśya word is recorded by him to be current in the sense of *citraka-*. In the manuscripts there is a variation betweem *bherumḍ-* and *bheramda-*, also between *bhārumda-* and *bhāramda-*.

In NC. the word *bherumda-* occurs at 4 10 13 and at 7 7 5. The editor has rendered it with *citraka-* But in the context '*bhārumda-pakṣī*' fits. So it appears that the author must have used the word *bherumda-* in MP. as well as in NC. in the same sense.

MW. records *bheruṇda-* as occurring in Mahābhārata in the sense of 'a species of bird'.

1149. **Bhela**— 29 25 12, 87 1 5 'very old, aged'.

[=*ativṛddha-*, *vṛddhā*, *jaratī* (gl); at 29 25 12 the word occurs as *bhelā-vattha-* 'old age' and at 87 1 5 as *bhela-mahilā-*, 'aged women'; D. 6 110 notes *bhelī-* in the sense of *ceṭī-*, *dāsī-*, female servant'; MW. records *bhela-* in the sense of 'timid, foolish, ignorant' as found in Lexicons only]

1150. **Bholaa**— 2 20 7 'gullible', 'artless,' 'credulous,' 'simple-hearted'.

[Vaidya renders it with *mūdha-*; the relevant passage is- "*tahĩ ji padīvaũ jahĩ siyanavasanu ṭhaviu na pecchai aibholau janu*"- 'the simple-hearted people don't see the white garment which has fallen (on the white marble-ground on account of the similarity in colour)'; cf. PSM. *bhola-* (D)= 'artless, simple'; cf. *bhulla-* rendered "*ajñāta-*" by the commentator, at 4 23 8 in Chand. Tagare notes *bahulaka-*= 'a simpleton', cf. M. *bhoḷā*, Kon , G. *bhoḷo*= 'artless, credulous, simple-hearted'. For further N I.A. cognates see ND. *bholo*. See Bhayani's article an "Apabhraṁśa and old Gujarātī Studies" in Bhāratīya Vidyā vol XVIII nos. 3 & 4 - 1958 for a further discussion on the word.]

1151. **Maumda**— 22 8 8 'a kettle-drum'

[=*mṛdaṅga-* (gl.): cf. PSM. *maumda-*= *mukunda-*, *vādya-viśeṣa-*; cf.

mauṁda- and *mauṁdā-* occurring in this very sense in PC. III; cf. MW. *mukunda* (L)= 'a kind of drum or kettle-drum'.]

1152. **Maṁ Chuḍu** 24 10 6 'lest'.

[PSM. connects *maṁ-chuḍu* with *maṅkṣu-* and renders with *śīghra-*; cf. *maṁchuḍu* occurring in PC. I, II, III and Bh. (6 2 6) & JC. (3 14 6). See note on *chuḍu* in the Index to PC. III.]

1153 **Maḍapphara**— 15 15 11 'false pride,' 'vanity'.

[=*mithyāgarva-*(gl.); cf. *maḍapphara-*, *maḍahara-*= *garva-*, 'pride' (D. 6 120) ; PSM. notes *maḍappara-* and *maḍappa-* also in this sense. *madappara-* noted by Trivikrama at Tr. 2 1 130, 134 and rendered with "*madhuparah*" by him may not be connected with this. Cf. *maḍapphara-* occurring in the above sense in PC. I, II, III & Bh.]

1154 **Maḍaṁba** 5 21 4, 20 5 8 'a village,' 'a settlement',

[Compare PSM. *maḍamba-* (D)= 'a kind of village completely isolated for one *yojanā*', cf. *maḍaṁba-* occurring in this very sense in JC., NC, Sam, K., CMC. & Tri. I.]

1155. **Maḍaha**—12 12 13, **Maḍahā**—(Fem.) 16 26 2 'small, little'.

[=*laghvī-* (gl.); Vaidya loosely renders "*maḍaha-*" at 12 12 3 with *sundara-*; but *laghu-* fits in well here. The relevant passage at 12 12 3 is—"*sumaḍaha-thūla-virala-dasaṇa*"—'very small, thick and few teeth'; cf. *maḍaha-*= *laghu-*, 'small, short' (D. 6 117, Pāi 472); cf. *maḍaha-* occurring in this very sense in Sam K., Vajjā. (230) and *maḍahulla-* in NC. (3 4 12) ; cf. also *maḍahiya-* occurring on page 234 in CMC. See *laḍahamaḍaha*']

1156. **Maḍḍa**—13 2 3, 76 7 21 'coconut grove', coconut tree'.

[Vaidya renders it with '*nālikeravana*' at 13 2 3; PSM. does not note it; cf. M. *māḍ*, Koṅ. *māḍḍo*= 'a coconut tree.' See *maḍḍi*.]

1157. **Maḍḍi**—70 14 11 'a kind of tree'.

[=*vṛkṣa-viśeṣa-* (gl.) The gloss further explains that its blooming time is before spring season. PSM. does not note it ; cf. Koṅ. *māḍḍi*= 'a kind of tree resembling the coconut tree.' See *maḍḍa-*]

1158. **√Maḍh** 'to encase or cover over with hide, leather or metal leaf' : *maḍhiya-* (p.p.) 78 17 4, 78 25 14.

[The relevant passages are—1) "*lohadaḍhamaḍhiya-daṁtehĩ*" (78 17 4)—'with teeth firmly encased with metal' and 2) "*kaṭṭhe ghaḍiyau cammẽ maḍhiyau*" (78 25 14) - '(the drum) is made of wood and covered over with hide'. Cf. PSM. *maḍhia-* (D)= *khacita-*, 'wrapped, inlaid'; cf.

Pāi 684 - *maḍhia-* in this sense; Hemacandra at D. 2 75 renders *khuṇṇa-* with *maḍhia-* which is paraphrased as *pariveṣṭitam*, 'surrounded' in the commentary by him; cf. G. *maḍh-vũ=* 'to cover over, to encase with a metal leaf or leather' and M. *maḍhṇẽ=* 'to overlay or line, to cover over with gold or silver-wash, cloth, paper, leather etc.']

1159. **Maṁṭa**—9 8 11, 94 3 4 (v.l. *maṁṭha-*) 'an idler'.

[=*nirudyama-, nirudyamī* (gl.); cf. *maṭṭha-= alasa-*, 'lazy' (D. 6 112) and *madda-= alasa-* '(Tr. 3 4 72, 301); PSM. records *muṁṭa-* (D) in the sense of 'an invalid'; cf. the compound "*ṭuṁṭa-muṁṭa*' noted by PSM. with our MP. compound "*kuṁṭa-maṁṭa-*" at 9 8 11. *maṁṭha-* in the sense of *śaṭha-*, 'a rogue' noted at D. 6 111 by Hemacandra does not suit our context Cf. *maṁṭa-*occurring in the above sense in JC. (2 17 1) & PC. II; *mamṭa-* occurring to NC. 4 4 2 is glossed *mūka-* ; cf. M. *maṭṭa-=* 'slow, sluggish'. See ND. *maṭh-=* 'slow.']

1160. **Maṁḍala**—5 15 12, 7 6 4, 49 2 8, 51 17 2, 93 5 6 'a dog'.

[*kukkura* , *śvā*, *grāma-śārdūla-* (gl.) ; cf. *maṁḍala-= śvā-*, 'a dog' (D 6 114; Pāi. 62) ; cf. *maṁḍala-* occurring in this very sense in Yt, & Tri. III : cf MW. *maṇḍala-* (L)= 'a dog'.]

1161. **Maddala**—3 20 5 (v.l *maṁḍala-*), 4 11 7, 17 3 3, 28 27 12, 42 2 9, 51 14 2 (v.l. *mamḍala-*), 78 26 7, 89 6 12, 96 7 13 (v l *maṁḍala-*) 100 6 6 'a kind of drum, tambourine' a kettledrum'.

[Compare *maddala-= muraja-*, 'a drum' (D 6 119) : cf. *maddala-* occurring in this very sense in NC. and *maddali* in JC. (2 20 3) ; cf. MW. *mardala*(L)= 'a kind of durm'; cf. M. *mādaḷ=* 'a tabor of large kind', cf Hi. *maṁdal*, Koṅ *mādāḷe-*, 'a Kettle-drum']

1162. **Maṁdira**—12 11 3, 85 6 4, 'metal rings on churning sticks, ferrule'.

[=*ravikānirodhaka-lohavalaya, lohamayaḥ= ankuśaḥ* (*lohānū ãkḍu*) (gl.). Alsdorf has loosely rendered *maṁdira* at 85 6 4 with *manthāna-daṇḍa-*. Cf. *maṁdira-= śṛṅkhalam*, 'a chain' and *manthāna*, 'a churing stick' (D. 6 141) ; Hemacandra has given *śṛṅkhalam* as one of the meanings of "*maṁdira-*". He probably means the same thing as 'metal ring to strengthen the churning stick etc' and not mere 'chain'. Because generally these are metal rings round the churning stick. Therefore, either somebody must have confused it with 'churning stick' or by association it might have developed this meaning. MW. records *maṇḍura-* in the sense of 'a post round

which the string of the churnig stick passes' as found in Lexicons only. For the word *ravikā* given in the gloss see Appendix.]

1163. **Maraṭṭa**—16 18 8, 25 10 4, 27 3 8, 36 9 9, 37 11 4, 47 21 10, 56 8 12, 57 13 1, 62 20 11, 77 3 6, 81 18 7, 84 9 9 'false pride,' 'vanity,' 'arrogance'.

[*darpa*–, *ahaṅkāra*, *garva*, (gl.) ; cf. *maraṭṭa*–= *garva*–, 'pride (D. 6 120, Pāi 89, H. 4 422, illustration 6, Tr. 3 4 72, 251) ; cf. *maraṭṭa*– occurring in this very sense in JC. (3 4 5), NC., PC. I, PC. II, Bh., CMC. (page 150 line 17).]

1164. **Marāla**—78 8 7b) (v.l. *viyāla*) 'a cloud,'

[=*maro malaḥ kṛṣṇatvam tasya ālayo meghaḥ* (g.l.), the relevant passage is – "*sūrapahāharu ṇāi marālau*" – '(Rama appeared) as if a cloud destroying the lustre of the sun'. PSM. does not record the word in the sense. cf. MW. *marāla*–(L)= 'a cloud'. Kittel also notes *marāla*– in the sense of 'a cloud'. The variant reading "*viyāla*" is also a *deśī* word meaning 'twilight' ; or 'evening' ; cf. D. 7 90.]

1165. √**Mal**—'to crush to pieces':
malaṁta–(pres. p.) 13 6 12.

[Compare √*mal*–= *mṛd*–. 'to press' (H. 4 126, Tr. 2 4 152) ; cf √*mal*– occurring in this very sense in NC., KC., PC. I, PC. III, Bh., JC. (2 6 17). For N. I. A. cognates See ND. *malnu*= 'to rub, anoint'.]

1166. **Mallaya**— 11 7 2, 80 12 9 a 'shallow dish, plate'.

[*śarāva*– (gl.) ; cf. *mallaya*–=*śarāva*–, 'a shallow dish, platter' (D. 6 145) ; PSM. notes the *mallaya*–, *mallaga*– in the sense of *pānapātra*, 'a drinking vessel' also : cf. *mallaya*– occurring in this sense at JC. 4 11 13 and NC. 1 5 8, In MP., JC., and NC. *mallaya* is used in the context of the description *bhuvanas*. One of the *bhuvanas* is described as having a shape like a *mallaya* ; cf. MW. *mallaka*–(L)= 'a vessel made out of coconut shell'. Kittel records *mallike*='an earthernware vessel of peculiar form, a sort of drinking vessel']

1167. √**Mah** 'to wish. to desire, to long for':
mahahi (pres. 2 s) 72 8 7 ; *mahai* (pres. 3. s.) 13 1 12, 15 6 10, 19 6 2, 58 1 3, 61 2 13 ; *mahaṁti* (pres. 3 pl.) 77 2 12 ; *maheppiṇu*(abs) 16 8 3 ; *mahia* (p.p.) 9 21 1.

[=*vāñchati*, *icchati*, *ślāghayanti*, *vāñchita abhilaṣya* (gl.) ; cf. √*mah*–= *kāṅkṣ*–, 'desire' (H. 4 192 ; Tr. 3 1 107) ; cf. √*mah* occurring in this sense in NC.)

1168 **√Mahamah**—'to give out or waft fragrance, to have a diffusive fragrance, to smell sweetly and strongly';

mahamahaṁti (pres. 3. pl.) 12 1 13; *mahamahaṁta* (pres p.) 46 2 2, 70 14 1, 70 14 12, 99 9 14; *mahamahaṁta* (pres. p.) 46 2 2, 70 14 1, 70 14 2, 99 19 14; *mahamahı(y)a* (p.p.) 16 12 13, 21 12 7, 40 15 10, 69 4 3, 75 12 5, 81 3 4.

[Compare *√mahamah-= pra+sṛ (gandha-viṣaye)* (H. 4 78, H. 1 146; Tr. 3 1 11); cf. *√mahamah-* occurring in this very sense in JC. (2 23 11), Bh, Vajjā, CMC and *√mahamahamah-*in JC. (4 7 7); cf. G. *maghmaghvū* M. *maghmaghne*, Hi. *mahaknā*, Koṅ *ghamgham-=* 'to spread or waft perfume'. See *√mahımah-*.]

1169. **√Mahimah**- 'to waft fragrance, to smell sweetly and strongly'; *mahımahıya-*(p. p) 60 12 11 (v. l. *mahamahıya-*).

[In the light of the spelling in Hemacandra, Trivikrama and other occurrences, the reading *mahamahıya* is to be preferred. See *√mahamah-*.]

1170. **Mā**-4 15 12, 9 22 11, 13 2 8 'Goddess of wealth, Lakṣmī'.

[=*lakṣmī* (gl.). Cf. PSM. *mā-= lakṣmī* Cf *mā* occurring in PC. II in this sense.]

1171. **Māmā**- 29 4 11, 29 27 11, 34 2 3, 60 6 11, 60 17 2, 65 14 14, 66 1 8, 69 23 2, 70 12 5, 82 17 7, 83 12 10, 90 9 6, 98 15 7 'maternal uncle, father-in-law'.

[Compare PSM. *māma-*(D)= 'mother's brother' (Supāsanāhacariya); cf. *māma-* in the above sense occurring in NC., PC. III, Bh. & Yt.; MW. records *māmaka-* in the sense of 'maternal uncle' as found in Lexicons only and *māma-* as found in Galanos' Dictionary; cf. M. *māmā=* 'uncle'; cf. Kan. *māma-*, *māva-*, Te. *māme*, Ta. Mal., Tu. *māma=*'maternal uncle, wife's or husband's father'. With the word *māma-* which is currently used as a kinship term in New Indo-Aryan languages, compare the proper name Mammaṭa- (with *mamma-* as base and suffix - *ṭa-*); cf. other kinship terms also, used as proper names in Midieval India and currently used in Modern Indian languages as kinship term, e.g., *dadda(dādā)*, *nanna (nānā)*, *bappa (bāpā)*, see *māmı-*]

1172. **Māmi**- 69 23 2 'maternal uncle's wife', 'mother-in-law'.

[Compare *māmā* and *māmī= mātulānī*, 'maternal uncle's wife' (D.6 112); Trivikrama also records *māmā* and *māmī* in the sense of *mātula-*

bhāryā (Tr. 3 4 190 & 191): cf. M. *māmī*= 'maternal uncle's wife'; cf. Ta., Tu. *māmī*= 'maternal uncle's wife, wife's or husband's mother'. See *māma-*.]

1173. **Māmī** 25 4 8 'a term of address to a female friend'.

[=*he sakhi* (gl); cf. PSM. *māmi*= *sakhyā āmantraṇe-*, 'an indeclinable used in addressing a female friend' (H. 2 195). cf. *māmi* used in this sense in Vajjā. (225); cf. MW. *māma*= "dear friend, uncle (only in Vocative singular as a term of affection among animals in fables)" (Pañcatantra).]

1174. **Mālūra-** 8 4 22, 9 10 9, 9 14 2, 21 152 'the wood-apple tree (commonly called Bel), Aegle Marmelos'.

[=*bilva-*(gl.) Hemacandra notes *mālūra-* at D. 6 130 in the sense of *kapitha-* and *bilva-*. He considers *mālūra-* in the later sense to be *tatsama*. "*mālūro kapitthaḥ; bilva-vācī tu saṁskṛtasamaḥ*" (D. 6 130). Cf. *mālūra-* occurring in PC. I. Though in PC. II the gloss *bimba-phala* for *mālūra-*, from the context it is more likely that it is *bilva-*. Cf. *mālūra* occurring in this very sense in Bh. and Yt.; cf. MW. *mālūra-* (L)='Aegle Marmelos or Feronia Elephantum'. Kittel also notes *mālūra-* in the sense given by MW.]

1175. **Māhuṁḍala-** 16 9 12 'a kind of serpent'.

[=*sarpa-viśeṣa-*(gl.); PSM. does not note it.]

1176. **Māhura-** 22 15 10 'a vegetable'.

[The relevant passage is-"*maĩ uccoli bariya māhurayahu*" - 'I filled up the fold of my garment with vegetables'; cf. *māhura-*= *śāka-*, 'a vegetable' (D. 6 130); Vaidya renders "*māhura*" with 'a vegetable similar to spinach' (See MP. Vol. I, notes, p. 646). In the context the meaning 'a vegetable in general' also fits in.]

1717. **Muṁḍiya-** 15 2 5 'side wooden poles of the stable'.

[Occurs in a compound *sa-muṁḍiya-* and glossed as - *mandurobhaya-pārśvanikhāta-kāṣṭhadvayena sahitaḥ*. The relevant passage is - "*harivara-maṁdurau samuṁḍiyau* - 'the wooden poles planted on both the sides of the stable of horses'. PSM. does not record *muṁḍiya*-in this sense.] The word *muṁḍiya-* refers to that particular pole found as a part of the structure of the stable (tying post). The word appears to be unknown to Pk. or Sk. lexicons. At the most we can compare MW. *muṇḍa* (W)= 'the trunk of a lopped tree, and *muṇḍaka* (L) - 'the lopped trunk or stem of a tree, pollard'.

1178. **Musaṁḍhi**— 77 9 1 (v. l. *musuṁḍhi-*) 'an iron club, an iron bludgeon'.

[=*daṇḍa-viśeṣaḥ parighāyudhaṁ ca* (gl.), PSM. notes *musaṁḍhi-* v. l. *musuṁdhi-* in the sense of *śastra-viśeṣa* and quotes in support from Aupapātika Sūtra Cf. *musuṁḍhi-* occurring in this sense in JC., and *musaṁdi-* PC. I and *musaṁdhi* in PC. I and PC. III. Cf. MW. *musuṇṭhī* (v. l. for *bhusuṇḍi)* (L)= 'a kind of weapon'. See *musuṁdhi* and *musuṁdi-*.]

1179. **Musuṁḍi**- 76 8 3 'an iron club, and bludgeon'.

[Kittel notes *musuṇḍi-* in the sense of 'a kind of weapon'. See *musaṁdhi-* and *musuṁdhi-*.]

1180. **Musuṁḍhi**— 11 17 1 (v.l *musaṁḍhi-*) 'an iron club, a kind of weapon [Compare *musuṁḍhi* in PC. III. See *musaṁdhi-* and *musuṁdi-*.]

1181. **√Musumūr**— 'to break to pieces, to pound, to destroy'.

musumūrai (pres. 3 s) 49 4 8, 77 3 9, 78 16 11, *musumūraṁta* (pres.p) 79 14 1; *musumūrivi*(abs) 78 13 5; *musumūri(y)a-*(p.p.) 13 11 5, 29 10 3, 59 14 4, 60 3 6, 65 21 9, 69 34 10, 76 7 14, 77 12 24, 87 2 4, 95 11 10.

[=*mārita*, *cūrnaṁ sañjātaḥ*(gl.), cf. *√musumūr-*, *√mūr-= bhañj-*, 'break' (H. 4 106, Tr. 3 1 49); cf. *√musumūr-* occurring in this very sense in NC., PC. I II, & III. See *musumūraṇa-*.]

1182. **Musumūraṇa**— 7 6 12, 9 29 8, 89 20 1; **Musumūraṇiya**- 8 3 3 'pounding or reducing to powder'.

[= *piṇḍīkaraṇa-*, *cūrṇaka*, *drāvika-*(gl.). See *√musumūr-*.]

1183. **Meṭṭha**— 28 24 3 (v.l. *meṁṭha-*) 'an elephant driver'.

[Compare *meṭṭha-* occurring in this very sense in NC., KC. See *meṁṭha-*.]

1184. **Meṁṭha**— 12 5 11 (v.l. *meṭṭha-*), 17 7 12 (v.l. *meṭṭha-*) 'an elephant driver'.

[Compare *meṁṭha-= hastipaka-*, 'an elephant-keeper or driver' (D. 6 138); cf. *meṇṭha-* occurring in this sense in Tri. III; cf. MW. *meṇṭha-*= 'an elephant-keeper' (Hemacandra's Pariśiṣṭaparvan). See *meṭṭha-*.]

1185. **Meṁḍhaa**— 16 9 10 (v.l. *miṁḍhaa-* v.l. *meḍhaa-*) 'a ram'.

[Compare PSM. *memdha-= mesa-*,' a ram' and *mimdhia*= 'ewe' (Pai. 669); cf. *mimdhaya-* occurring in this very sense in JC. (2 30 7), *mimdhi* at JC. 3 30 3 and *meṇḍhaka-* in Tri.III; cf. MW. *meṇḍha*(L) and *meḍhra*(L)= 'a ram'; cf. G. *meṇḍho* and M. *meṇḍhra-*= 'a ram'.]

1186. **Moṭṭiyara**— 17 14 7 'adolescent'.

[The relevant passage is – "*mahilāṇa gohāho moṭṭiyāra*" – 'an adolescent hero among women'. PSM. does not note this word. Cf. Rājasthānī *moṭṭiyār*–= 'a grown-up son'.]

1187. **√Raṁkkol**— 'to dangle about, to swing to and fro':

raṁkholira(agentive) 3 2 1; *raṁkholamāna*(pres. p) 28 24 5

[=*vilasanaśīla*(gl.); the relevant passage at 3 2 1 is as follows: "*mehala-raṁkholira-ramaṇiyau*" – 'beautiful on account of the dangling girdle'; cf. √*raṁkhol*–= *dul*–, 'to swing' (H. 4 48, Tr 2 4 97, Pāi. 532); cf. √*raṁkhol*– occurring in this very sense in NC. PC. I, PC. II & CMC.]

1188. **Rāli**— 54 10 17 (v.l. *rāḍi*) 'a quarrel'.

[= *kalaha*(gl); the relevant line is – "*mā karahi rāli*" – 'don't quarrel'. PSM. does not note the word. With the variant reading cf. *rāḍi*= *saṅgrāma*–, 'a fight' (D. 7 4, Tr 3 4 72, 513) Cf *āroḍi*– occurring in this sense in Br. K.; cf. MW. *rāṭi*(L)= 'war, battle'. cf. old G. *rāḍ*= 'complaint due to misbehaviour'; cf. Koṅ. *rāḷ*= 'topics full of complications and confusions'.]

1189. **Rāha**–/**Rāhā**— 4 9 1, 5 8 2, 16 10 2, 48 1 16, 67 2 12, 85 10 11, 85 25 12, 99 666 'beauty', 'splenduor'.

[= *śobhā śobhāyukta*–(gl.), Cf *rāha*–= *śobhita*–, 'adorned' (D. 7 13; Tr. 3 4 72, 776); cf. *rāhā*– occurring in this very sense in JC (1 17 10) & NC. See *rāhia*– *rāhilla*– and *sarāha*–]

1190. **Rāhia**— 82 20 7 'having or possessing beauty'

[In the compound "*akkhayarāhiu*" occurring at 82 20 7, *rāha*– stands for 'beauty or glory' and *rāhia*= *śobhāyukta*. The compound can be rendered as 'having inexhaustible beauty or glory'. But the commentator has looked upon it as derived from *akṣata*–+*rai*–+*adhipoḥ*– and renderd it as '*akṣara-dravyasyādhipaḥ*'. See *rāha*– and *rāhilla*–.]

1191. **Rāhilla**— 73 12 7 'beautiful'.

[= *śobhamāna*–(gl.): the relevant line is – "*pavālaṁkurukkera-rāhilla-rūho*" – 'the bank looking beautiful on account of the heaps of coral-sprouts'; cf. *rāhilla*– occurring in this very sense in CMC. Made up of *rāha*–+–*illa* suffix. See *rāha*– and *rāhia*–.]

1192. **Riṁcha**— 1 14 4, 7 6 7 (v l. *riccha*–), 8 8 25, 9 19 8, 14 10 1, 16 13 2, 78 8 1, 86 10 11 'a parrot'.

[=*śuka*-(gl.). Alsdorf renders *riṁcha*- at 86 10 11 with *pakṣī*, 'a bird'. But here also we can take *riṁcha*- to mean 'a parrot'. PSM. does not note this word. Cf. *riṁcha*- occurring in this sense in NC. See *riṁchiya*-.]

1193. **Riṁchiya**— 30 4 12 (v l. *ricchiya*-) 'a female bird'.

[=*pakṣiṇī*-(gl.); the relevant passage is - "*riṁchiyae visadaṁsahu muhi ghittau*" 'the female bird threw herself in the mouth of the cat'. Here *riṁcha*- is used in the sense of 'a bird' in general'. See *riṁcha*-.]

1194 **Riṇa**— 1 3 6, 2 14 5, 4 7 18, 12 9 17, 16 25 11, 22 9 3, 29 15 3, 32 20 15, 34 2 11, 36 19 8, 57 7 6, 57 25 6, 58 12 5, 61 20 9, 62 14 8, 70 10 9, 73 2 13, 80 12 3, 83 8 9, 85 15 5, 87 4 3, 88 8 15, 89 5 14, 93 7 4 'fatigued,' 'tired', 'afflicted,' 'wearied'.

[=*śrānta*-, *klānta*-(gl); cf. PSM. *riṇa*-= *pīḍita*-; cf. *riṇa*= occurring in this very sense is JC. (2 17 2, 3 7 7 & 3 19 5). See *riṇattana*—.]

1195. **Riṇattaṇa**— 9 15 6, 20 14 9 'fatigue, exhaustion'.

[See *riṇa*-]

1196. **Ruṁda**— 3 5 19, 3 7 10, 4 16 11, 7 5 9, 7 23 5, 8 14 17, 9 20 16, 9 29 1, 11 7 2, 11 20 9, 13 11 8, 15 20 2, 15 23 1, 20 5 5, 20 16 4, 23 1 7, 32 14 11, 42 10 10, 43 5 13, 45 2 20, 48 4 11, 53 8 3, 61 15 1, 64 5 11, 72 9 5, 76 5 2, 77 4 8, 81 7 1, 84 6 12, 88 18 2, 90 14 9, 90 14 12, 92 7 1, 94 11 4, 94 17 13, 94 22 12, 99 14 2 'large', extensive', 'wide', 'great' abundant'.

[=*gariṣṭha*-, *mahān*, *vistīrṇa*-, *bahula*- (gl); cf *ruṁda*-= *vipula*-, 'wide, extensive' (D 7 14, Pāi. 126); PSM. notes *ruṁda*- in the sense of *vistīrṇa* and *sthūla*- also. Cf. *ruṁda*- occurring in this sense in JC. (3 16 3), NC., PC. I, II & III; cf. MW *rundra*-(L)= 'rich in'; cf. M. *runda*, Koṅ. *rūṁda*-= 'broad, wide'. See *ruṁdattana*- and *ruṁdima*.]

1197. **Ruṁdattaṇa**— 11 3 11, 37 20 1 'extensiveness', 'expanse'

[See *ruṁda*- and *ruṁdima*-.]

1198. **Ruṁdima**— 11 4 5 'expansion'.

[Abstract noun with -*ima* suffix. See *ruṁda*- and *ruṁdattana*-.]

1199 √**Rull**— 'to dangle, to swing to and fro':
rullaṁta (pres. p) 24 12 10 (v l. *jhullaṁta*-.)

[The relevant line is - "*rullaṁta-mottiyahĩ*" - 'with pearls dangling about;' cf. PSM. √*rul*- √*luṭh*-, 'wallow' and √*jhull*-= *andol*, 'to wave, swing'.]

1200 **√Reh**— 'to shine, to appear beautiful':

rehai (pres.3.s.) 1 16 6, 2 2 12, 2 16 8, 9 14 5, 10 3 6, 13 3 10, 20 7 5, 29 12 8, 46 4 11, 51 5 12, 58 22 7, 60 14 11, 63 3 12, 80 13 1, 85 21 9, 86 2 12; *rehae* (pres. 3. s.) 73 24 2; *rehaṁti* (pres. 3. pl.) 69 13 1; *rehamta* (pres. p.) 69 5 9, 87 15 6, 73 12 12.

[=*śobhate*, *śobhamāna* (gl.); cf. √*reh*-= *rāj*-, 'to shine' (H. 4 100, Pāi. 152, Tr. 3 1 57); cf. √*reh*- occurring in this sense in NC., KC, PC. I & PC. II. See *reha*-.]

1201. **Reha**- /**Rehā**—62 20 9, 70 3 8, 70 9 5 'beauty', 'splendour,' 'excellence' [=*śobhā* (gl). See √*reh*- and *sareha*-.]

1202 **Royara** (v.l. *khayara*-) 17 12 7, 41 4 24 'a ruddy goose, *cakravāka*'. [*cakravāka*- (gl. 41 4 24). PSM. does not note this word.]

Though the gloss at 17 12 7 renders *royara*- with *ruciram*, 'bright, radiant' the meaning does not quite suit here while if we take *royara*- to mean '*cakravāka*'- the line becomes clear. The context here is the description of the lake and the meaing '*cakravāka*' is appropriate. The relevant expression is - "*royar–āraddha–kīlaṁ*" - (the lake) with *cakravākas* which had begum to sport or play.'
The gloss on the word *royara*- at 17 12 7 of T manuscript gives '*cakravāla*' which seems to be a mistake for '*cakravāka*'.

1203. **Rola**— 8 7 8, 14 2 4, 14 5 9, 14 7 5, 16 6 1, 17 3 3, 27 14 14, 28 26 7, 29 8 4, 29 24 12, 38 12 13, 47 8 4 (v.l. *rala*-) 48 3 2, 51 2 13, 52 4 8, 52 6 15, 59 13 10, 78 1 8, 80 7 17, 86 5 10, 91 15 1, 99 8 2 'an uproar'; 'a loud and confused noise,' 'clamour'.

[=*kolāhala*-, *svana*- (gl); cf. *rola*-= *kalaha*-, 'a quarrel', *rava*-, 'a noise' (D. 7 15; Pāi 47), PSM. notes it in the sense of *kolāhala*-; cf. *rola*- occurring in the sense of 'noise, cry' in KC., Up. K., Tri. II, Paumasiricariu, Kumārapālacariu & CMC., cf. Hi. *rol*- and *rolā*= 'clamour outcry, noise.']

1024. **Laṁjiya**—31 21 1, 36 5 4, 58 2 7, 60 30 10, 74 12 10, 99 7 10 'a slave girl'.

[=*dāsī* (gl.). PSM. does not note it; cf. *laṁjiyā*- occurring in this very sense in JC. (2 34 7) & PC. II and *lañjikā* in Yt. where the commentator gives the meaning as *dāsī*; cf. MW. *lañjikā*- (L)= 'a harlot, prostitute'.]

1205. **Laḍahamaḍaha**—62 2 3 'beautiful,' 'graceful.'

[*manoharam* (gl.); the relevant passage is - "*khujjuya ṇaccaṁti laḍahamaḍaha*" - 'the dwarfs are dancing gracefully'. In this word both *laḍaha*-

and *madaha-* are significant Cf. *ladaha-= ramya*, 'pleasing, beautiful, lovely' (D. 6 117) and *madaha-=laghu*, 'small' (D. 6 117) PSM. and Tr. 2 1 30, 73 note *ladaha-* in the sense of *vilāsavatī strī*, 'an amorous woman'. *ladaha-* occurs in the sense of 'beautiful' in JC.. KC., Bh., Sam K & Līlāvai , cf. MW. *ladaha-=* 'pleasing, beautiful '(Bālarāmāyana)' and *laṭabha-=* 'handsome, pretty, lovely' (Vikramāṅkacarita) See *madaha-*.]

1206. **Lampekkha**—100 5 13 'a thief'.

[*caura-* (gl.) , cf. a *lampikkha-= cora-*, 'thief' (D 7 19) , Trivikrama notes *lammikka-* in the sense of 'a thief' at Tr 3 4 72, 143 ; cf. *lampikka-* occurring in this very sense in PC. II, and *lampikṣa-* or *lompikṣuh* in Br. K. , cf Kon slang *lampis-*, 'to pilfer, to steal small articles']

1207. **Lalla**—9 8 11, 29 18 4 'one who stammer, one who babbles or speaks indistinct words.'

[*asphuṭavācin* (gl) ; cf PSM. *lalla-=* 'one who speaks indistinct words'. In support PSM quotes Praśnavyākarana Sūtra. D 7 26 notes *lalla-* in the sense of *sasprham*, 'eagerly' and *nyūnam*, 'less, in a less degree.' The former, if not both, may be quite different from the present word. Cf. *lalla-* occurring in the above sense in JC. (2 17 1) & *lallura-* v.l. *lallara-* in Chand , cf. MW *lallara*(L) "Onomatopoetic) 'stammering' " and *lalalla* 'indistinct or lisping utterance. (Kathāsaritsāgara).]

1208 **Lallakka**—14 7 5 (v.l. *lalakka-*), 28 26 2, 54 13 13 'terrible,' fierce'.

[*raudra* (g l) ; cf *lallakka-= bhīmam*, 'terrible' (D. 7 18, Pāi. 109) At H. 2 174 *lallakka-* is given as *bhāṣā-śabda;-* cf *lallakka-* occurring in this very sense in JC (1 15 20 & 3 37 14) Līlāvai & NC., CMC , Chand. In PC II and PC. III *lallaka-* is used in the sense of *yuddhāhvāna nāda-*, 'a cry of challenge' ; with this cf. G., H. *lalakār-*, M. *lalatkar=* 'a cry of challenge, a challenge']

1209. **Lāṇi**—4 5 4, 93 7 3 'a limit, a boundary.'

[*maryādā*(gl.) ; the relevant passage at 4 5 4 is – "*disalāṇihe sammuhu sūru jema*" – 'like the sun before the boundary of the day.' PSM. does not note it Cf. *lāni= maryādā* (Jnāneśvari.)]

1210. **Lāla**—71 13 5 'one who longs for, ' 'one who desires.'

[*lalaka(=vāñchaka)* (gl) ; the relevant line is – "*gurukāma-lāla*" – 'longing for the feet of the Lord' ; PSM. does not note it ; cf. *lalla-= sasprham*, 'eagerly' (D. 7 26 ; Tr. 3 4 72, 617) and *lalli-* occurring

in the sense of 'eagerly' in KC. ; cf. MW. √*lal*-, 'to desire' (Dhātupātha)]

1211. **Lālāpiṁḍi**—52 20 16 'a pole placed in front of the elephant's trunk'. [=*gajamukhāgrakāṣṭha*- (gl). The relevant passage is - "*kari-kara-caṁḍiḍhi-lālāpiṁḍihi* ....*iya so jujjhiu*' - 'he fought by means of the poles tied to the front of the elephant, which were as fierce as their trunks'. PSM. does not note it. The word *lālāviṁda*-occurs in NC at 3 16 6 and is rendered with *lālā+piṇḍa*- by the editor. The commentator here gives "*mukhakāṣṭham lālāpiṁḍi*". The relevant passage in NC. is - "*gaya gayadaṁta-musala-dalavaṭṭiya lālāviṁdi vihaṭṭiya loṭṭiya*" - 'the elephants were destroyed with tusks (used as weapons), being clubbed with their own front tying-poles, they rolled over'. MW. notes *lālikā* in the sense of 'a rope round the nostrils of a horse as found in Lexicons only.]

1212. √**Luh**—'to wipe off, to remove 'to wash off'.

luhai (pres. 3 s) 58 18 1, *luhivi*(abs) 40 15 1, 55 11 12; *luhi*(imp. 2 s) 52 13 1, *luhau* (imp 3.s) 54 9 11, *luhiya*- (p.p) 12 17 4, 62 5 2.

[=*sphetayati*, *sphetayitvā*, *vinaśya*, *pramārjaya*, *mārjayatu*, *proñchita*, *mṛṣṭa*, *sphetita* (gl.), cf. √*luh*-= √*mṛj*-, 'to wipe' (H. 4 105 : Tr. 3 1 48). Cf. √*luh*- occurring in this sense in PC. I. II, III, & Bh. ; cf. T G. *loh-vū*= 'to wipe off, cleanse by rubbing', For N.I.A derivatives See. ND. *bhulnu*= 'to make a mistake, go astray, forget' Cf. Sk. √*luṣ*-, 'to rob, steal' (Dhātupātha).]

1213. √**Lūr**—'to cut';

lūriya- (p.p.) 7 5 9, 67 15 12.

[=*vidārita*-(gl): cf. √*lūr*- √*chid*-, 'cut' (H 4 124, Tr. 3 1 67); cf. √*lur*- occurring in this very sense in NC & KC For N.I.A. derivatives see ND. *luchnu*= 'to pull out by force, snatch, claw' and *lāchnu*= 'to tear down'. See √*ullūr* - & *lūrana*-]

1214. **Lūraṇa**— 28 27 3, 66 2 9 'cutting asunder'

[See √*lūr*- and √*ullūr*-.]

1215. √**Lhikk**— 'to hide, conceal, disappear':

lhikkai (pres. 3 s) 50 3 5; *lhikkivi* (abs.) 69 21 2, 88 9 9; *lhikkeppinu* (abs) 88 3 5, 98 10 14; *lhikkāvai* (caus. pres.3 s) 24 14 4; *lhikkāvi(y)a*- (caus. p p.) 1 13 9, 36 10 11, 71 16 8, 100 6 12.

[=*tirobhūtvā*, *gopitam*(gl.) cf. √*lhikk* = *ni+lī*, 'hide' (H.4 55, Tr. 3 1 8) and *naś*= 'perish' (H. 4 258); cf *lhikka*-= *gata*. (Tr. 3 1 132, 178) and PSM. *lhikka*-(D)= *naṣṭa*-; cf. √*lhikk*- occurring in this sense in NC.,

KC., PC. II PC. III & Bh.; cf. M. *likṇẽ*= 'to hide'.]

1216 **√Vajjar—** 'to say, tell, speak';

vajjarami (pres. 1 s) 11 2 11, 23 14 3, 33 6 9, 68 1 15, 69 28 2; *vajjarahi* (pres 2.s) 19 9 4, 32 1 3, 90 10 14; *vajjarai* (pres. 3 s) 5 3 12, 10 1 17, 10 12 5, 11 22 17, 11 35 1, 29 12 3, 37 15 1, 62 16 6, 69 26 6, 84 7 6, 92 8 1; *vajjaramti* (pres.3 pl.) 33 7 10, 52 4 6, 68 8 4, *vajjaramta* (pres p.) 59 13 7, *vajjarivi* (abs.) 31 27 2, 85 25 2; *vajjarevi* (abs.) 101 14 6, *vajjari(y)a-* (p.p.) 10 10 11, 21 15 9, 29 2 4, 31 6 11, 36 2 1, 37 17 7, 61 5 2, 82 10 4, 83 8 14.

[*kathayati, kathita* (gl.); cf. √*vajjar*-= *kath*-, 'to tell' (H.4 2, Tr. 3 1 69); Hemacandra gives √*vajjar*-= *kath*- at H.4 2, but notes √*bajjar*- in the same sense in the commentary on D. 6 92; cf. √*vajjar*- occurring in the same sense in JC. (3 4 15), NC, PC. I, II, III & Bh.]

1217 **Vaṭṭuttiviḍi**—32 20 5 'a pile of spherical stones'.

[*vaṭṭa*-+ *uttividi*-. Gloss gives *utraṁdi* (which is marked by the editor with a query) as the meaning of *vaṭṭuttividi*; but *vaṭṭa*- here stands for 'a spherical stone' and hence the meaning given by the gloss applies only to the second member of the compound, namely *uttividi*-, the relevant passage is – "*vaṭṭuttividi vi raiya chaille*"- 'a series of spherical stones were arranged one above the other by the shrewd man'; cf PSM. *uttivada* (D)= 'a pile of vessels'. For this meaning PSM quotes the following passage from the Upadeśapada "*phodei birālo lolayāe sārevi uṭṭivadam*"- 'the cat breaks with a push the pile of pots on account of its greediness', cf. G. *utrevad*-= 'a series of pots arranged one above another'. See *uttividi*- and *utturadi*- and *vaṭṭa*-.]

1218. **Vaḍḍa**— 1 12 6 'great'.

[Vaidya renders it with *mahat*. The relevant passage is – "*sahu sasaharena vaddau virohu*"- 'the great enmity with Śaśadhara', cf. *vadda*-= *mahān*, 'big, great'. (D. 7 29, H 4 366 illustration 1), cf *vadda*- occurring in this sense in KC., PC. III & Bh. Cf. M.*vāḍ*, G. *vaḍū*, Hi. *baḍā*= 'large, great, huge', cf. Kan. *vadra*= 'large, great' and *odda*-= 'a pile, heap']

1219. **Vaḍha**— 83 21 17, 85 20 4 'a block-head,' 'a fool,' 'a term of address in mild rebuke'.

[*sthūlabuddhi*-, *mūrkha*- (gl.); cf. PSM. *vadha*- (D)= *mūka*, 'dumb' quoted from Sanksiptasāra of Kramadiśvara; cf. *vadha*-= *mūdha*-, 'a fool' (H. 4 422 illustration 4); Trivikrama notes *vaḍha*- at Tr. 1 3 90 and renders it with *vaṭa*-. It may be the same word as the word under

discussion: cf. *vaḍha-* occurring in this sense in PC. II and PC. III *vaṭhara-* in Up.K. & Pāhuḍa Dohā. *vaḍha-* occurs in Paramātma-Prakāśa (at 2 19, 154 etc.) also used as 'a term of address used by *Guru* for his ignorant disciple'.]

1220. **Vaṁṭaya**— 45 8 13 (v l· *vaṭṭaya*) 'portion,' 'share'.

[=*bhāga-*(gl.); the relevant passage is– *"mahi-vaṁṭaya-ṇikkaṁtaya-vaihi"*- 'to the lord of a portion of the earth free from enemies'; cf *vaṁṭha-= khaṇḍa* , 'a portion' (D. 7 83) and PSM. *vaṁṭaga-=vibhāga-;* cf. MW. *vanṭa-* (L) and *vanṭaka* (L)= 'a portion, a share'; cf. M. *vāṭā*, Koṅ. *vānṭo=* 'a share, portion' and Hi. *bāṭnā=* 'to apportion'.

1221. **Vaṁṭha**— 29 18 5 (v l. *vaṭṭha-*) 'crippled, maimed or a dwarf'.

[Compare *vaṁṭha-= vāmana*, 'a dwarf' (H. 4 447); D. 7 83 notes *vaṁṭha-* in the sense of *"akṛtavivāha"-* 'unmarried' and *"bhṛtya-"* 'a servant' (but here the reading appears to be wrong, it should be *"vaṁdha-"*, Cf. G. *vāṁdho* 'unmarried'). The word *vaṁṭha-* occurs in JC at 3 24 3 and the editor has rendered it here with *'śuṣka-vṛkṣa-'*, 'a dried up tree' on the strength of M. *vaṭhalelā=* 'dried, withered'. But 'maimed or crippled' suits the context, in JC. also; cf. MW. *vanṭha-* (L)= 'crippled, maimed, a dwarf'.]

1222. **Vaddala**— 7 16 8 'a hurricane, a violent storm'.

[Vaidya renders it with *jhañjhāvāta-*, 'high wind in the rainy season'. The relevant passage is– *"vāya-vaddalukkampiya-kāyahĩ"*- *vaddala =durdina*, 'a cloudy day' (D. 7 35, H. 4 401), Tr. 3 4 521 renders *vaddala-* with *"megha-timiram"*. *vaddala-* occurs at NC. 9 25 5 in the above sense. Cf. *vaddala-=megha-* (SR.) and *vaddaliya-= megha-* (PC.I); cf. MW. *vardala-*(L)= 'a rainy day, bad weather'; cf. M.*vādaḷ-=* 'a hurricane, a violent gale or storm'. For N.I.A. cognates see ND. *bādal=* 'cloud, fog, mist'.]

1223. **Vamāla**— 1 11 7, 2 2 8, 7 23 6, 12 18 2, 17 3 4, 27 4 1, 48 5 7, 52 2 4, 52 18 17, 73 14 11, 78 9 9, 96 6 6, 98 6 14 'a loud and confused noise,' 'an uproar,' 'a tumult'.

[=*kolāhala, kalakalayukta* (gl.); cf *bamāla-* v.l. *vamāla-= kalakala-* 'a confused noise' (D. 6 90, Pāl. 47) *vamāla-* occurs at NC. 7 7 11 where the commentator has rendered it with *melāpaka-* or *kolāhala-*. The rendering *kolāhala-* quite suits the context; cf. *vamāla* occurring in this very sense in JC., NC., PC. I, II, III, CMC., Bh. & KC.]

1224. **√Vaṁph**— 'to taste, smack, try the flavour of';

vaṁphami (pres.1.s.) 101 15 15 (v.l. *phaṁphāviya-*).

[=*iśad āsvādayāmi* (gl); the relevant passage is- "*vamphāmi ajju ta gayai loi*"- 'when the people left, I may have a bite at it'; cf. *vamphiam= bhuktam*, 'eaten' (D.7 35; Pāi. 134).]

1225. **Valimuha**— 76 8 7 'a monkey'.

[=*vānara*- (gl.) the relevant passage is- "*laggā valimuha girisilakhamdahi*- 'the monkeys engaged themselves with the slabs of stones from mountains', cf. PSM *balimuha*— 'monkey' (Pāi. 65); cf. MW. *valimukha*(L)- 'a monkey'.]

1226. **Vāvalla**— 7 5 11, 12 18 7, 28 30 2, 52 15 5, 78 18 5, 94 23 14 'a sort of steel weapon, a kind of iron crow'

[-*sarvalohamaya*- (gl. at 7 5 11), *sella*- (gl at 28 30 2). Though the gloss renders *vāvalla*- with *sella*- it may not be exactly like *sella*- Because at 7 5 11 *vāvalla*-, is used along with *sella*- which shows it is a weapon different from *sella*-, though may be similar. Cf. PSM. *vāvalla*-= *śastra-viśeṣa*; cf. *vāvalla*- occurring in this sense in PC. I, PC III, & CMC.; cf. MW. *vāvalla*-(L)- 'a kind of arrow'. For the word *sella*- given in the gloss see *sella*-.]

1227 √**Vigov**— 'to disdain, to put to shame';

vigovai (pres 3.s) 92 8 3.

[-*kopayati, krodham kārayati* (gl.)]

The reading in the text is- "*vi govai*"; but it should be taken as "*vigovai*" in which case it will suit the context The gloss gives "*kopayati, krodham kārayati*". This seems to be wrong interpretation on the part of the commentator as he has taken the reading as "*govai*" and not "*vigovai*" The relevant passage in the text is- "*jā sohagge kāmu vigovai*"- 'who disdains (i.e. surpasses) the god of love in point of beauty'. Compare PSM √*vigov*-= 'to disdain', cf. *vigupyate* and *vigopita*- occurring in Up K in the same sense, i.e. 'to dishonour, to put to shame'. Cf, G. *vagov-vũ*= 'to defame, slander, censure'.

Alsdorf takes *govai= gopayati*, 'conceals' and renders the expression "*kāmu vi govai*" as "Kāma in den Schatten stellte".

1228. **Viggutta**— 90 2 4 (v l. *vigutta*–), **vigutti** (fem.) 85 2 16 (*v*.l. *viggutti*) 'agitated, distracted'.

[The relevant passages are- 1) "*māṇusu samaṇadhamma vigguttau marai*" (90 2 4) - 'A person dies being perturbed by the Jain doctrine'; 2) "*pekkhivi mahumahanu mayaṇe ṇaṁ sari vi vigutti* (v. l. *viggutti*)', (85 2 16)- 'Seeing Madhumathana, the river was agitated as if by love'. The variant reading "*viggutti*" is preferrable at 85 2 16,

as it suits the context. Cf. *viggova-= vyākulabhāva-*, 'agitation, distraction' (D. 7 64) and PSM. *viggutta* (D)= 'distracted or agitated'; cf. *viggovaya-* occurring in the sense of 'agitation' in Vajjā *(153)* and *viggutta-*, 'agitated' in Bh.]

1229. **Vicchaḍḍiya**— 25 10 6 'a collection, multitude'.

[=*samūha-* (gl.). Cf. PSM. *vicchaddia-= puñjīkṛta*, 'collected together' quoting from Setubandha. Cf. *vicchadda-= nivaha-*, 'a heap, a collection' (D 7 32) and *vijjhadda= samūha* (Tr 3 4 72, 81); cf. *vicchaḍḍa-* occurring in this very sense in PC.II. PC III & GS The word occurs with the spelling *vicchidda-* in JC. at 3 13 12 and 4 17 13. The relevant expressions are- 1) *"hadda-vicchadda"-* 'a heap of bones' and 2) *"liṁgiccha- vicchaddia"-* 'a collection of pollen' respectively. See *vicchaṁda-*.]

1230 **Vicchaṁda**— 88 9 4 (v.l. *vicchadda-*) 'a collection,' 'a multitude'.

[The relevant line is-*"ruṁda-ruṁḍa-vicchaṁda-bhayaṁkari"* - '(in the battle) which was fierce on account of multitudes of headless bodies and heads'. See *vicchaddiya-*.]

1231. **Vicchūḍha**— 3 15 5 'thrown, inserted and hence fastened to'.

[*vicchūḍha-* means *vikṣipta-*, 'thrown' and hence 'inserted'. The commentator has freely rendered it with *"paridhāpita"*,- 'made to wear'. The relevant passage is- *"viṁdheppinu savanajuyalu jiṇaho vicchūḍhaĩ maṇimaya-kuṁḍalaĩ"* - 'having pierced the two ears of the Jina, the jewel-studded ear-rings were hurriedly put on (or he was made to wear them)'. Cf. *vicchūḍha= vikṣipta* (Pāi 14 7) and PSM. √*chuh-*= 'to put'; PSM records another *vicchūḍha-* (D) in the sense of *viyukta, virahita-* quoting from Sam.K. in support. See √*chuh-*]

1232. **Viṭṭala**- 7 12 8, 20 10 12, 69 31 5, 90 3 16 'impure,' 'polluted,' 'defiling', 'unholy'.

[=*apavitra-* (gl). Though the gloss on the word *visaḍha-* at MP 7 12 8 is *"bībhatsaṁ-apavitraṁ"*, it is likely that *"bībhatsaṁ"* is the rendering of *visaḍha-* and *"apavitra-"* that of *viṭṭala-* which occurs immediately after the word *visaḍha-* in the said line. Elsewhere, *visaḍha* is found rendered with only *bībhatsa-*. Cf. *viṭṭala-= aspṛśya-saṁsarga-*, 'contact with the untouchable or touching that which is prohibited' (H. 4 422, illustration 3); cf. PSM √*viṭṭāla* = 'to make unclean' ; cf. *viṭṭala-* occurring in this very sense in JC. (2 11 1 & 3 18 4), NC., PC. II & III, *viṭṭāla=* in Sam.K. & *viṭṭāla-*, 'polluted' and *viṭṭālita-*, 'polluted' in Bṛ.K.; cf the expression *paraputtaviṭṭālint=*

'defiling others' sons' occurring in Karpūramañjarī at 1 18; cf. M. *viṭāl*= 'impurity or uncleanness as subsisting in certain persons etc. and communicable by them through contact'. See *suviṭṭala*–]

Everywhere, where the meaning is *apavitra*–, 'defiling', the form is *viṭṭāla*–; nowhere it is *viṭṭala*–. In MP, JC, NC., etc. the context is the same and the word *apavitra*– is found used with reference to the human body. Though the gloss gives *apavitra*– there is a doubt, as to its connotation. It is quite likely, that it may be connected with *viṁṭala*–, 'a bundle' and might have come to mean *apavitra*– because of the confusion with the meaning of *viṭṭāla*–. It is likely that the Jain monks might have referred to human body as 'a dirty roll or bundle'. Cf. PSM. *viṁṭaliyā* (D), *viṁṭiyā* and *viṭṭī*=*gaṭharī*, 'a bundle'; cf. *viṁṭana*= 'a wrapper, a roll' (Br K); cf. G. *vinṭlo* and *vinṭī*= 'a roll'. See ND. *biṭulo*='impure, and defiled' *biṭo*= 'bundle, sheaf'

1233. **Viḍappa** —12 6 3, 20 8 4, 59 2 5, 63 10 12, 73 6 1, 74 16 17, 79 10 2 'Rāhu, a demon supposed to swallow the moon'.
[=*rāhu* (gl); cf. *vidappa*–= *rāhu* (D. 7 65, Pāl. 38; Tr. 3 4 72, 431); cf. *vidappa*– occurring in this very sense in NC., PC II & PC III.]

1234. **Viḍḍama**— (?) 18 13 1 'fear', 'panic'.
[=*bhaya*– (gl.); the relevant passage is –"*payaṇiya–janana–marana–viddama-rai*". If we follow the gloss its rendering would be – "you, who have created attachment or liking for the panic for births and deaths'. As such the word '*rai*–" would be quite meaningless in such a context. So the expression as it stands appears to be unsatisfactory. It is likely that the syllables '*ma*–' and '*ra*–' in the original might have been transposed through scribal error. This suspicion is supported by the fact that *viddama*— is not found occurring anywhere else. In that case the passage would be– '*payaniya-jaṇaṇa–marana–viddara–mai*"–'which has created the idea of the terrible nature of the rounds or circle of births and deaths' (*viddara*–= 'terrible') See *viddara*– below.]

1235. **Viḍḍara**— 74 2 11 (v l. *dāvara*–) 'terrible,' 'dreadful', 'fierce' 'causing panic'.
[=*bhayānaka*– (gl.); the relevant passage is – "*naccāvami viddara dāiniya* 'I make the fierce female goblins dance'. Cf. *viddira*–= *raudra*–. 'terrible' (D. 7 90); PSM. notes *viddara*– in the sense of *raudra*– from Upadeśapada ṭīkā; cf. *viddirilla*– occurring in this very sense in Kaṁsa., Usā. (2 43) & CMC. Manuscript T in MP. has got the variant reading at 74 2 11 "*ḍāvaṛa*–" on which it gives the following gloss–

"*bhayānakam saṅgrāmo vā, viddara iti pāṭhe api ayamevārthah*". With the variant reading *dāvara-*, cf. PSM. *ḍāmara*=*bhayaṅkara-*, 'causing panic' from Supāsaṇāhacaria and *dāmara-* occurring in the same sense in PC. I. See √*dar-* and *damara-*]

1236. √**Viṇaḍ**— 'to be deceived, harassed, distressed';

vinaḍi(y)a- (p.p.) 12 19 6, 15 6 6, 23 2 18, 37 10 2, 43 11 13, 52 8 6, 52 16 26: *vinaḍijjai* (pass.p.3. s.) 81 18 10.

[Compare *viṇaḍiya-* occurring in the sense of *vañcita* in JC. (1 21 14, 4 2 23). See √*ṇaḍ-*]

1237. **Viddāṇa**—39 13 12 'sad, dejected',

[=*mlānavadana*—(gl.) ; the relevant passage is - "*savisāe binni vi tāe diṭṭha suṭṭhu viddāṇā*" - 'The father full of sorrow found them very much dejected' ; cf. PSM *viddāṇa-*= *mlāna-*, *nisteja*, *śokātura-* with reference to Surasundari Caria, Sanatkumāra Caria and others ; cf. *viddāṇa-* occurring in this very sense in PC.II, Sam. K.. & *vddāṇaya-*in PC. III.]

In the Sanskratised form "*vidrāṇa-*" occurs several times in Up. K. of Siddharsi. Here the editor Peterson gives, 'embarrassed, perplexed' as the meaning in various contexts. In all the occurrences the word is used compounded with *vadana-* and can be rendered with 'dejected face', or 'sorrowful face' It is equivalent to Sk. expression "*mlāna-vadana*".

Sk *vidrāṇa-* 'roused from sleep, awakened' is different from this *vidrāna-*.

1238 **Vibbhulla**—90 2 16, 101 12 11 'perplexed,' 'confused"

[*bhrānta-* (gl). See √*bhull-* and *bholaa*.]

1239. √**Vireh**—'to shine' 'to appear beautiful' :

[*virehai* (pre 3. s.) 9 21 3, 43 7 6, 86 6 10, 88 17 11 ; *virehaṁta* (pres. p.) 89 5 10.

[Compare √*vireh-* occurring in this sense in NC. *vi-*+*reh-*. See √*reh.*]

1240. **Virolliya**—31 23 7 (v.l. *viroliya-* v.l. *virolaa-*), 89 11 16 'tormented,' 'agitated'.

[=*kadarthita-*(gl.) ; Alsdorf notes *calitam* as the gloss on *virolliya-* at 89 11 16 , the relevant passages are - 1) "*asahaṁteṁ viraha-virolliyau lenappau kakkari ghalliyau*" (31 23 7) - 'He, tormented by separation, finding the situation unbearable threw himself from a precipice.' 2) "*teṇa manoharaṁ tahĩ tiha bolliyaṁ jiha hiyaullayam tu virolliyaṁ*" (89 11 16) - 'He spoke in such a sweet manner, that her heart was tormented or agitated (by love or longing)'. PSM. does not note it in this sense. Cf. MW. *virolita*(L)= 'disturbed, disordered'.]

1241. **Virolliya**—36 13 7 (*virolıya-*) 'tremulous, spread or widened (eyes due to emotional feelings like love, joy or jealousy etc.).

[*virollıya-* may be a mis-reading for *virellıya-*. The relevant passage is– "*suloyanahı rāyavasa-virollıyaloyaṇahı-punu bhaṇıu*" – 'he said to Sulocanā whose eyes were widened or spread on account of love'. Cf. PSM √ *virell-*, *virıll-*= *vi+stṛ-*, 'to spread, to widen.' and Pāı 521 – *viralliaya-*= 'spread'; cf. *virallıya-* and *virollıya-* occurring in this very sense in PC. I and *virıllıya-* in PC. III The relevant expressions and passages are as follows — 1) *virollıya-*(*v.l. virillaya v.l. virallıya*) *nayane*' (PC I 11 5 4) – 'with the eyes spread'; 2) "*virallıyakkha*' (PC. I 16 14 7) – 'with the eyes spread'; and 3) "*loyanaı*' *virıllevı avaloıu rāvanu maccharena*" (PC. III – 74 9 10) 'widening the eyes (Lakṣmaṇa) saw Rāvana with jealousy'. In all the occurrences the word qualifies 'eyes'.]

1242. **Vila(y)a**—5 4 13, 6 7 10, 10 5 1, 11 26 14, 14 4 6, 31 9 3, 62 4 3, 88 17 3 'a lady'.

[=*vanitā*, *strī* (gl). At D. 7 65, Hem. notes the word *vilayā-* in the sense of *vanitā-*, 'a woman' and considers it to be a *tadbhava* word: cf. Pāi. 12; cf. *vilaā-*, *vilayā-* occurring in this very sense in JC.; NC. and Up. K, and *vilaya-* in PC. II, PC III, Bh & Sam.K.]

1243. **Vilumpiya**—98 12 8 'desired.'

[Though the commentator renders *vilumpıya-* with *upadruta-*, the meaning seems to be *abhılaṣita-*, 'desired' The relevant passage is – "*tāsu bāla kālena samappıya, tena vi kāmālena vilumpıya*" – 'The *bhılla* by name Kāla gave the girl to Simha; and she was desired by him who was full of kāma'. Cf. *vilumpıa-*= *abhılaṣitam*, 'desired' (D. 7 66), and √ *vilump-*=*kānkṣ-*, 'desire' (H. 4 192); cf. *vilumpıa-* occurring in Kumārapālacarita in this very sense; the relevant line is - "*a-vilumpıa-bhava-sukkho*"(7th Sarga 33 stz)-'one who did not desire the worldly pleasures'. PSM. also notes another *vilumpia-* (D) in the sense of *aśita-*, *kavalıta-*, 'devoured, swallowed in one morsel' on the strength of Pāi. 134]

1244. **Visaṭṭa** 16 16 8 'elation'.

[=*cittabheda-* (gl). Here *visaṭṭa-* appears to have been used in the sense of 'a similar state of the mind like *māṇa-* and *maraṭṭa-*, hence the gloss renders it with '*cittabheda-*'. The context is of Bharata's messenger giving advice to Bāhubalı to give up pride, arrogance and elation. The relevant passage is – "*māṇa maraṭṭa visaṭṭu mueppiṇu jıvahu ekkamekka aṇuṇeppiṇu*" – 'Leaving aside (your) pride, arrogance

and elation, both of you live together amicably.' PSM. does not note this sense of the word. At 7 7 6 in NC. *visaṭṭa-* occurs compounded with *kulabala-*, *vihava* and *maraṭṭa-*. The context here is the description of battle scene. Hence it is quite likely that the word is used in the same sense as MP. 16 16 8. The editor has rendered it with *dalana-*.]

1245. **Visaṭṭa**—84 18 3, 85 24 8 (v. l. *visadda-*), 91 20 7, 94 19 4, 99 1 14, 99 10 3, 99 13 1 'a multitude,' 'a collection,' 'full of'.

[=*samūha* (gl). The relevant expressions are – 1) "*kuladhaṇa- visaṭṭu*" (84 18 2) – 'a collection of family wealth' 2) "*vasaha-vimda-ḍhekkāra-visaṭṭahi*" (85 24 8) – 'full of the bellowing of a herd of bullocks'. Excepting in 84 18 3, we can take *visaṭṭa,-* in the sense of *pūrṇa-*, 'full of'. PSM does not note the word in this sense.]

1246. **Visaṁbhara**—31 17 12 'a spider'.

kolikaḥ(gl), the relevant passage is – "*macchiyahi visaṁbharu dhāiyau*" 'the spider darted towards the fly'. PSM. does note record *visaṁbhara-* in this sense. Deśīnāmamālā records *visaṁbharā* at D. 7 77 in the sense of *gṛhagodhā*, 'a small house lizard.' MW. also notes *visambharā* in the sense of 'the domestic lizard' as found in the Lexicons only. For the word *kolika-* given in the gloss see Appendix.]

1247. **Visāri**--53 5 6, 96 8 7 'a fish'.

[=*matsya-*(gl), the relevant passages are – 1) "*kīlamānayā mahā-saraṁtare visārino*" (52 5 6) – 'the fish sporting in the huge lake' and 2) "*saramte saramtaṁ visārīna daṁdaṁ*" (96 8 7) – 'a couple of fish moving in the lake'. Deśīnāmamālā records *visāri-* at 7 62 in the sense of *kamalāsana-*, 'the God Brahmā'. Cf MW *visāra*(L)= 'fish'.]

1248. √**Visūr**—'be afflicted, be distressed, be tormented';

'*visūrahi*(pres. 2.s.) 23 7 15, 99 6 3 ; *visūrai*(pres. 3.s) 2 20 10, 14 5 10, 30 21 10, 70 19 8.

[=*khidyate* (gl) : cf. √*visūr-*= *khid-*, 'be afflicted' (H. 4 132 ; Tr. 3 1 73) ; cf. √*visūr-* occurring in this very sense in PC I, III, Bh & Vajjā (183). MW notes *visūraṇa-* in the sense of 'sorrow, distress' giving reference from the Prakrit passages of Vikramorvaśī, Act IV stanza 19. See *visūraṇa*.-]

1249. **Visūraṇa**— 78 2 2, 81 1 11, 87 2 7 'distress,' 'torment,' 'affliction'.

[=*kheda-*, *jhūrana-*(gl.). For the word *jhūraṇa-* given in the gloss at 81 1 11 see Appendix, See √*visūr-*.]

1250. **Vihalaṁghala**— 28 19 8, 83 4 8 'perturbed', 'agitated', 'distracted'.

[=*vihvala*-(gl. at 83 4 8); at 28 19 8 the gloss loosely renders *vihalaṁghala*- with *vihvalāṅga*- PSM. also renders *vihalamghala*- with *vihvalāṅga*- and further paraphrases it with '*vyākul śarīravālā*', 'one having a bewildered body'. This seems to be a guess as '*gha*-' in the word *vihalaṁghala*- cannot change to '*ga*-' phonetically, and the word seems to be of obscure origin. Cf. *vihalamghala*- occurring in this very sense in PC. I, II, III, SR., KC., Bh., Chand. (4 64 1). *vihalaṁgala*- occurs at JC. 2 33 7 where it is glossed as *acetana*-, but here also the meaning *vihvala*- fits in the context.]

1251. **Vihalliya**— 87 3 11 'trembled, quivered, shaken'.

[=*kampita*-(gl.). See √ *hall*-.]

1252. **Vihāvia**— 25 10 12 'cheated, deceived'.

[= *vikhaṇḍīkṛto vañcitaḥ*(gl.), the relevant passage is - "*ghaḍadāsiyai mahiyai ko na vihāviu*" - 'who is not cheated by procuress in the form of earth?' See *vehavia*-]

1253. **Visaḍha**— 7 12 8, 30 19 10 (v.l. *visara*-), 54 15 4, 83 5 3, 88 5 8 'repulsive', 'loathsome,' 'stinking'.

[=*bībhatsa*-(gl), PSM. does not note it; cf *visada*-= *visra*-, 'stinking with' (PC. III). In all the occurrences *visadha*- is found used along with *vasā*, 'marrow' and connotes the idea of 'loathsome or stinking'.]

1254. **Vuṇṇa**— 17 15 12 'frightened,' 'afraid'.

[The gloss loosely renders *vunna*- with *saṅkupita*-; but *bhīta*-, *trasta*- would suit the context well The relevant passage is - "*vimukka ravena disākari vuṇṇa*" - 'the elephants of the quarters were frightened with the noise that was released'; cf. *vunna*-= *bhīta*-, 'frightened, afraid', *udvigna*-, 'afflicted' (D. 7 94)· *vunna*- occurs in the sense of *visanna*-, depressed in the illustration 1) of H. 4 421, Pāi. 132 also notes *vuṇṇa*- in the sense of *udvigna*- 'distressed, frightened'; cf. *vunna*- occurring in the sense of *bhīta*- in PC. II. and PC. III.]

1255. √ **Veyaḍ**— 'to set, to inlay':

veyaḍi(y)a-(p.p.) 13 9 8, 38 6 9, 88 14 11 (v.l. *viyaḍiya*-).

[=*khacita*, *jaḍita*, *jaṭita*(gl.). Cf. √ *veaḍ*-= *khac*-, 'to inlay, to set' (H. 4 89, Tr.3 1 39). Ramanujaswami has rendered √ *khac* and consequently √ *veaḍ*- with 'appear'. This does not seem to be correct. Cf. PSM. √ *veaḍ*- 'to set' and *veaḍia*-= *pratyuptam*, 'inlaid, studded' (D. 7 77, Pāi. 140), PSM. has rendered "*veaḍia*-" with (*phir se boyā*

huā)='sown again' and has thus misunderstood "*pratyupta*" – given by Deśīnāmamālā as the meaning of "*veaḍia*–". PSM. also records *veadia*– in the sense of *khacita*–, 'studded' and 'a jeweller'. Cf. *veyaḍiya*– occurring in this very sense in PC. I, II, III, Bh. K. and *veyaḍiya*– occurring in the very sense of 'a jeweller' in Vajjā. Cf. also *vekaṭa*– in the sense of 'a jeweller' in Yaśast. MW. records *vekaṭa*–= 'a jeweller' as found in lexicons only. For the words *jaḍita* and *jaṭita* (which are Sanskratised forms) given by the gloss see Appendix.]

1256, **Veyāriya**— 14 10 8, 98 7 4 'deceived', 'cheated,' 'lured'.

[=*vañcita*–(gl.), the relevant passage at 98 7 4 is – "*tuhu veyāriu sottiyasatthe*"– 'you have been deceived by the Brahmanical doctrines'. Cf. *veāria*–= *pratārita*, 'cheated, deceived' (D. 7 95). Cf. PSM. √*vear*–(D)='to deceive' quoting in support GS, cf. *veyāria*– occurring in this sense in PC. I, II, PV. (14 46) and Bh. (5 7 2).]

1257. **Vecchilla**— 25 5 9 (v l. *vicchilla*–) 'a kind of yellow flower, yellow amaranth'.

[=*koraṇṭaka*–(gl.). The relevant passage is – "*vecchilla-kusuma-sama-vannaena* – having (yellow) colour like the *Koraṇṭaka* (=yellow amaranth) flower'. PSM. does not note it.]

1258 **Vellahala**— 3 1 11, 3 3 1, 69 15 8, 73 27 5, 99 5 17 'tender', delicate'.

[=*komala*–(gl.); D. 7 96 and Tr 2 1 30, 9 note *vellahala*– in the sense of *komala*–, 'delicate' and *vilāsī*– 'sportive'. The word *vellahala*– occurs twice in NC. Though the editor has rendered it with "*komala*–, *vilāsin vā*", the meaning *komala*–, 'delicate' fits the context well. Similarly in KC. also *vellahala*– is used in the sense of *komala*–; cf. *vellahala*-occurring in the above sense in PC. I, PC. III, Bh., Vajjā. (96) & CMC.]

1259. **Vellī**— 15 4 12 'a row' 'a line',

[=*āvalī*–(gl); the relevant passage is – "*vellīhĩ valiyāĩ*" – arranged in lines'. PSM. does not note *vellī* in this sense.]

1260. **Vehaviya**— 88 22 8 (v l. *vehāviya*–), 91 20 6; **Vehāvia**— 18 2 2, 28 33 3, 30 12 10, 84 17 1, 89 17 6 'deceived', 'sneaked', 'cheated'.

[=*vañcita*–(gl.); cf. √*vehav*–= *vañc*–, 'sneak' (H. 4 93; Tr. 3 1 47); cf. *vehavia*– occurring at NC. 2 1 10 in this very sense; here in NC. the gloss equates *vehavia*– with *vilakṣīkṛta*–, but *vañcita*– also suits the context. See *vihāvia*–.]

1261, **Vehāvia**— 37 7 12, 70 12 6 'grown fond of (because of easy success), taking something lightly (being habituated)'.

[=*vijaya-gṛddhim nītaḥ, anurañjito gṛddhim vā nītaḥ*(gl.). At 37 6 12, the king is dissuaded from becoming a monk. He is warned that the *viṣayas* are difficult to be conquered and that he should not think it to be a child's game on the strength of his habitual success in vanquishing the enemies. So *vehāvia-* here means 'taking something lightly being habituated'. The relevant passage is :

"*mā jāhi tavovanu campamuha, vehāviu riu rāyahĩ*|
paĩ jehau vīru mahābhadu vi, jippai visaya-kasāyahĩ".

At 70 12 6 *vehāvia-* means 'appetite sharpened by easy victory'. The relevant passage is - "*pahu vehāviu pasuvahehĩ*". Cf. *vehavia-= anādara-*, 'disrespect, contempt' (D 7 96).]

Here in both the occurrences noted above the word ought to be *hevāia-*; cf. *hevāia-* occurring in PC. I, II, III where it is glossed as - "*garvam nītah gṛddhim prāpitaḥ*". Cf Apte - *hevāka-*= "ardent or intense desire, eagerness (this word like the word *laṭabha* is used only by later writers like Kalhana, Bilhana and is probably derived from Persian or Arabic)" ; cf MW *hevāka-* "(said to be from Marāṭhī *hevā*, ardent desire) a whim, caprice". Cf. MW, G. *hevā*= 'greed, ardent desire'. Cf. G. *hevāyo*= 'habituated'.

1262. **Vehāvia**— 34 3 8, 51 17 8, 78 10 4 'angered,' 'made angry'.

[=*garjitah* (gl); cf. *vehavia-= rosāviṣṭa-*, 'filled with anger' (D. 7 96); *vehavia-* occurs at JC. 1 12 13 where it is rendered with *vihvala* by the editor. Here the gloss on the word *vehavia-* gives "*roṣito anurañjito vā*". The relevant passage is - "*jakkhī tanu-parimala-vehavio hatthī parianmcai naggohaṁ*" - 'enraged on account of the fragrance emanating from the body of *yakṣī*, the elephant goes round the *nyagrodha* tree'. So here, the meaning *roṣita-* given by the gloss suits the context. Cf. *vehāviddha-* occurring in PC.I where it is glossed as *kopātura-*, *kopāviṣṭa-* and *vehāviddha-* occuring in PC. II in this very sense. See *hevāia-* and *hevāiddha-*.]

1263. **Vodda**— 98 10 10 (v.l *voddha-*) 'a bull'.

[=*balīvarda-* (gl.), the relevant passage is - "*paṁḍiu vodda-vaṇiya-kaya-vesau*" - the wise man assuming the form of a bull trader'; cf. PSM. *vodda-*(D)= *mūrkha-*, 'a foolish person'; cf. MW. *vodhri*= 'a bull'.]

"*vodda-*" according to the editor, is a South Indian word[1]. The commentator gives *balīvarda-* as the meaning of *vodda-*. *vodda- vaṇiya*

1. See MP. vol. III, Vaidya, P.L., Bombay 1941, notes, p.312.

means 'a merchant dealing in bulls'. The variant reading is *voḍḍha-vaṇiya-*. But in Up. K. *vodhra-*and *vadra* are used in the sense of 'a fool, a stupid person'. PSM. records *voḍḍa-* in that sense from Uvaesamālā. It is likely that all these are variants of one and the same word with the original meaning 'bull' like the Sk. word "*go-*". The word might have developed a secondary meaning of 'a fool, stupid person'

1264. **Vodrahi**— 33 1 10 (v l. *voddahi*) 'a damsel' 'a young lady'.

[=*taruṇī*(gl.): the relevant passage is - "*tohi vodrahīu pīvarathaṇiu, milihimti ajju tuha panaiṇīu*" - 'Now you will meet the buxom damsels who love you there (on the Siddhakūṭa mountain)'. Cf. *vodraha-= taruṇa-*, 'a young man' (D. 7 80) and *vodrahī=taruṇī*, 'a young lady' (H 2 80); cf. also *voddahī= taruṇī* (Tr. 3 4 72, 695); cf. *voddaha-* in the sense of *taruṇa-*, 'a youth' in PC. III.]

PSM first quotes D. 7 80 for *vodraha-* and then in support of this gives a quotation from Hemacandra's Prakrit grammar H. 2 80- *vodraha-drahammi paḍiā*", and for *vodrahī-* he gives a quotation from Hemacandra's Pk. grammar H. 2 80- "*sikkhaṁtu vodrahīo*". Now these two quotations are traceable to their original sources.

The quotation- "*sikkhaṁtu vodrahīo*" is from Hāla's Gāthāsaptaśati- 3, 92 In the Kāvyamālā edition the reading is *vodahī-* and PSM. has noted this word under a separate entry in the sense of 1) *taruṇī-, yuvatī-*; 2) *kumārī-*. In suport of the meaning *kumārī*, PSM. has quoted "*sikkhaṁtu vodahīo*" (Gāthāsaptaśati 2. 92) and given a cross reference to *vodraha-*. But really speaking the original reading should be "*vodrahīo*".

The other quotation, namely, "*vodraha drahammi paḍiā*" is found in full as quoted in three places. First of all the commentator of Hemacandra's Chando'nuśāsana has quoted it at 7 6 (page 4)[1]. The full quotation is given by the commentator in *paryāya* commentary on that very passage. But it is printed in this edition in a garbled form. The commentator paraphrases *vodraha-* as "*grāmīna-taruṇa-samūha-*".

Now, this stanza under question occurs as a citation in the Paramātma-prakāśa of Yogīndudeva also. The stanza is as follows: "*uktaṁ ca-*

1. Chando'nuśāsana of Hemacandrasūri, Velankar H. D., Bombay, 1960- Singhi Jain Series no. 49.

te ciya dhaṇṇā te ciya sappurisa te jiyaṁtu jiyaloe |
voddaha-dahammi paḍiyā taraṁti je eva līlāe ||117||

'Those persons are blessed, and those are good men, who easily swim across the great lake in the form of youth'[1].

It should be noted that the word here occurs with the spelling "*voddaha-*" and is rendered with "*yauvana-*".

The citation can be traced even earlier. It has been cited by Svayambhū in his Svayambhūcchandas to illustrate the non-position making character of *r* in Prakrit in conjuncts with "*r*"-and there the full quotation is given under the name of a poet Vammautta. The actual form in Svayambhū is "*vodraha-*". See Svayambhūchandas edited by Velankar, H.D., 1 2 3[2]. Hemacandra's citation of *vodraha-* etc. appears to have been borrowed from Svayambhūcchandas. PSM. also records *boddaha-* (D) and *bodraha-* (D) in the sense of 'a young man'; cf. *vodraha-* v.l *vodaha-* occurring in Bharata's Nāṭyaśāsatra at chapter 17, stanza 9.

1265. √**Vol**—'to go, to elapse, to pass',

volla- (p.p.) 28 30 9, *voloa-* (p.p.) 9 19 14; *volīṇa-* (p.p.) 2 4 6, 2 9 1, 11 28 4. 39 3 7, 40 11 6, 41 6 8, 42 7 1, 47 11 1, 57 30 12, 59 88 8, 59 15 5, 63 5 1, 63 10 5, 67 7 6, 73 23 7, 80 8 10, 81 13 8, 89 3 5, 90 13 11, 91 5 7; *volijjamāṇa-* (pass. pres.p.) 29 8 2; *volāviya-* (caus. p.p.) 15 6 4, 18 2 2, 59 4 14 (v.l. *vollāviya*).

[=*vyatīta*, *vyatikrānta-*, *cyuta-*, *atikrānta-*, *tyakta-* *niṣkāsita-*, *yāpita-*,(gl.); cf. √*vol-= gam*, 'to go' (H 4 162,), *volīṇa-= atikrānta-*, 'passed beyond' (H, 4 258, Pāi 141), cf √*voll- =gam-* (Tr 3 1 97), cf. √*vol-* occurring in this very sense in JC (2 25 10), PC.I, II, III, Bh. & Vajjā. (145); cf. Old M. *volṇe*= 'to go'.]

1266 **Saṁgahaṇa**— 35 10 1 'a prostitute and her lover'. [=*puṁścalayugalam* (gl.); Vaidya renders it with '*jāra-jāriṇī-yugalam*'; PSM. does not note this word. The word occurs at 77 6 6 in PC. where it is glossed "*puṁścala-strī-puruṣa-yugala*". MW. notes *saṅgrahaṇa-* in the sense of 'adultery'.]

1267. **Sacchaha**—34 10 16, 88 14 9 (v.l. *sacchiha*) 'similar to', 'like'.

[The relevant passages are:

1) "*kelāsa-sacchaho*" (34 10 16.) – 'resembling Kailāsa',

2) "*caṁdasūra-rassirāsi-cicci-cacci-sacchahaṁ*". (88 14 9) – 'the mass of

1. See Paramātmaprakāśa, Upadhye, A N , 1960, Introduction, p 88
2. Chapters I-III in JBBRAS, N.S., 11, vol nos. 1-2, 1935, pp 18-58

fierce rays of the sun resembling the flame of fire'. Cf. *sacchaha-= sadṛśa*, 'similar' (D.8 9; Pāi. 127) and *sacchiha-= sadṛśa=* (Tr. 3 4 72; 319); cf. *sacchaha-* occurring in this very sense in Līlāvai, Sam.K., Kaṁs. & CMC.]

1268. **Saṁca** — 8 9 12, 17 5 2, 89 1 6, 99 15 4 'structure,' 'plan', 'arrangement', 'inter-relationship', 'frame'.

[=*śarīrabandha*, *saṁbandha-* (gl. at 8 9 12 and 89 1 6) *śobhā-* given in the gloss at 99 15 4 is a guess; at 17 5 2 *saṁca-* is loosely rendered with *sañcaya-*. Vaidya has loosely rendered *saṁca-* at 17 5 2 with '*samūha-*'. The relevant passages are:

1) "*āsaṇa tharaharaṇe dhaliu saṁcu*" (8 9 12) – 'on account of the shaking of the throne the bodily frame was dislodged'.

2) "*joyamtahu ṇiya-bhuya-thāma-samcu*" (17 5 2) – 'while looking at the strength and the muscular build of the arm'.

3) "*ṇāṇeṁ pariyāṇiuṁ kajju saṁcu*" (89 1 6) – through knowledge I became aware of the act and the whole plan of it'.

4) "*accherayāiṁ jāyaiṁ pamca, ko pāvai puṇṇa-pavamca-saṁca-*" (99 15 4) – 'five miracles occurred, who can gather the full scheme or structure of the functions of merit ?'

PSM. does not note the word in this sense. Cf. *susaṁca-=* 'compact, well knit' (PC.I). Cf. Kan. *samcu=* 'a contrivance'; cf. G. *sāco=* 'machine'. In all the occurrences, "*samca-*" is found rhyming or compounded with "*pavaṁca-*".]

See ND. *sāṁco=* 'a mould, matrix'. Turner says that late Sk. *sañcaka-* is a Sanskratisation of Pk. *saṁcaa-*.

1269. **Saṁca** — 56 2 8 'returning to one's own fold while not allowing the opponent's pawn to enter it (i.e. one's fold)'

[=*paraśāri-praviśana-pratiṣedhena svagṛhā vartanaṁ* (?) (gl.). Here also *saṁca-*is used as rhyming with *pavaṁca-*. PSM. does not record this word.]

1270 √**Samoḍḍ**— 'to offer, to make ready, prepare':

samoḍḍivi (abs.) 39 5 13, 77 3 14 (v.l. *samoḍivi*); *samoḍḍiya-* (p.p.) 7 12 5 (v.l. *samoḍiya-)*.

[*uddhṛtya* (gl. at 39 5 13); *bhagna-* in the gloss at 7 12 5 is loose rendering. The relevant passages are :

1) "*mahi hiṁḍivi samaru samoḍḍivi* " (39 5 13) – 'having gone round the earth and offering battle'.

2) *"laṁkesaru laṁkahi gaṁpi thiu khaṁdhu samoḍḍivi gururaṇa-bhārahu"* (77 3 14) – 'Rāvaṇa having gone to Laṅkā put his shoulder to the great burden or brunt of the battle.'

3) *"jaṁghā-juyalu samoḍḍiya-thūṇau"* (7 12 5) – 'the two thighs in the form of erected pillars.'

PSM. does not note this. Cf. √*samoḍḍ-* occurring in this very sense in PC II & PC. III. See √*uḍḍ-*]

1271. **Sarāha** – 88 23 1 'beautiful,' 'charming'.

[=*śobhāyukta-* (gl). See *rāha-* and *rāhia-*]

1272. **Sareha**— 11 23 4 (v.l *sureha-*) 'beautiful'

[–*saśobha-* (gl), cf. M. *surekh-*= 'pretty, handsome' See √*reh-* and *reha-*]

1273. **Sala**— 23 8 6, 37 21 8, 60 15 11 'a funeral pile,' 'a pyre'.

[=*śivāśayanam, citā, kāṣṭhabhakṣaṇārtham citā* (gl.) The relevant passages are.

1) *'salu raiu hiyāsaṇu āṇiyau"* (23 8 6) – 'the funeral pile was arranged and fire was brought'.

3) *"sala viraiya khaṁḍivi vivіha rukkha"* (37 21 8) - 'the funeral pile was arranged having cut various trees'.

3) *"naravai salahi valaggau"* (60 15 11) – 'the king mounted the pyre'. PSM. does not note it. The word *sala* occurs at PC. II 43 8 9 where it is rendered with *śalākā* From the context it appears to be *citā-*, 'pyre'; cf. *sala-* occurring in this very sense in PC. III.]

1274. **Savadammuha**— 2 2 12 'facing', 'turned towards', 'in front'.

[=*saṁmukha-* (gl.) the relevant passage is – *"paramesaru savadammukhu diṭṭhau"* – 'the Lord was seen in front'. Cf. *savadaṁmuha-*= *abhimukha-*, 'facing, turned towards' (D. 8 21). Cf. *savadaṁmuha-* occurring in this very sense in JC. 2 5 13, 3 31 11, NC, PC.I, PC. III & Bh.; *muha-* in the word *savadammuha* goes to Sk. *mukha-*, *savaḍa-* is an obscure element]

1275 **Savāla**— 77 1 14(v.l. *sabāna-*) 'with a sword'.

[=*karavālena khaḍgena saha* (gl.); the relevant passage is – *"hala-musala-savāla-tisūla-dhāri"* – 'carrying a ploughshare, mace, sword and trident'. "*vāla*"= in the compound "*savāla*" appears to be "*pāla*=" which might mean 'a sword'; cf. PSM. *pālia* (D)= *khaḍga-muṣṭi*=, 'a sword-hilt' and MW. *pālikā* (L)= 'a cheese or butter knife'. Cf. *kara-pāla*= 'a sword, scimetar' (Bṛ.K.); cf.G. *pāḷi* = 'a small knife'. See *pāla*=.]

1276. **Savvala**— 11 16 9, 12 3 1, 12 18 7, 16 20 12, 33 10 9, 52 9 7, 76 7 25, 78 7 12, 84 10 2. 'a sort of lance', 'an iron weapon' "a crow-bar'.

[=*sarvalohamayī ghāṇī* (?), *tilapīḍanāyudham ghāṇī*, *lohamayī ghāṇī* (gl.). The commentator appears to have confused one *ghāṇī* (from *ghāṭanī*-*ghāṭanikā*), meaning 'a weapon' with the other meaning 'an oil press'. Cf. *savvalā-akuśī*, 'a long iron rod used to dig the ground' (D. 8 6); Ramanujaswami erroneously renders *kuśī* with 'a sort of ladle'. Cf. MW. *kuśī* (L)= 'a plough-share'. PSM. records *savvalā* (D) in the sense of 'an iron weapon' and *savvala* (D) in the sense of *kunta*-, 'a lance'. PSM. also notes *sabbala*- (D)= *śastra-viśeṣa*-; cf *savvala*- occurring in this very sense in PC. I, PC. III. cf. *sarvalā* occurring in Tri. II and rendered with 'an irom club'; cf. MW. *sarvalā* (L)= 'an iron club or crow'. Kittel notes *sarvalā* in the sense of 'wrought iron'. Cf. also ND. *sābal*= 'crow-bar'. For the word *ghāṇī* given in the gloss see Appendix.]

1277. √**Sāh**—'to shine, to appear beautiful':

sāhai (pres 3 s.) 2 1 5, 3 12 16, 5 16 7, 13 3 9, 22 16 13, 30 9 10 32 9 14, 36 12 9, 51 1 9, 52 24 12, 69 2 5, 70 11 3, 73 16 7, 78. 2 4, 82 13 15, 85 22 15, 87 16 4, 93 8 3, 99 4 18, *sāhamta* (pres p) 45 10 2,

[=*śobhate*, *śobhamāna* (gl.); cf. √*sāh*-= *rāj*- 'to shine' (H. 4 100; Tr. 3 1 57); cf. √*sāh*- occurring in this very sense in JC., NC., KC. & PC. I]

1278. **Sā**— 1 2 7, 2 18 8, 7 25 10, 14 3 2, 15 8 1, 16 22 2, 40 1 20, 40 5 21, 40 12 36, 47 10 3, 53 1 16, 58 1 3b), 58 21 8, 59 1 14, 64 5 6, 94 14 7 'Goddess of Wealth'.

[=*lakṣmī* (gl.); PSM. does not note it: cf. *sā*- occurring in this very sense in JC. & PC. II. Cf MW *sa*- (L)= 'Name of Viṣṇu or Śiva' and *sā*- (only L)= 'Name of Lakṣmī- or Gaurī-.']

1279. **Sāla**— 5 15 9, 81 6 1 'an embrace'.

[=*āliṅgana*- (gl.). The relevant passages are:

1) "*taggayaṇayaṇa ṇīyai avacittī, ka vi jāmāyahu sāiũ deṁtī*" (5 15 9) - 'a lady who was absent-minded on account of her attention (on Bāhubali), embraced her son-in-law'.

2) "*piu-pāya-diṇṇa-daḍha-sāieṇa, vaṁdiu bhattii avarāieṇa*" (81 6 1) - 'Aparājita saluted his fathar with devotion and clasped his feet firmly'. PSM. does not note the word in this sense. Cf. *sāiya*- in

the sense of *ālingana-* occurring in PC. I, II & III; cf. G. *sāī*= 'an embrace on meeting after a long separation'.]

1280. **Sālaṇa**— 73 29 7, 83 3 8; **Salaṇaya**— 88 24 4 'a kind of dish, a fried vegetable'.

[=*vyañjana-*, *śāka-* (gl.); cf. PSM. *sālanaya-*= 'a sort of curry'; cf. *sālaṇaya-* occurring in this very sense in NC. & Bh. (6 23 3), *sālaṇa-*, *salaṇaya-* in PC. II & III, *sālana-* in CMC. & *sālanaka-* in Yt.; in NC. *sālaṇaya-* is rendered with *vyañjana-* by the commentator: cf. Hi. *sālan*, G. *sālnũ*= 'seasoned vegetable'. Shah connects G. *salṇu* with Sk. *salavaṇu-* and further says *lavanaśākas* are *śākas* which were cut into pieces and salted. He explains – "Probably they were cooked or fried and were seasoned with salt alone" [1]. Phonetically *sālana-* cannot be derived from Sk. *salavana-*]

1281. **Sāhā**— 15 1 5, 93 2 5 'the skin on the milk, the cream of milk'.

[=*kṣīrāgram tarikā* (gl.). The relevant passages are:

1) "*kāṇaṇaũ mahisi-duddhu va sāhā-ghaṇaũ*" (15 1 5) – 'the forest (appeared) thick with many branches like the buffalo's milk thick with cream'.

(2) "*jahĩ duddhaĩ ghaṇasāhālāyaĩ*" (93 2 5)– 'where milk is full of thick cream'. Cf. *sāha-*= *dadhisarah, dadhna upari sāram*, 'cream of curds' (D. 8 51) cf. *sāhā-* and *sāha* occurring in the above sense in PC. III. Cf. M. ,Koṅ. *sāy-* or *sāī*= 'cream, any cream-like skimmings or layer.]

Though Hemacandra gives the restricted sense 'of cream of curds' (*dadhisāra*) to *sāha-*, in MP. as well as in PC. the word occurs with the sense 'the cream of milk'. Either it was known as a general term for both 'cream of milk' and 'cream of curds' or later on developmented the restricted sense of 'the cream of curds.'

1282. **Sittha**—34 10 1; (v 1 *siṁtha-*) 'a bow-string'.

[=*pratyañcāgrabhāgah* (gl): cf. *sitthā-*= *jīvā-*, 'a bow-string' (D. 8 53) and *sitthā-* (Pāi 277), PSM. notes *sitthā-* (D) in this sense quoting from Kumārapāla-pratibodha. See *siṁtha-*.]

Deśīnāmamālā gives a general sense of *sittha-*, viz., *pratyañcā*, 'a bow-string'. But the commentator of MP. appears to restrict it to "*pratyañcāgrabhāga*", 'the front-part of the bow-string'.

1. See Introduction to Girvāṇapadamañjarī & Girvāṇamañjarī, Shah, U.P., J.O.I, Baroda, vol. IX, no. 1, p. 57.

1283. **Siṁṭha**—41 15 10, 88 21 3 (v. l. *sittha-*), 100 5 3 (v. l. *sittha-*) 'a bow-string'.]
[=*pratyañcā-* (gl.); cf. *siṁtha-* occuring in this very sense in PC. III. See *sittha-*.]

1284. **Sinisava**—31 17 13 'a spider'.
[=*viṣambhakṣa kolikaḥ* (gl.); Vaidya has rendered it with *tantuvāya-*. The relevant passage is - "*kahĩ sinisavu kahĩ makkhiya*"-. 'How great a difference there is between the spider and the fly'. PSM. does not record it. For the word *kolikah* given in the gloss see Appendix. The word *viṣaṁbhakṣa* given in the gloss appears to be same as *visaṁbhara-*.]

1285. **Sippī**—73 12 5, 86 3 9 'mother of pearl, 'a pearl-oyster'.
[*śuktikā* (gl.); cf. *sippī*= *śukti* (H. 2 138); cf. *sippī* occurring in this very sense in JC (3 1 7), NC., Bh, & Kams.; cf. Hi. *sīp*-=, 'an oyster' and M. *sīp*-= 'a half of an oyster-shell'; cf. Kan. *sippu*, Te. *cippe*, Ta. *cippi*= 'an oyster shell, a small shell' See Pischel § 286.]

1286. **Silaṁba**—85 6 10 (v. l. *siliṁba-*) 'a child,' 'an infant', 'a young one'.
[PSM. notes *silaṁba-* in the sense of a 'child, infant' on the srength of Pāi 95. See *siliṁba-* and *siliṁdhaya*.]

1287. **Siliṁdhaya**—33 6 6 (v. l. *siliṁbaya-*) 'a young one'.
[*bāla-* (gl.) This appears to be a misreading for *silaṁba-* or it might be a portmentau word formed from *silimbaya-* and *stanandhaya-*. The variant reading *silimbaya-* is preferable. See *siliṁba-* and *silaṁba-*].

1288. **Siliṁba**—2 13 9, 15 20 2, 43 5 2, 72 5 5 (v. l. *silamba-*), 73 13 7 'a child', 'an infant' 'a child" 'an infant, 'a young one'.
[=*śiśu*, *śāvaka*, *mṛga*, *bālaka* (gl.). At 72 5 5 the gloss gives *mṛga-*, deer as the meaning of *siliṁba-*; here perhaps 'the young one of the deer' is meant. cf. *siliṁba-*= *śiśu*, 'a child' (D 8 30) and *siliṁpa-*= *bāla* (Tr. 4 72, 130); cf. *siliṁba-* occurring in this very sense in Līlāvai. See *silaṁba-* and *siliṁdhaya-*]

1289. **Siva**—44 6 7, 46 8 3 'water'.
[=*jala-*(gl.) The relevant passages are :
1) "*siṁciu suragirisiri surarāyahi, muha-viyaliva-siva-niva-saṁghāyahĩ*" (44 6 7) - 'was sprinkled with a multitude of open jars full of water by Indra on the top of mount Meru'.
2) "*dhāra-sivehĩ ahisiṁciu ajjuṇa-ṇivehĩ*" (46 8 3) - '(The Lord) was sprinkled with streams of water contained in white jars'. PSM. does not note it. cf. MW. *śiva-*(L)= 'water.]

1290. **Siṇattaṇa**—41 15 6 (v. l. *rīṇattaṇa-*) 'weariness, exhaustion,' [*śrāntatvam* (gl.) ; the relevant passage is :

"*chattaĩ duriyāyava-viṇivāraĩ* /
camaraĩ bhava-sīṇattaṇa-tāraĩ".

'the umbrellas that warded off the sunshine in the form of sins, and the chowries that removed the exhaustion in the form of the worldly existence'. PSM. does not note it.]

1291. **Suḍhi(y)a**—3 17 2, 57 10 13 'swollen,' 'exhausted'' [*duḥkhita-*, *śuna-* (gl.) The relevant passages are :

1) "*kakkara-kaṁdara-ṇivaḍaṇi suḍhiu*" (13 17 2) - "swollen on account of having fallen over precipices and cavities';

2) "*kasa-pahara-parampara-suḍhiyataṇu*" - 'having his body swollen on account of continuous whipping'. Cf. *suḍhia-= śrānta-*, 'tired, exhausted' (D. 8 36, Tr. 3 1 132, 18); Pāi 131 notes *suḍhia-* in the same sense , PSM. notes *suḍhia-* in the sense of 'one having contracted or wrinkled limbs'. The word *suḍhia-* occurs at JC. 3 15 1 where it is rendered with *duḥkhita-* , but here also the meaning 'swollen' fits well Cf. *suḍhia-* occurring in the sense of 'exhausted' in PC III. CMC. & Līlāvai.]

1292. **Surāha**--27 6 11, 73 16 10 'beautiful', 'splendid'. [=*suśobha-*, *suśobhamāna* (gl.). See *rāha-* and *surāhā-*]

1293. **Surāhā**—89 5 9 'splendour,' 'excessive beauty'. [=*suśobha-* (gl.). See *rāha-* and *surāha-*]

1294. **Suriṇiya**-(fem.) 90 19 1 'exhausted, wearied (lady)'. [=*śrāntā* (gl.). See *rīṇa-*]

1295. **Suviṭṭala**-71 4 10 'unholy, polluted'. [Here the word is used in connection with "*parayāru*" (=*parakalatram)* 'another man's wife' who is prohibited to be touched. Here Mārīca is advising Rāvaṇa by telling him the evil effects of the contact with *parakalatram* See *viṭṭala-*].

1296. √**Sūḍ**—'to destory, to chop off'.

sūḍai (pres. 3. s.) 77 3 6 (v l. *sāḍai*).

[The relevant passage is - "*sūḍai visaṭṭa-paḍibhaḍa-maraṭṭa*" - 'destroys the arrogance of dispersed enemies' ; cf. √*sūḍ-= bhañj-*, 'break (H. 4. 106 ; Tr. 3 1 49) ; cf. √*sūḍ*-occurring in this very sense in NC., PC. II, PC. III & SR ; cf. G. *sūḍ-vũ*= 'beat with a club'. (ref. to cotton-heap, branches, etc.]'

1297. **Seḍhā**–7 6 7, 30 4 6 'a kind of porcupine'.]

[PSM. does not note it, Cf. MW. *sṛdāku*(L)='a kind of lizared'; cf. G. *sedhāḷi*= 'a pocupine'.]

1298. **Sehira**–25 3 5, 47 7 5, 51 1 12, 72 1 12 (v. l. *sīhīra*) 87 12 10 (v. l *serīha*-),- 95 14 10, 96 8 9 'a lion'

[=*simha*-(gl.), PSM does not note this word; cf. MW. *hīra*(L)= 'a lion']

1299. **Haḍahaḍa**–22 15 5 'scattered, dishevelled and unkempt (w. r. to hair)'.

[The relevant passage is "*haḍahaḍa-phuṭṭa-pharusa-siiakesai*" – 'having extremely scattered and dishevelled, brittle and rough hair on the head'. PSM. *haḍāhaḍa*= *atyanta* and D. 8 74 *haḍahaḍa*= *anurāga*, 'attachment, love'. *tāpa*- 'heat' and onomatopoetic sense are obviously different from our word. With our usage of *haḍahaḍa*- occurring at 24 15 8 in PC. II where it is glossed as "*atīva-mukta-keśo, bhojana vastrādi rahito vā*",]

PSM. notes *phuṭṭa*- in the sense of *vinaṣṭa*- and in support of this sense quotes from Nāyakumāracariu 1 16 the following expression- "*phuṭṭa-haḍāhaḍa-sīsam*". Perhaps *phuṭṭa*- here means scattered or split and *haḍahaḍa*-, 'dishevelled and unkempt (hair)'.

1300 **Haḍi**– 7 13 8 'a wooden stake in which a person is imprisoned.' 'wooden fetters'.

[=*khoṭaka* (gl), the relevant passage is – "*āusu haḍi va nirumbhivi thakkai*' – 'the *āyuṣkarma* remains obstructing like wooden fetters'. Vaidya loosely renders the word with *śṛnkhalā*-'. PSM. notes *haḍi*= *kāṣṭhasya bandhana-viśeṣa* quoting Nāyādhammakahā- The word *haḍi*- occurs in JC. at 2 6 1 and is rendered by the editor with *abhyasta*- (See JC ed by Vaidya, Glossary, p. 173) This appears to be an unsupported guess. There also the word is used in the sense of 'shackles, or wooden fetters'. The relevant passage in JC. is – "*jo kaṭṭhu piyāmana-dharaṇa-haḍi*" – 'the log of wood was like fetters to hold the lover's mind'. Cf MW. *haḍi*= 'wooden fetters' (Divyāvadāna); cf. G *heḍ*-= 'stocks'. For the word *khoṭaka*- given by the gloss see Appendix]

1301. **Haḍḍa**–35 9 3, 46 10 16, 48 21 7, 60 11 2, 83 16 12 'a bone'.

[=*asthi* (gl.); cf. *haḍḍa*-=*asthi*, 'a bone' (D 8 59), cf. *haḍḍa*- occurring in this very sense in JC. (3 37 3), NC., KC, PC II & Yt. At

NC., 7 3 2 *hadu-* appears to be a misprint for *hadda* ; cf. MW *hadda-* (L)= 'a bone' For N.I.A. cognates see ND. *har*='bone'.]

1302. **Halabola**— 2 13 14, 83 10 4 'a loud and confused noise, tumult'. [=*kolāhala-* (gl.); cf *halabola-= kalakala-*, 'confused noise' (D 8 64, Pāi. 47, Tr 3 4 72, 327); Trivikrama also notes *hallabola-* in this sense (Tr. 3 4 72; 332) cf. *halabola-* occurring in this very sense in Sam K., CMC (p. 126. line 28) *halavola-* in PC. II and *halabbola* in Kams., cf. *bola-*]

1303. √**Hall**—'to tremble, shake, quiver' .

hallai (pres 3 s) 14 5 12, 16 15 7, 52 4 5, 54 13 11, 58 4 4, 87 4 2, 87 17 7; *hallaṁta* (pres. p) 42 9 4, 48 15 12, *halli(y)a-* (p p.), 1 12 5, 15 15 5, 30 8 2, 31 1 8, 45 3 13, 77 12 19, *hallaviya-* (caus. p.p) 17 3 8.

[=*kampita* (gl) 15 15 5; *halliya-* is loosely rendered with *valita-*, here *kampita* would suit the context, cf. *hallia= calitam*, 'shaken, moved' (D. 8 62). cf √*hall-*occurring in this very sense in JC, NC. KC., PC. I, II, & III For the N. I A cognates see ND *hallnu*= 'to move, shake, rock' R. G Harshe connects M. *halne* with Sumerian *hal-* 'to run' (See "Some Sumero-Marathi Correspondences" p 25.]

1304. **Hallaru Hallaru**— 85 7 6 'the text of a lullaby or the nursery syllable chanted to quiet a baby while rocking it in the cradle'.

[PSM. does not note it, cf. G. *hālrū*, *hālardū*= 'a lullaby' and *hālo*= 'a word used to quiet a baby while rocking it in the cradle' See *hohallaru-* and *ammāhīraa-*]

1305. **Hallohalaa**— 88 20 8 'agitation, disturbance'.

[The relevant passage is– "*hallohalau nayari saṁjāyau*"– 'there was agitation in the city', cf *hallohala-=vyākulatva-*, 'agitation' (H 4 396 illustration 2) and *hallapphala-= ākulatā*, 'agitation' (H. 2 174); cf. *halapphalaya-= prakṣobha* (PC III), *hallohalaa-* occurs in Chand. at 4 87 7 and the commentator renders it with *ānandam* But the meaning 'joyous, agitation' suits the context. See *hallohalia-*.]

1306 **Hallohalia**—85 23 7; *hallohalihua-* 76 10 7 'agitated, disturbed, perturbed.'

[The relevant passsages are :

1) "*hallohaliū nayaru taekke*" (85 23 7) – 'the city was agitated by him alone' .

2) "*janu hallohalihuu*' (76 10 7) - 'the people were perturbed'. Cf. *hallapphalia*-=*ākulatvam*, 'agitation' (D. 8 59); PSM. also notes *hallupphalia*- in the same sense; cf. *hallohalia*- occurring in this very sense in Bh. (7 11 8), *halahalia*- in Chand., *hallohalihūya*- in KC. (7 10 13), PC. III. & Bh.; the relevant passage at KC. 7 10 13 is -'*hallohalihūyau sayalu jalu*"- 'the entire water was ruffled'. See *hallohalaa*-]

1307. **Hira**—20 5 9 'name of Śiva.'

[=*śaṅkara* (gl.) ; the relevant passage is "*hīra-nārasiṁhāranālasaṁbhava* '- "Śiva, Narasiṁha (i e. Viṣṇu) and the lotus-born Brahmā". Hemacandra observes on D 8 70- "*hīro hara-vācakastu haraśabdabhavah*" Cf. MW. *hīra*(L)= 'Name of Śiva'. Kittel also notes *hīra*- = *śiva*.]

1308. **Hīra** 84 12 9 'a dart, spear, lance.'

[=*śalya*(gl) ; cf. D. 8 70 *hīra*-= *sūcīmukhābham dārvādivastu*, 'a piece of wood etc. that is sharp-pointed'; cf *hīra*- occurring in this very sense in PC. III, cf. MW. *hīra*-(L)= 'a thunder-bolt'.]

1309. **Huṁda**— 11 1 11, **Huṁḍaya**—11 25 5 'maimed, crippled, deprived of a limb'.

[=*vikalāvayava*-(gl); *huṁdaya*- is an extension of *huṁda*-; cf PSM. *huṁda*-= 'a person having deformed limbs'; cf. *huṁda*- occurring in PC. II where it is glossed - as *mukha-hīna*-, cf. MW. *huṇda*(L)= 'a blockhead']

1310. **Hura**—11 11 4 'grief, sorrow'.

[*duhkha*-(gl), the relevant passage is- "*mahilau chaṭṭhohi vi hurakkamiyahi*"- 'women (indulging in destroying living beings) go to the Sixth Hell that is pervaded with grief'. PSM. does not note it.]

1311. √**Hul**—'to strike with a weapon':

hulamti (pres. 3 pl.) 84 6 4.

[Alsdorf notes the gloss "*sangrāmaṃ kurvanti*". The relevant passage is- "*avaropparu kila koṁtahĩ hulamti*" - 'they strike each other with spears'. *hulia*- occurs in NC. at 7 7 10 and the relevant passage is '*sūla-sella-kuṁtaggihi hulia*"- 'struck with spikes, lances and spears'. PSM notes √*hul*- in the sense of *kṣip*-= 'to throw' (H. 4 143) only. cf *hulahula*-]

1312. **Hulahula**—52 16 17 'a kind of weapon'.

[=*hastaśūla* (gl.), PSM. does not note this, cf. *huli*= *praharaṇa-viśeṣa* (PC. I & III). Cf. MW. *hula*(L)= 'a double-edged knife with two sharp edges'.]

1313 √**Hūl**—'to fix on a stake,' 'to pierce,' 'to thrust':

hūlai (pres 3. s.) 88 8 12 (v. 1 *lūhai*) : *hūlıra* (Verbal Derivative) 76 8 6; *hūlıa*=(p p) 7 5 10, 95 14 5.

[=*proyı* (?), *śūlaprotam karoti* (?), *prota*, *śūle prota*- (gl), PSM. does not note it In the index to NC *hūlamlı* is equated with Sk, *praharantı*, relevant passage in NC. is - "*sūlehı hulamtı*'. Here too the meaning 'pierce, thrust' suits quite well So it is not necessary to interpret it otherwise Cf √*hūl* occurring in this very sense in JC. at 3 24 6 & 2 17 8 (glossed *śūlādyāropane*); cf Hı. *hūlnā*= 'to pierce, to thrust'.]

1314 **Hevāia**—29 14 11 'enraged, became angry'.

[=*kupita*-(gl) The relevant passage is—"*kudhı laggau pısunu al haggau ısāvasu hevāıu*" - 'the unfortunate rogue angered due to jealousy followed in pursuit' PSM. does not note it. Cf MW. *hevāka*-= 'a whim, caprice' See *hevāıddha*- and *vehāvıa*-.]

1315 **Hevāiddha**—32 20 4 (v. 1 *vehāıddha*- 'indignant, enraged, angered'

[Vaidya renders it with *kupita*- Two manuscripts record *vehāıddha*- as the reading and in both the cases, meaning is the same The relevant passage is - "*hevāıddhe sattıi thambhıvı*"—'indignantly paralysing its motion through his power'. Cf. *vehavıa*-= *roṣāviṣṭa*-, 'filled with anger' (D. 7 96) See *hevāıa*-, *vehāvıa*-]

1316. **Hohallaru jo jo**—4 4 14 (v. 1 *hullaıu* v. 1 *jo ho* v. 1 *ho ho*) 'the text or the wordings of a lullaby'.

[='*ho ho jaya jaya tvam*' *ıtı śabdah* (gl.); PSM does not note it]

The relevant passage which is the first line of the lullaby is as follows

"*hohallaru jo jo suhu suahı pāī panavamtau bhūyāganu*" - 'while you happily sleep listening to the lullaby, the mankind bow down to you'

The gloss takes "*hohallaru*" to mean 'some fondling meaningless rhythmic syllables' which we find generally used in the nursery rhymes and lullabies, but "*ammāhīraa*" is already used in the sense of 'a lullaby' Otherwise it is tempting to take "*hohallaru*" as made up of "*ho*", the interjection and "*hallaru*"= 'a lullaby. Cf. Kāśmīrı- *ho ho*= 'lullaby' (See Naravane's Bhāratīya Vyavahār Koś); cf. G. *hālardu*= 'a lullaby' See *hallaru* and *ammāhīraa*

APPENDIX I

DEŚĪ AND RARE WORDS EXCLUSIVE TO JC. AND NC.

1317. **Aṁbaiya**— (NC) 8 1 2 (v l. *accaiya-*) 'the Campaka bud'.

[=*campaka-kalikā* (gl.), the relevant passage is – "*aṁbaiyahe mahuyaru nau nisannu*"– 'The bee did not sit on the Campaka bud'. For details see NC edited by Jain, Hiralal, notes, p. 202.]

1318. **Ukkuruḍa**— (JC.) 3 13 18 (v. l. *ukkaraḍa-*) 'a heap of sweepings, a dung-heap'

[=*utkara-samūha-sthāna-* (gl) Obviously *utkara-* in the gloss stands for *avakara-*, 'sweepings' Cf. *ukkurudī*, *ukkuruḍa* =*avakara-*, *rāśi-*, 'a heap of sweepings' (D 1 110), cf also PSM. *ukkaraḍa-*= *aśuci-rāśi* (Supāsanāhacariu) Hemacandra also notes *mukkuruḍa-* v.l. *mugguruḍa* in the sense of *rāśi-*, 'heap' at D. 6 136, cf *ukkaruḍa-* occurring in this sense in PC III, *ukkaraḍi-* in SR and *ukkuruḍiya-* in Mahāvīracaria 5 157; cf M. *ukirḍā*, G. *ukardo*= 'a dung-hill, rubbish heap']

1319 **Uccolia** – (JC) 2 6 16 (v l. *ucceli-*) 'a foot-wear'.

[The editor, Vaidya has rendered it with *upānaha-*, the relevant passage is – "*jo parapaya uccoliu vahai*" – 'who carries other's foot-wear or shoes' PSM. does not note it.]

1320 **Uppettha**— (NC.) 8 8 2 'frightened'

[=*unmatta-* (gl); D 1 129 notes *uppittha-* in the sense of *trasta-*, *kupita*, *vidhura-* and Pāi. 475 in the sense of *ākula-*; the text in NC. at 8 8 2 is not clear; it appears that here also the meaning is more probably *trasta*, 'frightened'. *uppittha-* occurs in CMC. p. 63, line 6 and Līlāvai (641) in the sense of *trasta-*.]

1321 **Kaḍitta**— (NC) 3 12 5 (v.l. *kiḍatta-*) 'dice-board'.

[=*phalakam* (gl.), the editor of NC. gives the meaning as *kaṭitra-* with a query; PSM. does not note it; cf *kaḍitta-*= 'a technical term of a gambling game called *andhikā** (PC. III); cf. MW. *kaṭa* (L)= 'a plank, a thin piece of wood'.]

1322. **√Karayar**—'to crow (w. r. to crows)'

karayaraṁta (pres.p.) (JC.) 1 13 3.

1323. **Kāula**— (JC.) 1 10 6 'a crow'.

[Compare *kāyala* =*kāka*–, 'a crow' (D. 2 58: Pāi.67); cf. *kāyala*– occurring in this sense in PC. III; cf. M *kāvḷā*, Koṅ *kāyḷo*= 'a crow'. Made up of Sk. *kāka*–+ Pk suffix–*ula*–]

1324. **Kitta**— (NC) 3 12 5 (v.l. *katta*–) 'a stake at dice, a bet'

[=*udita vastu* (gl), cf *kattā*= *andhikā-dyūta-kapardikā*, 'cowrie used in the gambling game called *andhikā* (D 2 1), cf *katti*– occurring in this very sense in PC. III For the word *udita*– given in the gloss see Appendix II]

1325. **Khaccella**—(JC.) 2 27 5 a kind of insect' (?)

[Vaidya has given the meaning *prāṇi-viśeṣa*– with a query. The relevant passage is – "*jhilliri khaccellaī gumugumamti*" – 'the crickets and khaccelas are buzzing' D. 2 69 notes *khaccala*– in the sense of *acchabhalla*–, 'a bear' and *khaccola*– in the sense of *vyāghra*–, 'tiger'. These meanings don't suit the above context]

1326. **Khaḍayāsi**— (NC) 3 15 11 'grass-eater'.

[*khaḍa*+*āśin*; cf. *khaḍa*=–*tṛna*–, 'grass' (D.2 67); cf. *khaḍa*– occurring in this sense in PC. III & Yt, cf. G *khaḍ*– in the same sense.]

1327 **Khuḍukkia**— (NC) 7 2 10 (v.l. *rādukkia*–) 'pierced'.

[The relevant passage is – "*kānana-hariṇaham kanne khuḍukkiu*" – 'the ear of the forest-deer was pricked or pierced'. *khuḍukkai* occurs at H. 4 395, illustration 4, and the passage is – "*hiai khuḍukkai goraḍī*" – '(the separation from) the fair lady pricks the heart'.

1328. **Khuṁṭa**—(JC.) 4 10 12 'a stamp, a broken trunk of a tree or plant, a peg'.

[=*stambha*– (gl), cf PSM. *khumṭa*–= 'a stump'; cf. *khumṭa* – occurring in this very sense in PC III & Br K.; cf. M *khunṭ*–, Hi *khūṭ*–, Koṅ. *khunṭo* = 'a stump, stub, peg'. See ND. *khuṭṭi*= 'peg, stake']

1329. **Galakala**—(JC) 120 12 'a peacock'.

[The relevant expression is – "*galakala-kekkāraīṁ*"– 'with the sweet notes of the peacock' PSM. does not note it. Cf. MW. – *kala-kanṭha*– (L), *kala-ghoṣa*(L), *kala-dhvani*(L), *kala-rava*(L), *kala-svana*(L)= 'the Indian cuckoo, peacock, having a charming voice (as a bird)'.]

1330. **Ghoṇasa**—(JC.) 1 9 6 'a kind of snake'.

[*sarisrpa-viśeṣa*–(gl) · cf. PSM. *ghonasa*–= 'a kind of snake' quoting in support PV.; cf MW. *ghoṇasa*(W), *ghoṇasa*(L)= 'a kind of serpent'; cf. Kittel, *gōnasa*, *gōnāsa* = 'the rock snake, python'.]

1331. **Cāluya**—(JC.) 3 5 4 'a sieve'.

[The relevant passage is – "*cāluya caṭṭuya cūṇyau*" – 'the sieve and the ladle were broken to pieces'. PSM. does not note it. Cf. M *cāḷṇī* = 'sieve or strainer' and *cāl-ṇe*= strain, sift.]

1332. **Ciṁdha**—(JC.) 1 16 3 'rags'.

[*vastra - khandam*=(gl.), PSM. does not note it; cf. *ciṁdhiya-* occurring in this very sense in KC. at 1 17 8; cf M. *cindhi*, Koṅ. *cinai*; G. *cindadi*, Kon *cindi*= 'shred, strip, rag'.]

1333. **Cilisāvana**—(JC.) 2 11 5, 3 10 14, 4 13 16 'loathing, disgusting'.

[=*jugupsākara-* (gl.); cf. *cilisāvana* occurring in this very sense and context in PC II. The word is usually found used in the context of the description of human body. Cf. *cilasi*= 'disgust' (Jñāneśvari); cf. M *ciḷasvāṇe*= 'loathing, disgusting, nauseating'.]

The word *cilisāvana-* is made up of *cilisa-*+ causative suffix- *āva-*+ Agentive suffix- *ana-* It is not clear wheather the base *cilisa-* in *cilisavāna-* is connected with the constituent *cili-* in *cilivvila-*.

1334. √**Cumucum**—'to warble, to twitter (w.r. to parrots)':
cumucumamti (pres 3 pl) JC.) 1 21 1, 2 27 12.

[Compare Kan. *cuma cuma*= 'sound emitted by rats'.]

1335 √**Coppaḍa**—(JC.) 2 24 3, 3 36 16, 'a greasy or fatty substance'.

[The gloss loosely renders it with *mrakṣane*; the expression at 3 36 16 "*vasa- coppadu*" – 'a greasy substance in the form of marrow'. Cf. Cf. PSM *coppada-* = *mrakṣana-*, 'a greasy substance like ghee, oil etc., and √*coppad-*= *mrakṣ-*, 'to besmear' (H. 4 191; Tr. 3 1 117), cf. also *cuppa-* = *sasneha-*, 'greasy' (D 3 15). Ramanujaswami (vide Deśīnāmamālā, Glossary) renders *sasneha-* and consequently *cuppa-* with 'freindly'. The cause of misunderstanding is the ambiguity of the Sk. word *sneha-*, which means 'oil' and 'affection'. Cf. *coppadaya-* occurring in the above sense in PC. III; cf. G. *copaḍ-vũ*='to besmear, to grease']

1336 **Chāli**—(JC.) 3 11 15 'a she-goat'.

[The editor renders it with *chāgī*-, *ajā*; cf. PSM. *chālī*= *chāgī-* and *chāla* -= *chāga* - (H. 1 191); cf. late Sk. *chagalaka* in the sense of 'a goat'.]

1337. **Jagaḍamta**—(NC.) 3 15 12 'harassing. oppressing'.

[=*bhañjan*(gl.); the relevant passsage "*asesa-desa jagaḍaṁtau*"– 'harassing or oppressing all the countries'; cf. *jagadia-*= *vidravita*, *kadarthita*,

'tormented' (D 3 44); cf. PSM. √*jagad-*= 'to quarrel, torment' and *jagadanā*= *kalaha-*, *kadatthana-*, quoting in support Uvaesamālā and Upadeśapada; cf. √*jagad*= 'quarrel, fight' (PC I & III); cf. Hindi *jhagadnā*=, G. *jhagadvū*= 'to fight'; cf. Kan *jagala*, Te. *jagada*= 'a quarrel fight'. Tagare equates it with 'fight, over-power' and connects it with *jhakata-* See *jhagadaka-* in Appendix II]

1338. **Jalla**—(JC) 3 37 3, 4 16 15 'dirt of body'.

[=*mala-*(gl); cf, PSM *jalla-*(D)= 'dirt of body', cf. *jalla-* occurring in this sense in CMC. page 208, line 25 and Tri III.]

1339. **Jhaḍa**—(7C.) 3 3 4 'a sharp blow or stroke'.

[The meaning given in the Glossary to JC. (Vaidya's edition) is "*vidrāvne deśi dhātuh*" But our interpretation given above seems to suit the context; the relevant passage is – "*jhada vi hadāvija jūhāhiu*"– 'who has separated me from the chief of the herd with a sharp blow'. Cf PSM. √*jhad-*= 'to fell'., cf. *jhada-*=*prahāra-* and *jhada-kkiya-*= 'onslaught' (PC. III), cf *jhada-*= 'forceful attack' (PC. I)]

1340. **Jhala**—(JC.) 4 16 7 'heat of the sun'.

[The meaning given in the Glossary is *uṣmā-*, 'heat', the relevant expression is– "*raviyara-jhala*"– 'the heat of the sun's rays', D. 3 53 and Pāi. 742 note *jhala-* in the sense of *mrgatrṣnā*, 'mirage' and Pischel connects this word with Sk. *śal-* (See Pischel § 211), cf M. *jhaḷ*= 'hot blast of air'.]

1341. **Jhallira**—(JC.) 4 16 7 'splashing or pouring down'.

[=*dhārāyukta-*(gl.); the relevant expression is – "*pāusa-jola-jhallira-* 'the rain-water pouring down', cf G. *jhāl-*= 'throwing water forcefully'. Made up of *jhalla-*+ Agentive suffix- *ira-*.]

1342. **Jhilliri**—(JC.) 2 27 5 'a cricket'.

[Vaidya renders it with *prāniviśeṣa-*, cf. *jhilliria*= *maśaka*, 'a mosquito,' also 'a cricket' (D. 3 62) See commentary on D. 3 54– "*maśaka-vācaka-śabdah ciryamapi vartante*". Cf. *jhilliā*= 'cricket' (Pāi. 287); cf. *jhillikā*= cricket' (Y..).]

1343. **Jhuṭṭha**—(NC) 6 13 15 'falsehood, lie'.

[Occurs in a compound *sa-jhuṭṭham*, cf. *jhuṭṭha*= *alika*, 'falsehood. (D. 3 58); cf. Hindi *jhūṭh*= 'false'.]

1344. √**Jhūrav**—'be tormented,' 'be afflicted'

jhūravai (pres 3. s.) (NC.) 5 8 10.

[Compare *jhūr-* occurring in this sense in Bh. at 6 8 8; cf. M. *jhūr-ne*= 'to pine and waste away'. See *jhūraṇa-* in Appendix II.]

1345. **Ṭhavala**—(NC.) 3 12 9 'a stake at dice'.

[=*vastu uḍitam*(gl.); PSM. does not note it; cf. *ṭhaula*– occurring in PC. III where it is glossed as *dāya*–. For the word *uḍitam* in the gloss see Appendix II.]

1346. **Ḍhiḍḍhis**—(JC.) 2 20 8 'dough of cereal grains'.

[*dhānyādīnām piṣṭam*(gl.); the relevant passage is– "*ḍhiḍḍhisu gilamti palu sambharivi*" – 'swallow dough thinking it to be meat'. PSM. does not note it.]

1347. **Dāli**—(JC.) 2 24 2 'split pulse.'

[=*simbī– dhānyādi–dalam* (gl.); cf. PSM. *dālī* (D)= 'split pulse, gram etc', cf. MW. *dālī* (W)= 'a sort of grain'. cf. M. *dāḷ*–, Hi. *dāl*–, Kon. *dāḷi*= 'split or broken pulse.]

1348. **Paccala**—(NC.) 9 18 2 'abundant', 'full of'.

[=*pracura*– (gl.): the relevant passage is – "*sūrakamti sasikamti–paccale*"– "full of the lustre of sun and moon'. D. 9 69, Pāi. 52 and Tr. 3 4 72, 833 note *paccala*– in the sense of *samartha*–, 'competent'. *paccala*– in the sense of *samartha*– occurs in CMC. p. 58, line 28. *paccala*– may be connected with Sk. *pakva*–, Pk. *pakka*– substituted by *pacca*–+*la*– suffix.]

1349. **Pattaṇa**—(NC.) 2 1 8 'the feathered part of an arrow'.

[The editor of NC, has equated *pattaṇa*– with *patra*–, the relevant passage is– "*nam mayana–bāṇa–pattanu–phuriu*" – 'as if, the feathered part of Cupid's arrow fluttered', cf. *pattaṇa*= *bāṇasya phalam*, 'the front part of an arrow' and *punkha*–, 'the feathered part of an arrow' (D. 6 64). Ramanujaswami, the editor of Deśīnāmamālā has given the meaning of "*bāṇasya phalam*" at D. 6 64 as 'a kind of fruit'. This appears to be a wrong rendering as he seems to have misunderstood the word *phala*–; cf, PSM. *phala*–= 'the front part of an arrow'. Tr. 3 4 72, 758 also notes *pattana*– in the sense of *bāṇaphala*– and *śara– punkha*–.]

1350. **Paraḍa**—(JC.) 2 27 5 'a forest cock'.

[=*vana–kukkuṭa*– (gl.); the relevant passage is– "*jahi paraḍa kokkamta bhamamti*"– 'where the wild cocks wander about crowing'. D. 6 5 notes *parada*– in the sense of *sarpa–viśeṣa*–, 'a kind of snake'. This seems to be a different word.]

1351. **Pariyala**—(JC.) 2 23 9 'a plate, a platter'.

[The editor, Vaidya renders it with *bhājana*–; cf. PSM. *pariala*–= *bhojana–pātra*– quoting Bh. in support of the meaning; cf. *pariaḷi*=

sthālam, bhojana-bhāṇḍamiti yāvat, 'a plate or dish for eating' (D. 6 12) cf. M. *parāḷ, pareḷ*= 'an earthern platter or dish, a sort of earthern platter on which common people eat, bake their cakes etc.'; cf. Kan. *pariyaḷa*= 'a plate-like vessel of metal or wood' and Kon. *paḷēr*= 'a shallow dish of brass or bronze'.]

1352. **Piccā**—(NC.) 5 10 21 'water'.

[*jala*- (gl); the relevant passage is- "*apusiya- nayana-cuyaṁsu-a-piccaṁ*"- 'with water of tears dropping from his eyes unwiped'; cf. *picca* occurring in this very sense in CMC. on page 226, line 28.]

D. 6 46 has *pibba*- according to Ramanujaswami's edition signifying *jala*-. There appears to be uncertainty about the spelling of the word. Some manuscripts give *picca*- and others *pivva*-. PSM. has noted one occurrence of *pivva*-. *va*-, *ba*-, and *ca*- are known to be confused with one another in manuscripts. It is quite likely that the real spelling may be *piccaṁ*, because in NC. (5 10 21) it rhymes with *niccaṁ* (*apusiya-ṇayana-cuyaṁsuapiccam, aṇṇāyaṁ niva ghosai ṇiccam*)" The editor of NC. has suggested its connection with *pijja*- *peya*-.

We can suggest that as we have *raccai* for *rajjai*, similarly there might have been current **piccai* for *pijjai* and from that a noun *picca*- corresponding to *peyam* might have been formed.

1353. **Pittala**—(JC) 1 16 2 'brass, bell-metal'

[Compare PSM. *pittala*= *dhātu-viśeṣa*-, Cf. *pittala*- in this very sense occurring in Tri. I; cf. MW. *pittala*(L)= 'brass, bell-metal'; cf. M. *pittaḷ*, Kon. *pittaḷi*, in the same sense; cf. Kan. *pittaḷi, hittaḷi*, Te. *pittaḷi*, Ta. *pittaḷai*, Mal. *piccaḷe* in this very sense. See ND. *pital*= 'brass']

1354. **Phaṁphāvaya**—(JC.) 2 12 8, 2 13 4 (v. l. *papphāvaya*-) 'bard, minstrel' [=*bandi-cāraṇādayaḥ*(gl.); the relevant passages are :

(1) "*paḍibuddhau phaṁphāvayasarehi*"- 'he was awakened by the music of the bards and minstrels'

(2) "*veyāliya phaṁphāvaya thuṇaṁti*"- 'the bards and minstrels are praising'. PSM. does not note it. Cf. *phamphāva*-, *phaṁphāvaya*-= *bandi-viśeṣa*-(PC. III.]

1355. **Bukka**—(NC) 8 6 13 'a kind of musical instrument.'

[Compare PSM. *bukka*-(D), *bukka*-(D)= *vādya-viśeṣa*- quoting Supāsanāhacariu in support of the meaning.]

1356. **Bokkaḍa**—(JC.) 3 11 4, 3 6 11; (NC) 7 2 4 'goat.'

[=*aja*-(gl. on JC); cf. *bokkaḍa*= *chāga*, 'goat' (D. 6 96); cf.. *botkaṭa*-

occurring in this sense in Prabandha Koṡa page 79, line 28; *boṭkaṭa* is a Sanskratisation of Pk. *bokkaḍa*;- cf. G. *bokaḍo*, M. *bokaḍ*, Hindi *bakrā*, Koṅ. *bokkaḍu*= 'goat'.

1357. **Bhaḍitta**—(JC) 3 11 8 'a dish of roasted eatables'.

[=*pakva iti ṭippaṇam ;* cf. PSM. *bhaḍitta*= '*śūla pakva māṁsādi kabāb*' quoting Sam. K. and Kumārapālapratibodha ; cf. MW. *bhaṭitra*= 'roasted on a spit' ; cf. M. *bharit*= 'a sause, brinjals or plantains dressed with seasoning',]

1358. **Mirikka**—(NC.) 7 7 3 (v.l. ; *virikka*-) 'causing jealousy'.

[=*matsarakara*- (gl.) ; the relevant passage is- "*vijayalacchi-suragaṇya-mirikkai*"- 'with the goddess of Victory causing jealousy in the celestial nymphs'. PSM. does not note it.]

1359. **Muggasa**—2 27 4 'mongoose, ichneumon'.

[Compare *mamgusa*-, *muggasa*-, *muggusa*-= *nakula*-, 'mongoose' (D. 6 118) ; cf. M. *mungūs*, Kon. *muṅgūsu*, Kan. *mungisi* in the above sense.]

1360. **Riṁcholi**—(JC) 1 3 12 'a row, a line'.

[*śreṇī*- (gl.) ; the relevant expression is- *kīra-riṁcholi*"- 'the rows of parrots' ; cf. *riṁcholi*= *paṅkti*-, 'row, line' (D. 7 7; Pāi. 106) ; 2 1 30, 101 equates *riṁcholi*- with *ṛkṣāli*-, *nakṣatra-mālā;* ; cf. *riṁcholi*- in the sense of *paṅkti*- occurring in PC. I, II, III, Bh., Chand. 6 20 46, Up.K. page 564, line 19 & Karpūramañjarī 3 20.]

1361. **Rūi**—(NC.) 7 2 4 'cotton'.

[Compare *rūvī*-= *arkadruma*, 'Calatropis gigantea' (D. 7 9) and *rūva*-= 'cotton' (Pai. 879) ; cf, M *rūī*= 'carded or cleaned cotton', Koṅ *ruvvi*= 'cotton plant', Hindi *rui*, G. *rū*= 'cotton.']

1362. **Rojha**—(JC) 1 10 1 'a white-footed antelope'.

[Compare *rojjha*-= *ṛṣya*-, 'a white-footed antelope' (D 7 12) ; cf, G, *rojh*-= 'a white-footed antelope']

1363. **Rora**—(JC.) 2 26 17 'poor'.

[=*daridra*-(gl.) ; cf. *rora*-= *raṅka*-, 'beggar, wretch' (D. 7 11 ; Pāi. 49) cf. *rora*- occurring in this very sense in CMC. (page 273, line 15) and Vajjā (146). See *rorattaṇa*.]

1364. **Rorattaṇa**—(JC.) 2 26 7 'poverty.'

[=*dāridrya*-(gl.) See *rora*=]

1365. **Vāyaḍa**— 2 27 12 'a parrot'.

[Compare PSM. *vāada-= śuka-*, 'parrot' quoting Ṣaḍbhāṣācandrikā; cf. Sk *vācaṭa-*]

1366. **Vicca**—(?) (JC.) 2 26 10 (v.l. *cicci-*) 'path'.

[=*vartman*(gl); cf. PSM. *vicca-*(D)= *madhya-*, *mārga-*(H. 4 421); cf. Hindi. *bīc-*]

The variant reading noted by ST manuscripts is *cicci-* and the gloss on it gives *citāyām*. If we take the variant reading *cicci* the relevant passage would be- "*cicci vilagga*" (=*citāyām ārūdha*)- 'mounted on the funeral fire or pyre' See *cicci-*,-.

1367. **Vibbhāḍiya**—(NC.) 3 11 13 'insulted'

[=*apamānita-*, *tāḍita-*(gl.); the relevant passage is- "*hau naravaiṇā vibbhāḍiya*"- 'I was insulted by the king', D. 7 70 notes *vipphāḍiya-* in the sense of *nāśita-*, 'destroyed'. Everywhere else *vibbhāḍiya-* occurs in the sense of destroyed or killed'; cf. *vibbhāḍiya-* occurring in the sense of 'destroyed' in Bh. (9 13 3) and PC. I (14 1 4).]

1368. **Vihaḍapphaḍa**—(JC.) 4 19 12 'agitated.'

[*visphurita-*(gl); the relevant passage is- "*aṇavaraya- kova- vihaḍapphaḍesu*"- 'constantly agitated by anger'; cf. PSM. *vihaḍapphaḍa-*(D)= *vyākula, vyagra-*(H. 2 174); cf. *vihaḍapphaḍa-* occurring in the sense of *vyākula-* in KC., PC. III and Chand. 4 61 1.]

1369. **Saṁbheda**— 4 14 12 'attack'.

[*saṁ+ bheda-* (=*ākramana-*); cf. MW. *sampheṭa=* 'conflict or encounter of angry persons.' See √*bhid*]

1370. **Siggiri**—(JC.) 4 3 8 'a cloth canopy'.

[Vaidya has given the meaning of *siggiri-* as *nīlavarṇa-* with a query' The relevant passage is- "*siggiri-ṇaṁdaṇa-vaṇa-saddalāi*"- 'with a canopy in the form of a carpet of green grass of the forest'. Here *saddala-* is rendered with *nīla-patra-yukta* by the commentator. Perhaps based on this Vaidya has doubtfully rendered *siggiri-* with *nīlavarṇa-*. PSM does not note *siggiri-*. Cf. *siggiri= paṭākā-*(PC. III). In PC. I. the gloss on the word *sāhula-* gives *siggirikā-*; cf. D. 8 52 *sāhulī-= vastra-* and PSM. *sāhuliā=śirovastra-khaṇḍa* (Rambhāmañjarī); cf. *śrīkarī=* 'palanquin' (Prabandha Kośa.)]

In Prācīna-phāgu-saṅgraha edited by B.J. Sandesara, year, 1955, Index sub. notes *sikiri-* where the editor gives "*dhvajāvāḷā chatra-*", 'bannered umbrella.' He connects it with Sk. *Śrīkara-*.

It appears that *siggiri-* means 'a cloth held over the head by way of a decorative piece which serves as conopy'.

1371. **Sijjaṁta**(JC.) 3 5 14 'being cooked'.

[Compare PSM. √*sijjh-*= 'to cook'; cf. √*sijjh*= occurring in this sense in PC. II.; cf. MW. √*sidh-*(W) 'to be well cooked': cf. M. *sijṇe*= 'to be under cooking by boiling, to be concocting'.]

1372. **Suṁghia-** (JC.) 3 8 10 'smelt',

[*āghrāta-* (gl.); cf. *suṁghia-*= *ghrāta-*, 'smelt' (D. 8 37): Hindi *sūṅghnā*, Koṅ *hung-ce*= 'to smell.]

1373. **Hulli**—(JC.) 2 27 10 'a young one'.

[*hulli-* occurs in the compound *hari-hulli-*, which is recorded in the Index of JC. with *siṁha-bālaka-* as gloss on it. So *hulli*=*bālaka-*; cf. G. *bhulkū*= 'small child'. PSM. does not note the word.']

APPENDIX II

RARE WORDS FOUND IN THE OLD GLOSSES OF MP. AND NC.

1374. **Abdaka**—'a mirror'.

[Gloss on *addaa-* at MP. 90 13 14 (noted by Alsdorf). This is a Sanskratisation of Pk. *addaa-*. See *addaa.*]

1375. **Aligārapaṇa**—'waywardness'.

[Gloss on *duyāli-* at MP. 88 4 7. Cf. G. *algārī*= 'whimsical', 'following one's own bent of mind or mood' and M. *algarīū*= 'slack, disorderly, slovenly (person) .]

1376. **Āsurī**—'the mustard'.

[Gloss on *rāiyā-* at MP. 48 18 8, = cf. MW. *āsura*(L)= 'name of the plant Sinapis Ramosa'.]

1377. **Uḍita**—'offered as a stake'.

[Gloss on *kitta-* at NC. 3 12 5 and on *ṭhavala-* at NC. 3 12 9; *uḍita-* is a Sanskratisation of Pk. *uddia-*, See √*udd-*]

1378. **Utkalitam** 'boiled'.

[Gloss on *mūravia-* at MP. 12 11 10; Cf. PSM. *ukkaliya-*(D)= '*ublā huā*'. Cf. M. *ukaḷ-ṇẽ*, *ukaḷ-vũ*= 'to boil'. In Sk. *ut-+kal-* (*ud-* √*kal-*) is used in the sense of 'to unbind, loosen ' MW. *utkalita*= 'unbound, loosened' (Bhāva Prakāśa), *utkālayati*=(L)= 'drives out, expels' (Kātyāyani Sūtra) and *utkalita*(L)= 'prosperous, rising, increasing' is different from the above. See ND. *uklanu* and *uklinu*= 'to ascend, go up, climb'. Turner connects it with **utkalati* and compares with Sk. *utkalita*' 'rising'.]

1379. **Uttāvala**—'hurry, haste, speed'.

[Gloss on *parakajja* etc. at MP. 1 13 8; cf. PSM. *uttāvala*= *śighratā-*, 'hurry'; cf. *uttāvala-*occurring in this sense in CMC. on p. 142, line 30, *uttāvaliya-* in PC. II. and *uttāvalaya*, in SR.; cf. G, M. *utāval*, M. *utāvaḷī*= 'haste, hurry, rash forwardness or impatience'; *uttāvala-* is connected with Sk. *uttāpa-+la-* suffix.]

1380. **Utraṁḍi**—'a vertical pile of pots, pitchers etc.'

[Gloss on *vaṭṭuttiviḍi-* at MP. 32 20 5 and on *utturaḍi-* MP. 77 6 1. Cf. M. *utranḍ*, G. *utraḍ-*, See under *utturaḍi-* and *vaṭṭutti-viḍi-*.]

1381. **Katāri**—'a dagger'

[Gloss on *kampaṇa-* at MP. 83 6 6 and on *jhasa-* at NC. 5 4 8. Cf. *kaṭṭāri-= ksurikā-*, 'daggar' (D. 2 4.) ; Ramanujaswami has rendered *kṣurikā* and consequently *kaṭṭāri-* with 'knife'. But *kaṭāri-* is known in the sense of 'dagger', rather than 'a knife'; cf. also *kaṭāra= kṣurikā-* 'dagger' (H. 4. 445, illustration 2) ; Tri. II has *churi-* in the sense of 'dagger.' Cf. *kaṭṭara-* occurring in the sense of 'dagger' in Sam. K ; cf. Hindi, M. *kaṭār=* 'a sort of dagger' ; See ND. *kaṭār=* 'dagger, small sword' ; cf. also Kan. *kaṭāri*, Te. *kaṭāra*, Ta. *kaṭṭāri* in the same sense.]

1482. **Katikaṇa**—'dagger' (?).

[Gloss on *kattarī-* at NC. 9 18 12. The word is obscure; the source of the word is not clear ; cf. *kaḍitalla=* 'some armour or weapon associated with the belt' (Br. K. 56, 298) ; cf. MW. *kaṭṭiala* (L)= 'crooked sword, sabre, scymitar' ; cf. Kan. *kaḍitale=* 'leather shield'; *kana=* 'hilt or handle' and *kaṇe= strī-kaṭīvastra-bandha-*.]

1383. **Kaḍhi**—'a dish prepared by mixing gram-flour with butter-milk, boiling it and seasoning it with spices'.

[Gloss on *dhūvai* at MP. 5 16 10. Cf. G., M., Kon. *kaḍhī-=* 'a kind of Indian soup' ; cf. English *curry=* 'a highly flavoured Indian dish']

1384 **Kalijā**—'the liver'.

[Gloss on *vokka-* at MP. 11 24 12. Cf. MW. *kāliya*(L)= 'the liver'. For N.I.A. derivatives see ND. *kalejo=* 'the liver'.]

1385. **Kārpaṭika**—'a traveller, a pilgrim'.

[Gloss on *desia-* at 54 17 7 ; cf. *kāpaṭika-=* 'a rogue-beggar' (Br. K. 65, 23) ; cf. MW. *kārpaṭa-=*(L)='one dressed in ragged garments, a beggar' and *kārpaṭika=* 'a pilgrim' (Kathāsaritsāgara).]

1386. **Kāṣṭhabhakṣaṇa**—'burning oneself alive on a wooden pyre'.

[Gloss on *sala-* at MP. 60 5 11, cf. *kāṣṭha-bhakṣaṇa=* "burning oneself alive"; literally, 'being eaten away by wood" (Supplement to J.O.I., vol.X, no 2, p. 120) ; cf. MW. *kāṣṭhabhakṣana=* 'devouring of wood (of the funeral pile).]

1387. **Kuruvila**—'a crab.'

[Gloss on *kikalāsa-* variant reading of *kāilāsa-* noted by T manuscript at MP. 78 14 8. Cf. *kurucilla-* v. l. *kuruvilla-= kulīra*, 'a crab' (D. 2 41) and *kuruvilla=* 'crab' (Pāi. 305). Taking into consideration G. *karacalo*, the spelling *kurucilla-* appears to be preferable to *kuruvilla-*. *ca-* and *va-* are easily confused in Mss.]

1388. **Kūkasa**—'the husk of grain'.

[Gloss on *sīsakka-* at MP. 19 2 2; cf. *kukasa-* v. l. *kukkusa=- dhānyādi tuṣaḥ*, 'the husk of grain' (D. 2 36); cf. G. *kuskā=* 'chaff' 'husk'.]

1389. **Kolika**—'a spider'.

[Gloss on *vısaṁbhara-* at MP. 31 17 13 and on *siṇisava-* at MP. 31 17 13. Cf. *kolıa-=jālakāra- kṛmıh*, 'a spider' (D. 2 65) and *koliaya-=* 'spider (Pāi 389) cf. *kolıa-=* 'weaver', (SR.); cf. the two meanings of *tantuvāya*, namely, 'spider' and 'weaver'. Cf. M. *kolī=* 'a creature of the spider kind.]

1390. **Kośātaki**—'a kind of vegetable'.

[Gloss on *ghosāya-* at MP 89 17 11. See under *ghosāya-*.]

1391. **Kharasuā**—'a kind of bulbous plant'.
[Gloss on *kasera-* at NC. 1 6 12. Cf. PSM. *khariṁsua-*(D)= *kanda-viśeṣa-*.]

1392. **Khicḍi**—'a dish of cooked mixture of rice and pulse'.

[Gloss on *khıcca-* at MP. 24 11 10. This is a vernacular word and is identical with G, M., Kon. *khicḍī*, Hi. *khicrī* in the same sense. For further details of the word see ND. *khicari-*.]

1393. **Khoṭaka**—'fetters'.

[Gloss on *hadi-* at MP. 7 13 8. The word is a Sanskratised form of MIA. *khoda-*; cf. *khoda-= sīmā-nırdhāraka kāṣṭha-*, 'a boundary post' (D. 2 30) & PSM. *khodī*(D)= 'a large block of wood'; cf. G. *khod=* 'a large block of wood' and Koṅ. *khodo=* 'fetters'.]

1394. **Gādi**—'a raised seat, a throne'.

[Gloss on *cāuri-* at MP. 6 1 6. Cf. G. *gādī=* 'a raised seat, throne, cushion, soft pad' and M. *gādı*. Hı. *gaddī=* 'a seat of some eminent personage, a throne.']

1395. **Guāli**—'knavery'.

[Gloss on *duālı-* at MP. 8 5 13 2 and at 88 4 6 (noted by Alsdorf). *guāli-* is most pobably a corruption of *gulāı-*. See *gulāi-*]

1396. **Guṁḍikā**—'a bundle, ball of straw etc.'

[Gloss on *coṁbhala-*at MP. 50 5 9. Occurs as *vastra-guṁḍikā-*; cf. *guṇḍikā=* 'scroll' (Br. K.); M. *guṇḍī=* 'a button, a bundle (of straw or grass)' a ball, roll, coil (as of thread, tape, yarn) of coarse thread,' cf. Kan. *guṇḍu=* 'anything globular']

1397. Gulāi—'knavery'.

[Gloss on *duāli*– at MP. 85 10 9. Cf. G. *golo*= 'rogue, knave'; cf. Urdu *gol*= *mūrkha*–, *mūḍha*, *aṇāḍi* and Hindi *gūl*= 'clamour, uproar, hubub.' See *guāli*–.]

1398. Geḍi—'a bat bent at one end to strike the ball with'.

[Gloss on *covāṇa*– at MP. 1 16 10. Cf. PSM. *geḍḍi*–(D)= 'a stick used in playing with a ball'. In support of this meaning PSM. quotes Kumārapālacarita; cf. G. Hindi *geḍī*= 'a bat bent at one end to strike the ball with.' *geḍi*– appears to be 'a hockey stick'.]

1399. Gophaṇi—'a sling for throwing pebbles'.

[Gloss on *bhiṁḍimāla*– at MP. 76 7 25. Cf. PSM. *gophaṇā*–(D)= 'a sling for throwing pebbles or pieces of stone'; cf. M. G. *gophaṇ*–= 'a sling used by farmers to ward off birds from their crops' Cf. *gophaṇa*–= 'sling' (Tri II)= 'a kind of weapon' (Yt. 1 145 15) See *golāgophaṇi*– below].

1400. Gomayacchatra—'fungus'

[Gloss on *dālimbaa*– at MP. 67 2 8. Cf. *gomayachanna*– (—*tra* ?) occurring in this sense in Yt. It is recorded in MW. in the sense of 'fungus' as found in lexicons only'.]

1401. Golāgophaṇi—'a combination of pallet bow and sling'

[Gloss on *bhiṁdimāla*,–at 12 18 6. Cf. H. *gulīl*='a pallet bow' and Urdu *gulūl*–, *gol*–= 'a bullet of a cannon.' Cf. M. *goḷi*, Hindi *goli*= 'bullet'. See *gaphaṇi*– above.]

1402. Ghāṇi—'an oil mill'

[Gloss on *savvala*– at MP. 11 16 9, 12 3 1 and at 52 9 7. Cf. PSM. *ghaṇa* (D)= *tila-pīdana-yantra*–. Cf. M., G. *ghāṇā*, *ghāṇī*– and Koṅ. *ghāna*–= 'an oil mill'. Cf. Kan., Tu. *gāna*–, Te. *gānage*, Ta. *kāṇa*–= 'oil-mill'.]

1403. Chuṇṭārita—'polished'.

[Gloss on *sumaṁṭha*– at NC. 9 22 10. Cf. M. *ghoṭ-ṇẽ*, Koṅ. *ghoṇṭār-ce*= 'to rub with a hard and smooth body in order to smooth or polish'; cf. Hindi *ghoṭnā*= 'to rub'; cf. M. *ghoṭīv*= 'smoothed, levigated, polished'.]

1404. Caḍitaṁ—'mounted, climbed'.

[Gloss on *āvagga*– at NC. 7 6 10. *caḍita*– is Sanskratisation of Pk. *caḍia*–; cf. *caḍhitvā*= 'having mounted' (Yt. 2 158 29). Cf. G. *caḍh-vũ*; *caḍ-vũ*; see under √*caḍ*–.]

1405. **Candevā**—'caopy.'

[Gloss on *ullova-* at NC. 9 21 34 Cf. Hindi *candevā*= 'awning, canopy'; cf. MW. *candrā*(L)= 'an awing, a canopy'.' See under *caṁdova-*.]

1406. **Candrāpaka**—'a canopy.'

[Gloss on *ullova-* at MP. 3 9 18. This word possibly stands for *candrātapa-*. One meaning of *candrātapa-* is 'awning'; cf. MW. *candrātapa-*(L)= 'an awing'; cf. G. *cāndani-*= 'awning', *cāndani*= 'moolight'. See under *candova-* for further details.]

1407. **Candropaka**— 'canopy'.

[Gloss on *ullovaya-* at MP. 8 7 15 *ullova-* at MP. 12 1 5 and on *caṁdova-* at MP. 4 9 10. This appears to be a Sanskratisation of Pk. *camdovaya-*. See under *caṁdova-* for further details.]

1408. **Cābuka**—'a whip'

[Gloss on *kusa-* at MP. 20 15 6. Cf. Hindī, M., G., Koṅ. *cābuk*= 'a whip, a lash' and Persian *cābuk*= 'a horse whip.]

1409. **Jaḍita**—, **Jaṭita**— 'studed, inlaid'.

[Gloss on *veyadiya-* at MP. 38 6 3 and 88 14 11 respectively. These are Sanskratised forms of Pk. *jadia-*. See under *jaḍia-*.]

1410. **Jhagaḍaka**—'a quarrel'.

[Gloss on *kalaha-* at MP. 38 20 10. It is a Sanskratisation of Pk. *jhakaṭa-*; cf *jhakaṭa-* given by Hemacandra at H. 4 422 as the rendering of the word *ghamghala-*, cf G. *jhagḍo*, Hindi *jhagḍā*, M. *jhagda*, Koṅ *jhagde*= 'quarrel'. See *jagadamta* in Appendix I.]

1411. **Jhaṁpitvā**—'having closed'.

[Gloss *dhaṁkivi* at MP. 100 5 7. Sanskratised form of Pk. *jhamp-*, 'cover, close'; cf PSM √*jhaṁp-*= *ā-* + *chāday-*, cf. Hi. *jhāmpnā*= 'to cover' and M. *jhāmp-ne*= 'to cover, to close with a lid or top'.]

1412. **Jhāṭaka**—'a plant, a tree.'

[Gloss on *kudamga-* at MP. 53 1 4 Occurs in a compound *laghu-jhāṭaka-*; *jhāṭaka-* is a Sanskratisation of Pk. *jhāda-*; cf. *jhāda-* = *latāgahanam*, 'a bower of creepers, a thicket' (D. 3 57). *latādigahanam* (Tr. 3 4 72, 1.)= *latāgrha-* (Pāi 721). cf. MW. *jhāṭa*(L)= 'an arbour'; cf. G., M., Koṅ *jhād-*= 'a tree; a bush.']

1413 **Jhūraṇa**—'tormenting'.

[Gloss on *visūrana-* at MP. 81 1 11. See √*jhūrav-* in Appendix I.]

1414. **Theḷātheli**—'pushing and counter pushing'.

[Gloss on *pellāvelli-* at MP. 9 18 16. Cf G. *theḷāṭhel*= 'pushing, crowdedness'. See ND. *ṭhelnu*= 'to push']

1415. **Dahivadi**—'a kind of dish made from gram and buttermilk'.

[Gloss on *lāvaṇa-* at MP. 91 21 10. Cf. M. *vaḍā*= 'a cake made of pulse' and *vaḍı*= 'a cake or pat'; cf. G. *dahıvaḍi-*.]

1416. **Pākhara**-'armour of horse or elephant'.

[Gloss on *guḍa-* at MP. 59 12 8. Occurs as *gaja-pākhara-*. See *pākkhara-*.]

1417. **Pālakhī**—'a palanquin'

[Gloss on *jaṁpāṇa-* at MP. 7 1 7. Cf. G, M., Kon. *pālakhī*='a litter, a palanquın'; cf. Kan., Te. *pālakı-* in the same sense. Cf. *pāḍumkī*= *vraṇaśibıkā-*, 'a lıtter for the wounded' (D. 6 39).]

1418. **Potikā**—'a dhoti, a bath-towel.'

[Gloss on *ollaṇiya-* at MP. 88 19 7. See *pottı-*]

1419 **Phāli**—'a kind of garment'

[Gloss on *celıya-* at MP. 35 18 5. Cf. PSM. *phālia*-(D)= 'a kınd of cloth manufactured ın a partıcular country', cf. MW. *phālı*- (L)= 'made of cotton' and Apte. *phāla-*= 'a garment of cotton'; cf G *phāḷī*= 'a kınd of garment worn' and *phaḷıyū*= 'a sheet of cloth worn on the head'; cf M. *phāḷā*= 'a roll of spun sılk, a shred' and Kon. *phāḷī*= 'a shred or strip of cloth']

1420. **Mihikā**—'snow'.

[Gloss on *osā-* at MP. 9 5 12. cf *mıhiā*= *megha-samūha-*, 'a group of clouds' (D. 6 132); cf. MW. *mıhıkā*= 'snow' (Bhāva Prakāśa), 'mist, fog' (L).]

1421. **Mūlagi**—'entirely, wholly'.

[Gloss on *āvaggı-* at MP. 91 21 11 (noted by Alsdorf). Cf. G. *mulgū*= 'altogether, wholly, entirely'.]

1422. **Mohari**— 'mustard seed'.

[Gloss on *rāıyā* at MP. 48 18 8; cf.M. *mohrī*='the mustard seed.']

1423. **Ravikā**— 'a churning stıck'.

[Gloss on *maṁthaa*-at MP. 12 11 12 and on *maṁdıra*-at MP. 85 64. It is a Sanskratısatıon of vernacular *ravı-* or *ravaiyā*; cf. *ravaa-*=*maṁthāna-*' a churing stick' (D. 7 3). Cf.M. *ravī*, G. *ravaiyo*= 'a churıng rod']

1424. **Rolābāji**— 'knavery, mıschief'.

[Gloss on *duālı*-at MP. 88 4 6 (noted by Alsdorf). Eıther connected wıth Deśī *rola-*=*kalaha*, *kolāhala* or probably *rolābāji* ıs a corruption for *golābāji-*.]

1425. **Roli- Role**—'a clamour'.

[Gloss on *duāli* at MP. 85 13 2 and on *duvāli* at MP. 91 16 4 respectively. (noted by Alsdorf). See *rola-*.]

1426. **Roula-Roula-Bāji**—'knavery, mischief'.

[Gloss on *duvāli*-at 85 10 8. (noted by Alsdorf). See *rolābāji* above.]

1427. **Lohnu ākḍu**— 'a metal hook'.

[Gloss on *maṁdira-* at MP. 85 6 4. Old G. expression-*loha-*='iron', *nu-*Genitive post-position, *ākdu-*connected with Sk. *ankuṭa-*, Pk. *aṁkuda-*.]

1428. **Vagghārayati**— 'treats with heated oil and spices'.

[Gloss on *dhūvai* at MP. 5 15 10. Cf. PSM. *vagghāria-*=*vyāghārita*, cf. MW. *vyāghārita* (W)= 'besprinkled, sprnikled with oil or ghee'; cf. G. *vaghār-vu*, Hi. *vaghārnā*='to season, to mix spices, onion, ghee etc. with food that is being cooked to give a relish to it'; cf Kan. *oggarisu*='to season, to spice' and *oggaraṇe*='a kind of seasoning done in two ways: into boiling oil or ghee one or more spices are thrown after which vegetables are added and boiled with the mixture; or to pulse that has been boiled with salt, tamarind, pepper, etc. fried spices are added'.]

1429. **Volāpana**— 'going'.

[Gloss on *ammaṇu-aṁcahu* at Mp. 25 2 5. *volāpana-*is a Sanskratisation of Pk. √*vol-* It is made of *vol-*+ causative suffix *āpa-*+ nominal suffix *ana-*, cf. G. *volav-vu*. See √*vol-*.]

1430. **Svāṁga**—'entirely to oneself'.

[Gloss on *āvaggi* at MP. 91 21 11. Cf. G. *suvāmg*= 'totally or entirely one's own']

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dam dam dam dam 5
dakakumdakumda 5
dadattı 5
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√bhukk- 5
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√ruṇujhuṇ- 5
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lampelkkha- 7
√lal- 1
√lalalal- 5
lalla- 7
lallakka- 7
lāni- 7
lālā- 7
lālāpimḍi- 7
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lihilihi- 5
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vamṭaya- 7
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√vicchul- 1
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√vicchoa- 2
viccho(y)a- 2
vicchoha- 2
viṭṭala- 7
viḍappa- 7
viḍhatta- 1
√viḍhapp- 1
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visa- 1
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√visaṭṭ- 1
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√veṁkar 5
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vembhala- 1
veruliya- 1
vellahala- 7
velli- 7
vehaviya- 7
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savalahaṇa- 1
savāla- 7
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√sāh- 7
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siṭṭha- 7
siṇisava- 7
sippi- 7
sippira- 6a
√simisim- 5
√simisimisim- 5
silaṁba- 7

silimdhaya- 7
siva- 7
sihiṇa 2
siṇattaṇa 7
siriya- 1
√sis- 2
sisakka- 2
sisakka- 3a
sumghia- App I
sughaṇaghaṇai 1
suḍhi(y)a 7
supattala- 3a
suragiri- 2
suraguru- 2
surāha- 7
surāhā- 7
ṣuriṇiya- 7
suvihaṇā- 1
suviṭṭala- 7
suhasāṇi- 2
suhilla- 3a
suhilli 3a
suhelli- 3a
√sūḍ- 1
seḍhā- 7
seriha- 1
serihi- 1
sehimbha- 1
seila- 1
sehira- 7
sokkhagāhi- 2
sonari- 6a
somḍāla 2
somāla 1
somāliya- 1
somāli- 1
sohāla- 2
*svāmga- App II
hamsa- 1
hamsatūla- 4
√hakk- 5
hakka- 5
√hakkār- 5
haḍahaḍa- 7
haḍi- 7
haḍḍa- 7
hatthiyāra- 1
halabola- 7
√hall- 7
hallaru hallaru 7
hallohalaa- 7
hallohalia- 7
√himḍ- 4
√hilihil 5
√lilihili- 5
√hilihilihili- 5
hira- 7
hiṛa- 7
huḍukka- 6d
huṃḍa- 7
huṃḍaho- 1
hura- 7
√huruhur- 5
√hul- 7
hulahula- 7
hulli- App I
√hūl- 7
√huhuhu- 5
heṭṭhāmuha- 1
heṭṭhima- 7
hevaia- 7
hevāiddha- 7
hohallaru jo jo 7

ERRATA

Page	Line	Error	Correction
24	4	deśi	desi
24	8	desidbhaṣā	desibhāsā
24	20	prior	prior to
28	20	darived	derived
29	6	advace	advance
33	5	Bloomfield	Bloomfield
39	19	ssay	says
44	35	Indiau	Indian
44	39	—	Drop the inverted Coma
48	24	there	their
51	9	numbr	number
54	30	apphoḍ	√apphoḍ
54	32	contex	context
55	33	—	add 'allaya-' before is
58	31	H.	Hindi
59	28	ummellabl	ummellahi
60	16	(–	[=
63	20	compaere	compare
65	22	mañjori	mañjarī
72	15	iujure	injure
79	3	pāṇiya	pāniya
82	16	√bhtḍ	√bhid
82	21	in	it
82	36	Ksudhāmari	Ksudhāmāri
83	13	bhasei	bhesai
84	27	H.	Hi.
91	2	—	drop)
92	29	√vin	√vin
93	19	vaidūryam	vaidūryam
93	31	saṅgatita	saṅghaṭita
98	8	copare	compare
103	16	carb	crab
105	6	karbura	karbūra
133	23	cymble	cymbal
134	26	indugent	indulgent

Page	Line	Error	Gorrection
136	5	chailia	chailla
140	35	mūdha	mudhā
141	35	partikūla	pratikūla
147	27	the	to
152	29	thatti	thitti
154	15	kanne	kenne
159	18	śabadena	śabdena
164	33	√chiṁka	√chiṁk
165	25	core	corn
171	4	hourse	horse
173	10	rambhamata	rambhamta
180	8	Diravidian	Dravidiau
183	40	the	not
187	16	baṃḍi	bomdĩ
191	8	lajjiyau	lajjiyaũ
191	10	sil	sile
191	12	helther	helter
193	23	omohirau	ammāhiau
195	1	āyallaya	āyallayā
195	18	mayanay-alliyaĩ	mayanāy-alliyaĩ
195	28	damaranāmā	dāmaranāmā
195	32	this	his
212	1	later	latter
212	35	viasmonnata	visamonnata
214	29	D	L
216	7	elbow	elbows
216	28	kaicchabu	khiccahu
218	23	gañjiṇẽ	gāñjiṇẽ
220	6	forntal	frontal
220	7	cotext	context
221	23	maha	raha
221	24	maha	mahā
222	2	niṭṭha ṇa	niṭṭha na
222	33	prabhūta	prabhāta
223	15	(ghaĩ)	(ghai)

Page	Line	Error	Correction
225	11	sahasu	sāhasu
226	20	gal	gāl
227	15	ghoṭṭ	√ghoṭṭ
227	18	√pa	√pā
227	25	ghosai	ghosāi
227	29	phalāli	phalāi
230	12	adhibhavan	abhibhavan
230	32	cappahalàya	capphalaya
234	1	pannādah	pannāḍāḥ
235	12	reltvant	relevant
236	10	vasu	vāsu
237	8	we	one
241	30	lement	lament
242	5	santch	snatch
242	34	kesai	kesāi
243	4	—	add 'kaṭāri' after 'word'
243	28	jhampa	jhampā
243	32	jhempa	jhampa
244	4	takkara	ṭakkarā
244	11	ṭiṁṭa	ṭimtā
244	16	ṭiṁṭa	ṭimṭā
244	20	temṭa	temtā
244	31	ṭimṭā	ṭemṭa
245	1	ṭeṁṭa	ṭemṭā
245	22	bhay-	bhaya-
246	1	—	add = after ḍāl-
247	6	—	add 'also' after Here
249	15	loosned	loosened
250	5	Elacocarpus	Elaeocarpus
251	15	rāe	rāe
252	10	cariyavaraṇu	cariyāvaraṇu
252	17	ṇirāriu	ṇirāriu
253	15	gattai	gattai
254	15	siyataṇu	siyataṇu
255	4	tal	tāl
255	25	iṁgiā	ṭimgiā
255	26	tiṁgaa	tiṁgaā
256	last but one	markṣita	mrakṣita
258	27	samaratta	samaraṭṭa
262	9	Dṇḍaka	Daṇḍaka
263	23	ahava	āhava
263	26	apūrṇam	āpurṇam
266	31	puṁḍariya	puṁḍarıya
267	12	pochu	pochnu
268	2	poṭṭaliga	poṭṭaligā
268	20	—	Drop =
269	32	bap	bāp
270	21	bāullaya,	bāullayā,
"	"	bāullia	bāulliā
271	10	Bukka-	Bokk-
271	22	bukka	bukkā
271	34	bhar	bhār
272	6	(K)	(L)
274	11	bherumḍ-	bherumḍa
274	21	women	woman
276	14	to	at
280	33	memdha	memḍha
280	33	mesa	meśa
281	1	moṭṭiyara-	moṭṭiyāra-
283	18	begum	begun
283	22	rala-	rāla
284	3	laḍaha-	laḍahā
284	6	virka	vikra
284	14	stammer	stammers
284	30	lalatkar	lalatkār
284	36	lāla-	lālā-
285	20	—	Drop T
287	last	Vamphami	Vamphāmi
290	6	apavitra	Viṭṭala-
290	26	seribal	scribal
291	34	leṇa	teṇa
293	16	note	not
296	7	cami	camu
296	18	MW	M.
297	2	Vadra	Vodra
298	1	sappurisa	sappurisā

Page	Line	Error	Correction
300	25	savaḍammu-khu	savaḍammuhu
301	17	sāh-	sah-
301	18	sāhai	sahai
302	29	develop-mentd	developed
304	24	suriniya-	suriniyā-
305	3	pocupine	porcupine
306	2	har	hār
307	32	struk	struck
311	7	cinai	cindi
311	9	cilisāvana-	cilisāvana-
311	20	—	Drop
311	last	jagadia-	jagadia-
312	*10*	(7 C)	(JC)
312	12	Vidrāvne	Vidrāvane
312	28	jhilliria	jhilliriā
[illegible]	5	Ḍhiḍḍhia-	Ḍhiḍḍhaia-
313	34	paraḍa-	paraḍā
[illegible]	34	bukka	bukkā
317	9	conopy	canopy
[illegible]	6	algariū	algarjā
[illegible]	22	kāliya	kāleya
[illegible]	24	Chaṇi	Ghāni
[illegible]	26	ghena	ghāna
[illegible]	1	caopy	canopy
[illegible]	7	moolight	moonlight
323	[illegible]	—	add 'by women' after 'worn'
324	28	volav-	velāv-
327	19	paṭṭāvali	pāṭhāvali